

*An Anthology of all the Principal*

# Upanishads

*of the*

## Sam Veda

(Original text with complete English Translation,  
explanatory notes & diagrams, appendices etc.)

साम वेदिक उपनिषदों का अंग्रेजी संग्रह



*Compiled and Translated by :*

© **Ajai Kumar Chhawchharia**

36 A, Rajghat Colony, Parikrama Marg, P.O. Ayodhya-224 123, Distt. Faizabad (U.P.)

Mob : +919935613060 (voice call); +919451290400 (whatsapp + voice call)

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## PREFACE

*‘All come together, you all, with the power of the spirit, to the Lord of the heaven who is but one. He is the revered guest for the people. He, who is most ancient and from the beginning, desires to come to the ‘new’. To him all the pathways lead or turn. Verily, he is One and the Only One’ (Sam Veda, 372)*

*‘I am the vine, you are the branches. Those who abide in me, and I in them, bear much fruit, because apart from me, you can do nothing’ (Holy Bible, St. John, 15/5).*

*‘But whosoever drinketh of the water that I shall give him shall never thirst; the water that I shall give him be in him a well of water springing up into ever lasting life’ (Gospel of St. John 1/14). ‘You will know the truth and the truth will set you free’ (Gospel St. John, 8/6). The heart of him that hath understanding seeketh knowledge— (Proverb, 15/14), Let the peoples praise, o Lord, let all the peoples praise you (Psalm, 67/5), Forever, o Lord, your word is settled in heaven... I will never forget your precepts, for by them you have given me life... but your commandment is exceedingly broad (Psalm, 119/89, 93, 96).*

*‘As the different streams having their sources in different places all mingle their water in the sea, sources in different tendencies, various though they appear, crooked or straight, all lead to Thee’ (Swami Vivekanand, World Religion Parliament, 11/9/1893, Chicago, USA), ‘Open your eyes and see him’ (Swami Vivekanand Complete Works, 2/146).*

*Oh Lord! Lead us from falsehood to truth, from darkness to light, from death to immortality (Brihadaranyak Upanishad, 1/3/28).*

*Investigate well, show favour to none, maintain impartiality, consult the law, then give judgment— that is the way of justice— Thirukural*

**केनच्छान्दोग्यारुणिमैत्रायणिमैत्रेयीवज्रसूचिकायोगचूडामणिवासुदेवमहत्संन्यासाव्यक्तकुण्डिका—**

**सावित्रीरुद्राक्षजाबालदर्शनजाबालीनां सामवेदगतानां षोडशसंख्याकानामुनिषदामाप्यायन्त्विति शान्तिः ॥५६॥**

Sam Veda has 16 Upanishads and their ‘Shanti Mantra’ is ‘Apyayantu Mamangani’ (आप्यायन्तु ममाङ्गानि). These 16 Upanishads are the following— (1) Ken, (2) Chandogya, (3) Arunik, (4) Maitrayani, (5) Maitreye, (6) Vajrasuchika, (7) Yogchudamani, (8) Vasudeo, (9) Mahat, (10) Sanyas, (11) Avyakta, (12) Kundika, (13) Savitri, (14) Rudraksha-jabal, (15) Jabal-darshan and (16) Jabali [56].

[Shukla Yajur Veda, Muktikopanishad, canto 1, verse no. 56.]

The above quotation from Muktikopanishad firmly established the list of Upanishads belonging to the Sam Veda tradition. In this Upanishad, Sri Ram has told Hanuman that there are 16 Upanishads belonging to the Sam Veda. In this anthology, in true Vedic tradition, I have followed exactly the same sequence as prescribed by Sri Ram to Hanuman

in listing and narrating those Upanishads, viz., I start this anthology with the Kenopanishad and culminate it with Jabalopanishad. The original Sanskrit texts, their simple layman's lucid version in easy flowing English, simple explanatory notes to clarify various conceptions as and when they appear in the text, their probable interpretations, along with several appendices etc. will make this bouquet useful while being vibrant, colourful, attractive, lively, succulent and unique at the same time. Knowledge, especially when it relates to divinity and spirituality, is a pleasant perfume which wafts soothingly over the ruffled terrain of our mundane, arduous existence and lends purpose to it, gives hope in the otherwise hopeless whirlpool represented by this mirage-like world which traps and sucks everything down in its vortex of delusions, and is like the bright and glorious Sun rising in the horizon to lighten up all the directions of the realm of our existence and lift the veil of darkness of ignorance and delusions that has spiritually blinded us.

There are in all 16 Upanishads in the Sam Veda —each has been included in this book as separate Chapters extending from Chapter 1 to 16, the details of which can be seen in the 'Contents'. At the beginning of each Chapter, I've included a brief introductory paragraph to explain in brief the idea elucidated in that particular Upanishad. Each Chapter has the original Sanskrit text accompanied by simple, easy flowing and lucid English version. As an introduction, I've included 'Pranavo-panishad' which at once transports the reader from the humdrum existence of a life full of noise and turmoil to a higher plane of existence where he prepares himself to experience a rarefied and divine atmosphere permeated by the supreme Brahman which is calm, peaceful, blissful and tranquil. It leads the reader on a journey of spiritual discovery, from the temporal to the ethereal. Further, a number of appendices are added to elucidate on various subjects or topics appearing in the main text, though I've tried to explain them on the spot briefly wherever they occur in the text. These appendices are the following —appendix 1 explains the meaning of the 'Shanti Path' of the Sam Veda Upanishads, appendix 2 deals with the concept of 'Sanyas' and it includes a wide swathe of verses from Bhartrihari's Vairagya Shatakam to add flavour, fragrance, vibrancy and succulence to this concept; appendix 3 deals with 'Chakra & Naadi', appendix 4 explains the concept of the cosmic 'Naad and OM', the divine word, appendix 5 deals with 'Mantra, Tantra and Yoga principles, including an elaborate discussion on contemplation and meditation'; appendix 6 explains the various 'Vedantic Concepts' in simple and lucid English, appendix 7 lists the 'Mantras of the Upanishads of the Sam Veda' in alphabetical sequence, while appendix 8 has the 'Dedication and a list of other books by this author'.

On the subject of Sanyas (renunciation and detachment from this materialist world) dealt with in a number of Upanishads, there is an ancient Sanskrit text by ancient India's enlightened king-turned-sage named Bhartrihari who wrote Vairagya Shatakam. It's a poetic composition encapsulating the teachings of the Upanishads dealing with the subject of renunciation in a very succulent and heart-touching composition. I was so enamoured

and compelled by them that I've included a wide swathe of those verses in appendix no. 2 dealing with Sanyas to add a distinctive flavour to this book.

The Upanishads **advise** mankind to turn away from the illusionary and transient benefits that the world appears to offer and instead aspire for spiritual perfection and elevation. The Upanishads' main subject matter is the essential nature of the world, the individual self and the supreme Self and their inter-relationships. The seeker begins to see things in a homogenous way in a different perspective which is rational, emperical and well thought of.

ऋचो अक्षरे परमे व्योमन् । यस्मिन्देवा अधि विश्वे निषेदुः । यस्तन्न वेद किमृचा  
करिष्यति । य इत्तद्विदुस्त इमे समासते । इत्युपनिषत् ॥९॥ (बह्वृचोपनिषद्)

‘The Vedas, in the form of divine and cosmic words or sounds, have their abode in the vast space of the sky where all the Gods reside. What can a man get or benefit by reading or reciting the Vedas if he does not make an effort to understand that supreme knowledge (called Brahm Vidya, a knowledge which is eternal, absolute, universal and truthful)? That person who realises the truth about the vast sky (or the essential tenets of the vast repository of knowledge embodied in and personified by the Vedas), verily, he finds permanent abode in it i.e., he becomes so engrossed in that knowledge that he literally drowns or submerges himself in it. And since this knowledge is as vast as the sky, the seeker/aspirant is deemed to have taken residence in the sky of the knowledge represented by the Vedas. In other words, he dissolves himself and loses his independent identity as a creature and becomes one with the transcendental knowledge (of Brahm) as contained in the Vedas, and consequentially, finds permanent peace, bliss and beatitude there. This is verily what this Upanishad says’ (9). [Bhavrichopanishad]

The **Upanishads** are forceful, powerful, stupendous, magnificent and eloquent statements made in response to pointed questions by the disciples (seekers/aspirants) who were themselves Rishis of repute. They emphasise the knowing of the ‘truth’, investigating and discussing it, constantly contemplating upon it and putting them into practice to redefine oneself. They have wide ramifications and transcend all religious and cultural boundaries. The Upanishads are divine words which reflect the glory of the intellect and the depth and width of the knowledge of India's ancient sages and seers. They can be read, thought over, taught and re-written in the form of translations in different languages (while still retaining their originality). They are not lifeless alphabets as such. They are synonymous with the supreme light of knowledge that dispels darkness of ignorance and is symbolic of life. Since the vehicle for transmission of the profound truths are words, the Upanishads emphasis, like the Bible and the Guru Granth Sahib (the scripture of the Sikh religion) that the ‘word’ is the truth, the reality, the equivalent of the Lord, the God, the Brahm, the cosmic ‘Naad’ (sound), OM, the very essence of life. The Bible explicitly says— ‘(a) In the beginning was the word, and the word was with God, and the word was God (gospel of St. John, 1/1), (b) And the word became flesh and dwelth among us— full of grace and truth (John, 1/14)’. How stupendous, how magnificent, how pro-

found, how succinct, how lively are these words indeed! Therefore, the Upanishads are not lifeless books but ‘the body’ of knowledge, ‘the abode’ of knowledge. The quest for truth is the spark that injects vitality and vibrancy to a bunch of alphabets which lead the path to enlightenment.

The Upanishads represent the highest citadel of philosophical evolvement of human kind. The canons of the Upanishads are essentially teachings of ancient savants, seers and sages who were erudite and sagacious, genius and enlightened, had scholarly acumen. They had enunciated the principles of the Ultimate Truth and Reality about this existence and the forces governing it both in philosophical as well as in metaphysical terms. These treatises were not merely hypothetical but empirical as well; they were the result of deep investigative minds which delved deep into the reaches of the unknown and after thorough exploration, investigation, examination, experimentation and application, they arrived at irrefutable, incontrovertible conclusions. They were pioneers in this field as much as they delved into hitherto unknown realm of metaphysics and, therefore, can be called the forefathers of constructive and logical thinking as well as spiritual scientists.

They learned spiritual disciplines, proposed and tested hypothesis, applied variables, corrected any errors they discovered in their hypothesis, retraced their steps and moved ahead with the new path which stood the test of methodical, scientific and empirical experimentations. When a successful method evolved, they preached it to their disciples in the words of the Upanishads. These doctrines enshrined in these texts are therefore a result of extensive and industrious labour, insight and research. These doctrines are practical and modern day. Exponents of Upanishadic philosophy have indeed tried to explain their precepts in scientific ways. The readings of these texts have had a profound psychological impact on generations after generations. They have tried to present a remedy to a world overwhelmed by misery and tumult.

Furthermore, the **brightest point** in Upanishadic teaching is the fact that a follower of any religious dispensation can benefit from them— they aren’t a set of meaningless rituals and dogmas but proven metaphysical truths that can benefit an afflicted mind-body of an individual because they help him to realise the futility of worldly pursuits, of craving for the world and its material objects which are indeed all perishable in the end. The alternative it prescribes is uplifting for the individual. These doctrines do not come in the way of his day to day work of life but only makes the life better for him to live. To quote Swami Vivekanand— ‘Whenever you hear that a certain passage of the Vedas come from a certain Rishi (sages/seers), never think that he wrote it or created it out of his mind; he was the ‘seer’ of the thought which already existed; it existed in the universe eternally. This sage was only the discoverer’ (Complete Works, 3 (1970)/119).

These sages/seers concluded, inter alia, that the physical world perceived through the sensory organs was not the real world; it did not provide peace and happiness to the creature. Since everyone wants peace, tranquility, bliss and happiness, there must be

something other than this physical world that was the 'truth'. This, they realised was the Brahm. Where is Brahm seated? 'Brahm is hidden in the heart and it is known by the pointed and subtle intellect' (Kathaupanishad, 1/3/12) and 'The immortal Brahm alone is before and behind, to the right and left, above and below. This world is verily the supreme Brahma' (Mundak Upanishad, 2/2/12).

The creature, they concluded, was not the physical, decayable, tormented body, but the pure, indestructible Atma (soul). This Atma (soul) is pure consciousness, eternal, peaceful, happy and blissful. This awareness was self-realisation. How is it obtained? 'Self is attained by practice of truth, austerity, right knowledge and continence, self control and abstinence' (Mundak Upanishad, 3/1/5). The laboratory was their mind-intellect apparatus; the chemical for the various tests was their power of intellectual discrimination, and penetrating insight was their microscope. The fact that they obtained peace, tranquility, happiness and bliss as well as contentedness proved the fact that their theory was indeed correct, that it was indeed the ultimate Reality which mankind sought for. Their dedicated and focused understanding, outstanding research, analytical thinking, surgical precision and superb examples to illustrate their observances resulted in the pronouncement of doctrines having wide ramification and tremendous import. They disbursed this vast ocean of knowledge for the benefit of their disciples (i.e., seekers/aspirants/students), and through them, to the humanity as a whole. These doctrines, which are absolute Truths or irrefutable axioms, have been condensed for posterity in the form of Upanishads. These most venerated books are expositions of superb minds with matured thinking, striking in their clarity of thought and expression, are precise and clinical, have a strong fundamental basis that can be experimented by serious seekers as to their veracity and practicability, and have had a tremendous impact on western scholars who chose to study them.

To explain the relationship between Brahm, Atma and body in a simple way, the allegory of the chariot is taken. The body is the chariot, the soul is the true owner, the horses are the sense organs, mind is the bridle, intellect is the charioteer, the 2 wheels are the physical and spiritual life, and their movement means progress in both fronts. This allusion is sufficient to explain the whole setup. 'The chariots of God are twenty thousands, even thousands of thousands' (Psalm, 68/17), where the individual chariot is the creature.

The Upanishads are like concentrated beams of laser rays— they are focused, powerful, potent, specific and surgical in their approach. And since the final and ultimate truth has to be one— which is Brahm— all the Upanishads' final goal is also Brahm. All tell us that the ultimate knowledge is the realisation of Brahm, and what is the characteristic feature of this entity called Brahm? It is eternal, infinite, attributeless, absolute, non-dual, all-pervading, all-encompassing, omniscient, omnipotent, pure and supreme consciousness which is the macrocosmic soul of Nature as well as the microcosmic soul/ Atma of the creature. To make the seeker/aspirant aware of Brahm, about its true nature and essence, about the fact the Atma is indistinguishable from Brahm, is the basic aim and

object of the Upanishads. They seek to define Brahm in all possible ways.

The **benefit** derived from the study of the Upanishad is that the creature realises his true and essential form and nature. He comes to comprehend the essence of the vast cosmos of which he is a part. The resultant awareness fills him with bliss and happiness, contentedness and satisfaction. The Upanishad emphasises the importance of acquisition of truthful knowledge of the attributeless and infinite, but attainable and absolute Reality and Truth which it calls Brahm. The knowledge of Brahm leaves nothing more to be learnt. 'Therefore, whosoever heareth these sayings of mine, and doeth (i.e., trusts them, implements them), I will take him unto a wise man which (who) built his home upon a rock' (Bible, gospel of St. Matthew, 7/24). Then, such a person becomes 'ye are the light of the world' (Bible, St. Matthew, 5/14), obtains eternal life and bliss— 'I give unto them eternal life, and they shall never perish' (Bible, gospel of St. John, 10/28), finds salvation— 'The Lord redeemeth the soul of his servants' (psalms, 34/22), and such a person becomes one with the Lord— 'believe me that I am in the father and the father in me' (Bible, gospel of St. John, 14/11). This is the final aim of the Upanishads— to ignite or kindle the process of self-realisation in the seeker/aspirant and lead him to the ultimate Truth and Reality.

The knowledge of the Upanishads frees the creature from the fetters shackling it to this world and provides it with deliverance and liberation even as a bird finds freedom from a cage and flies off into the vast sky. This liberation provides immense joy and exhilaration to the creature because it finds itself liberated much like the caged bird.

Remaining oblivious of the teachings of the Upanishad would be spiritual deprivation of the worst kind for a person walking on the path of spiritual upliftment and enlightenment. The Upanishads are a complete compendium for an enlightened way of life.

The Upanishads abound in beautiful imagery, allegory and similies. The imagery is intended to make the concepts simpler to understand and more endearing. For example, (i) The Katha Upanishad has an allegory of the chariot— the body is the chariot and the individual is the master (Katha Upanishad, 1/3/3-4), (ii) The Mundak Upanishad gives the example of 2 birds eating from the same tree— one bird is the soul of the creature while the other is the supreme Soul of the cosmos (Mundak Upanishad, 3/1/1-2). (iii) Similarly, creation has been vividly described 'as a spider spreading out and withdrawing its thread, herbs growing and perishing on earth and hair on the human skin' in Mundak Upanishad (1/1/7). (iv) With the example of the 'bow' as the medium of the knowledge contained in the Upanishads, the soul as the 'arrow', and the Brahm as the 'target', The Mundak Upanishad 2/2/2-5 stresses the need to focus on Brahm with this magnificent allegory of an archer. (v) The Chandogya uses the allegory of the seed of the tree, the salt in the water, the clod of earth, the shadow in the water, the God-demon war, the fire sacrifice itself etc. to highlight the truth about the Atma and the Brahm. (vi) The Kaushitaki Brahmin Upanishad uses the example of a wheel (hub-spoke) to describe the relationship between the Atma and the outside world (3/9). (vii) Honey or Madhu has been used as a

metaphor for the best and the excellent virtues, and it has been used to expound on great metaphysical truths (Brihad-Aranakya Upanishad, 2/5/1-19). This is called 'Madhu Vidya'. (viii) Similarly, the Sun is used as a metaphor along with honey in Chandogya Upanishad, canto 3 to elucidate the profoundest principles of metaphysics. These 2 Vidyas (Madhu and Aditya) are contemplative techniques used in meditation. (ix) The various elementary forces of Nature —the Sun, the Moon, Air, Fire, Water, Earth, Directions etc. —all have been used as metaphors to explain Upanishadic maxim and tenets in Chandogya, canto 2 and 5. Stunning logic is used to explain complicated and profound metaphysical concepts in a step-by-step method in the Upanishads.

How misinterpretation of any preaching or tenet, or even a misconception about the 'truth', can have catastrophic consequences is very beautifully brought forth in the episode relating to Indra, the king of Gods, and Virochan, the king of demons, in canto 8 of Chandogya Upanishad. Similarly we see that knowledge was not the exclusive realm of Brahmins, as many kings were wiser than them as is evident in Kaushitaki Brahmin Upanishad where we come across one king Ajatshatru and in Maitreyu Upanishad where we have king Brihadrath. Then we have king Janak in whose fire sacrifice sage Yagyawalkya had enunciated great metaphysical truths in Brihad Aranakya Upanishad. Even humble and ordinary birds such as a pelican and a swan had taught sages in Chandogya Upanishad. Not only this, this Upanishad tells us about a humble cart man called Raikwa who was wiser than the pious and enlightened king of the realm.

य एकोऽवर्णो बहुधा शक्तियोगाद्वर्णानेकान्निहितार्थो दधाति । (श्वेताश्वतर उपनिषद् ४/१)

'In the Upanishads, it (the Brahm) is one, attributeless and indescribable. When the same Brahm extends itself many-fold and in myriad of ways into hundreds and thousands of forms and shapes having innumerable contours, virtues and characteristics, the details of all this as a narration of history (or events that have taken place) and their various consequences are made in the Purans' (Shwetashwatar Upanishad 4/1).

Swami Vivekanand says, 'The theme of Vedanta is to see the Lord in everything, to see things in their real nature, not as they appear to be (Complete Works, 2 (1968)/312). Vedanta says that you are pure and perfect, and that there is a state beyond good or evil and that is your own true nature. It is higher than Good. We have no theory of evil... we call it 'ignorance' (Complete Works, 5 (1970)/282).'

A reader of Upanishads is expected to have broader perspective of what consists of religion, metaphysics, theology and philosophy. He is expected to rise above sectarian narrow-mindedness and see the 'beauty of the truth spoken in whatever tongue'. In this context about the 'oneness, singularity and uniformity of the universal truth' the **Holy Quran** has this to say— (i) LA ILAH ILLALLAH (there is no other God but one God), (ii) QUL HUWALLAHU AHAD (say, the Lord is one), (iii) WA ILAHUKUM ILAHUM WAHID (and your God is one God), (iv) ALLAHU LA ILAHA ILLA HUWA (God, there is on other God but He), and (vi) WA MA MIN ILAHIM ILLA ILLAHUN WAHID

(and there is no God but one God).

The purpose and importance of truthful knowledge about the ‘Reality and Essence’ of everything, which the Upanishads strive to enumerate and expose in detail, is also succinctly proclaimed by the **Bible** :- (i) Fools die for want of wisdom (Proverb, 19/2), (ii) They know not, neither will they understand, they walk on in darkness (Psalm, 82/5), (iii) They will be blind leaders of the blind, and if the blind lead the blind, both shall fall in the ditch (Gospel of St. Matthew, 15/14), (iv) (Therefore), understanding is a wellspring of life (Proverbs, 2/6), (v) The heart of him that hath understanding seeketh knowledge (Proverb, 15/14), (vi) By knowledge shall the chambers be filled with all precious and pleasant riches (Proverb, 24/4), (vii) Your testimonies are also my delight, and my counselors (Psalm, 119/24), (viii) Through your precepts I get understanding (Psalm, 119/104).

The fruit of knowledge is :- (i) For the fruit of the spirit is in all goodness and righteousness and truth (Ephesians, 5/9), (ii) Acquaint now thyself with Him and be at peace (Job 20/21). [Really indeed! This last quotation is the real fruit of self-realisation and is affirmed emphatically by the Upanishads.] The Bible further says :- (i) The Lord is my light and my salvation (psalm, 27/1), (ii) God is light and in him there is no darkness at all (St. John, 1/1/5), (iii) The Lord is a God of knowledge and by Him actions are weighed (1 Samuel, 2/3), and where is this God? The Bible says, (iv) The kingdom of God is within you (Gospel of St. Luke, 17/21), (v) In him we live and move and have our being (Acts, 17/28).

Regarding this ‘truth’ factor, the Bible says— (i) I am the way, the truth, and the life (gospel of St. John, 14/6), (ii) Send out thy light and thy truth. Let them lead me (psalm 43/3), (iii) Thy word is the truth (gospel of St. John 17/17). (iv) The truth is great unto the clouds (psalms, 57/10), (v) That was the true light which lighteth every man that cometh into the world (Gospel of St. John, 1/9), (vi) Teach me your way, o Lord, I will walk in your truth (Psalm, 86/11). Understanding the truth is the wellspring of life unto him that hath it; the Lord giveth wisdom. Out of his mouth cometh knowledge and understanding (Proverb, 2/6). Send out thy light and thy truth and let them lead me (Proverb, 43/3). Thy word is Truth (St. John, 17/17).

The Upanishads, as we have seen, are based on sound, logical, rational, experienced and empirical thoughts and debates. They present not any religious dogmas but verifiable, empirical truths. Though the language may seem outdated in the present context of the modern world, but gold nevertheless remains gold no matter what dialect is used to name it. They present a body of standard, time-tested knowledge, a knowledge that is in the verifiable realm, empirical experience and rational thoughts. The so many Upanishadic texts are not meant to confound the reader or the seeker in any way, but they only highlight the pluralistic approach of ancient sages to reach a single point called Brahm at the cosmological level (macro level) and the Atma at the temporal level (micro level).

**Meaning :-** The word ‘Upanishad’ is composed of three Sanskrit syllables— ‘up’, ‘ni’ and ‘shad’. (a) The word ‘up’ means ‘come near, sit down, benevolent, wor-

ship, destroy, cure/remedy, disease/fault free, enjoy, without hindrance'. (b) The word 'ni' means 'not, night, darkness, ignorance, special as well as complete/full'. (c) The word 'shad' means '6 schools of thought, knowledge, to teach, to learn, to calm down, to destroy'.

Hence, the composite word Upanishad means :- (i) to come and sit down quietly before the teacher, (ii) to sit quietly after having acquired truthful knowledge about the reality, having calmed down all agitations and having dispelled all confusions and doubts, (iii) to remove the darkness of ignorance by the light of knowledge, (iv) the endeavour that removes/dispels the darkness of ignorance and enhances/propagates light of knowledge and (v) to find remedy for the disease/illness represented by this world. (vi) While defining the word Upanishad, Sankaracharya says, 'Seekers of emancipation... deliberate on it (i.e., the knowledge that is called Upanishad) with steadiness and certainty' (8 Upanishads, Advaita Ashram, Cal., 1989, p. 99-100). He says that the Upanishads, like a mother, never tire of reminding us of our true nature. The Atma, which is the focus of the Upanishad, is pure bliss, is eternal and is synonymous with the cosmic soul called Brahma'.

The term Upanishad implies that an initiated disciple sits down before his wise teacher for the purpose of confidential communication of the secret doctrine called Rahasya concerning the relationship between the creator and the created individual. This knowledge can be communicated to only the deserving candidates and not to all and sundry because not only will they ridicule it but also because it would be a waste of time and energy.

The Upanishads, therefore, set at rest ignorance by revealing the knowledge of the eclectic supreme Spirit; they reveal and explain the esoteric mystery which underlines or rests underneath the external system of things. They are profound doctrines having mystical and mysterious meaning. They are a class of philosophical writings whose main aim is the exposition and elucidation of the secret meaning of the Vedas, and they are regarded as the source of Sankhya school of Indian philosophy and are synonymous with Vedanta.

Man can't achieve happiness through mere physical enjoyments. Absolute happiness can result only from liberation, and it follows therefore that spiritual enlightenment alone, which frees the Atma from all delusions, can provide liberation and deliverance from the unending cycle of deeds/action and their results. Unfulfilled desires and yearnings to fulfill them further propel the creature towards more deeds/action and their newer results. This cycle causes a hurdle for the unification of the Atma with the supreme Brahman which is called true and ultimate emancipation and salvation, liberation and deliverance of the creature.

Deussen has expressed the fundamental ideal of the Upanishads in the following words, 'The Brahman, the power which presents itself before us has materialised in all existing things, it creates, sustains, preserves and receives back into itself again all the worlds, this eternal, infinite, divine power is identical with the Atma which, after stripping off everything external, we discover in ourselves as our real, most essential Being, our individual self, the soul/spirit. This doctrine has found expression most pointedly and clearly

in the Upanishad's dictum which later became the confession of faith of millions of Indians in the word 'That art thou' (i.e., the cosmos is Brahm) and 'the world exists only in so far as thou (Brahm) are conscious of it'.

Therefore the main thrust of the Upanishad is to light the candle of knowledge so as to dispel the darkness of ignorance of the disciple. To do this, a clear, coherent and cogent language and format is used— usually in the form of question and its pertinent answer. This knowledge, which the Upanishad tries to disburse, is about the supreme Truth or absolute Reality which it calls the Brahm, which in turn is treated as being synonymous with the knowledge about the soul/Atma of the creature, the Nature (cosmos, universe, world), the very basic and primary forces that govern the operation of this vast and multifarious cosmos, and the irrefutable truth that everything emerged from and will ultimately collapse into Brahm in the final analysis.

Upanishads in Hindu philosophy are called the '**Head (or brain, crown) of the Vedas**'. The Vedas are divided into 3 parts according to their subject matter— Karma (rituals), Upasana (worship, devotion, contemplation, honour and reverence) and Gyan (acquisition of truthful knowledge about the eternal, universal and essential Truth and Reality about existence). The 'Karma' section involves doing rituals and taking actions such as the various fire sacrifices, observance of sacraments, following of various dos and don'ts to prepare one for the next step which involves worship, devotion and contemplation upon his chosen deity which represents divinity and ideals selected by him. These two phases lead to the third phase— acquisition of truthful knowledge about a person's true-self as well as about the supreme truth and the absolute reality of this existence. The main focus of this third stage is Brahm and its counterpart, the Atma, residing in the individual creature, and these two entities are the focus of the Upanishads.

According to '**Advaitya** school of thought', which incidentally is the approach of the Upanishads, the Jiva or creature is covered or veiled or masked by three sheets of Avidya or ignorance and delusions. They are— 'Mul' (मूल—i.e., the various faults, shortcomings, flaws, errors and taints arising out of the past deeds of the creature), 'Vikshep' (विक्षेप—i.e., doubts, confusions, uncertainties, perplexity, fickleness, restlessness and wavering of the mind), and 'Avaran' (आवरण—i.e., a veil of ignorance about one's true nature, identity and essential form that cloaks the Atma/soul which is pure consciousness and the true self).

The **Upanishads prescribe methods or paths** for overcoming all these hurdles to spiritual elevation of the creature. 'Mul' is removed by selfless service, 'Vikshep' is overcome with devotion and worship, contemplation and meditation of the mind on an ideal, while 'Avaran' or veil of ignorance is removed by knowledge. Further, the 3 faults or flaws of the mind-intellect are overcome by the following 3 ways or paths which are akin to 3 types of medicines or treatments given to a patient according to his disease, and they have their respective benefits and rewards—the first path pertains to those who engage themselves in doing various righteous deeds to attain heaven after death, but when their accumu-

lated treasure of good deeds are exhausted, they fall back and take rebirth in this world. The cycle continues. The second path of selfless service leads to 4 types of ‘Muktis’ or emancipation and salvation— viz (i) ‘Salokya’ (सालोक्य —i.e., to obtain the abode of the chosen deity in heaven), (ii) ‘Samipya’ (समीप्य —i.e., to live near the chosen deity), (iii) ‘Sarupya’ (सारूप्य—i.e., to assume a form like the chosen deity) and (vi) ‘Saujya’ (सायुज्य—i.e., to become one with the chosen deity). The third path which is the path chosen by the Upanishads is the path that leads to ‘Kaivalya Mukti’ (कैवल्य मुक्ति). In this, the aspirant realises his true nature and identity, and consequentially becomes enlightened. At the time of death, his body dissipates into the basic five elements (earth, fire, water, air, space) and his individual soul, which is the cosmic ‘Pran’ or the supreme Soul residing in his body, is effortlessly released from its captivity of the body and it re-merges with the vast sky which is its primary habitat.

Life is a long as well as a short journey. Long in the sense that a man gets ample time to do what is expected or required of him, and short because it has to be done without any waste of time, without running aimlessly hither and thither, frittering precious moments away. We have to be laser-focused on our target in order to optimize the limited time frame that we have for the wheel of time is running at a fast pace. The Lord is the only target worth seeing, worth talking about, worth reading, worth contemplating upon, worth dreaming and worth writing about as far as I am concerned. That is the reason the Lord God Sri Ram, who is synonymous with Brahm for me, has got his Upanishads rendered into English at my hands. For me, this is the remedy that gives peace and tranquility to my heart. Amongst so many alternatives available in the chemist’s shop, this is the remedy that suits me and I hope it will suit all the devotees of the Lord too. It helps me to remember my beloved Ram who is the very axle, the very pivot, the very basis, the very strength and the very energy that runs the wheel of Nature in my view (and in the form of Brahm in the language of the Upanishads). And, is it not a great honour, a great privilege rather, to be able to do the Lord’s work?

‘What then? Notwithstanding, every way, whether in pretence or in truth, Christ (read Sri Ram) is preached, and I therefore rejoice, yea, and will rejoice, for I know that this will turn to my salvation’, ‘For me to live is Christ (read Sri Ram) and to die is gain; but if I live in the flesh, there is the fruit of my labour’ (Bible, Philippians, 1/18-19, 21-22). And to do the Lord’s work, I decided to write in English so that the barrier of language is broken and the wisdom of the Upanishads can ride the waves of the high seas and spread to all corners of the globe because English is an international language— ‘I had rather speak five words with my understanding, that by my voice (books) I might teach (reach) others also, than ten thousand words in an unknown (alien) tongue’ (Bible, Corinthians, 1/14/9-11, 19).

‘I am not capable of anything. If He graciously accepts me, if He mercifully and benevolently empowers my eyes to see His divine form which is most beautiful, enthralling and incomparable in my own Atma or my pure-self (which is pure consciousness), I shall

then consider my self as most blessed, most privileged, most obliged, most thankful and most fulfilled' (Kathopanishad, 1/2/22).

But let us **remember one point**, and that is whatever has been written in this book are not a word of mine, 'My doctrine is not mine, but 'His' that sent me; if any man will do his will, he shall know of the doctrine; for he that speaketh of himself seeketh his own glory; but he that seeketh 'His' glory that sent him, the same is true, and no unrighteousness is in him' (Bible, Gospel of St. John, 7/17-18). 'The words that I have spoken to you do not come from me. The father who remains in me does his work' (Gospel. St. John, 14/10), 'What I say, then, is what the father has told me to say' (Gospel. St. John, 12/50). What more can I say.

I humbly present this book **to my esteemed readers** with a sincere request to excuse me for the errors of omission and commission, and this request is out of the depths of my heart. I ask the Lord to forgive for my follies— 'out of the depths, have I cried unto thee, oh Lord. Hear my voice. Let thine ears be attentive. If then, Lord, shouldest mark iniquities, oh Lord, who shall stand? But there is forgiveness with thee... for with the Lord there is mercy, and with him is plenteous redemption' (Bible, psalm, 130/1-3).

**I dedicate this book to Sri Ram** who is my dearest of dear, most beloved, the essence of my life and being, and for whom, and for whose pleasure, and on whose behest, and on whose divine mission, this book is dedicated. I am short of words to pray to my Lord, but nevertheless my heart springs out like a fountain with these hymns from the Holy Bible— 'Have mercy upon me, o God, according to your loving kindness.... and cleanse me from my sins... wash me, and I shall be whiter than snow... create in me a clean heart, o God, and renew a steadfast spirit in me. Do not cast me away from your presence, and do not take your holy Spirit from me... restore to me the joy of your salvation, and uphold me with your generous Spirit (Bible, Psalm, 51/1-2, 7-8, 10-12). Deliver me out of the mire, and let me not sink... draw near to my soul and redeem it (Psalm, 69/14, 18). I am like a pelican of the wilderness; I am like the owl of the desert; I lie awake, and am like a sparrow alone of the housetop... hear my prayer, o Lord, and let my cry come to you (Psalm, 102/7,1). Truly my soul silently waits for God, from him comes my salvation. He is my rock and my salvation; he is my defense... and my refuge is in God (Psalm, 62/1-2, 7). O God you are my God, early will I seek you, my soul thirsts for you, my flesh longs for you, in a dry and thirsty land where there is no water... you have been my help, therefore in the shadow of your wings I will rejoice. My soul follows close behind you, your right hand upholds me' (Psalm, 63/1, 7-8). I am waiting in life's departure lounge, waiting for my flight to freedom. But till that time, 'I will sing to the Lord as long as I live; I will sing praise to my God while I have my being' (Psalm, 104/33). 'I will praise the name of God with a song; and will magnify him with thanks giving' (Psalm, 69/30).

'Show me your ways, O Lord, teach me your paths (4). Lead me in your truth and teach me. For you are the God of my salvation. On you I will wait all the day (5). Remem-

ber, O Lord, your tender mercies and your loving kindness (6), for your name's sake, O Lord, pardon my iniquity, for it is great (11). My eyes are ever towards the Lord, for he shall pluck my feet out of the net (15). Turn yourself to me and have mercy on me, for I am desolate and afflicted (16). Look on my afflictions and my pain and forgive all my sins (18). O keep my soul and deliver me; let me not be ashamed, for I put my trust in you (20). [The Bible, Psalm, 25]

‘One thing I have desire of the Lord; that I will seek (Psalm, 27/4), Bow down your ear to me, deliver me speedily. Be my rock of refuge, a fortress of defense to save me (2). For you are my rock and my fortress. Therefore for your name's sake, lead me and guide me (3) .... for you are my strength (4). Into your hands, I commit my spirit; you have redeemed me, O Lord God of Truth (5). I trust in you, O Lord; I say ‘You are my God’ (14), my times are in your hands (15), make your face shine upon your servant; save me for your mercy's sake (16). [Bible, Psalm, 31]

‘The Lord is my strength and my shield. My heart trusted in him and I am helped. Therefore my heart greatly rejoices, and with my song I will praise him (Psalm, 28/7). To the end that my glory may sing praise to you and not be silent. Oh Lord my God, I will give thanks to you for ever (Psalms 30/12). May my speech (read my books) be pleasing to him, and as for me, I will rejoice in the Lord’ (Bible, psalm, 103). So, help me, oh Lord! And ‘finally, my bretheren, rejoice in the Lord’ (Bible, Philippians, 3/1).

Amen!

**Ajai Kumar Chhawchharia**

36 A, Rajghat Colony, Parikrama Marg

P.O. Ayodhya-224 123 (Faizabad) (U.P.)

Mob. +919935613060 (voice call); +919451290400 (whatsapp + voice call)

*Website:* < [www.tulsidas-ram-books.weebly.com](http://www.tulsidas-ram-books.weebly.com) >

*Email of Author:* (i) < [ajaichhawchharia@gmail.com](mailto:ajaichhawchharia@gmail.com) >

(ii) < [ajaikumarbooks@gmail.com](mailto:ajaikumarbooks@gmail.com) >

*Facebook ID* < [www.facebook.com/ajaikumarchhawchharia8](https://www.facebook.com/ajaikumarchhawchharia8) >

*Linkedin:* [www.linkedin.com/AjaiKumarChhawchharia](https://www.linkedin.com/AjaiKumarChhawchharia)

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Reading all the good books is like a conversation with the finest men of past centuries (—*Rene Descartes*). He grants wisdom to whom he pleases, and whosoever is granted wisdom is rich indeed. But none will grasp the supreme message except men of understanding. (—*The Holy Quran* 2/269) Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. (—*Bible, Gospel of St. John*, 5/39). The Lord gave the word; great was the company of those who proclaimed it. (—*Bible, Psalm*, 68/11).

## Pranavo-panishad/प्रणवोपनिषद्

The divine word OM, also known as Pranav, is an acronym as well as a synonym for Brahm, the supreme, transcendental, eclectic Divinity from which the whole creation has evolved. It is the supreme Mantra or a divine word incorporating in its self the entire gamut of creation—right from its very conception to its evolvement, development, sustenance and its final conclusion. All the Upanishads talk about Brahm, the source-point of everything that exists. A person who uses the medium of OM to realise Brahm does it easily and such a person becomes eligible to drink the ambrosia of bliss and eternity obtained by knowledge of and contemplation upon the Truth. In the scriptures, the symbol ‘ॐ’ is used for OM in the beginning of any text, and the word is pronounced at the start of any discourse or discussion as well as at the end of it. This is to show respect to Brahm who precedes everything else in this creation. Pronouncing the ethereal OM purifies the tongue and lends illumination to the discussion that follows; it gives sanctity and imparts a divine halo to what follows it. That is why this humble author decided to introduce this book of Sam Veda Upanishad with this particular ‘Pranavo-panishad’ dedicated to OM. It sort of salutes the supreme Lord before the actual rendering of the text begins. This introductory Upanishad is to this anthology of Sam Veda Upanishads what OM is to any religious text or hymn of the Vedas, with the rest of the chapters symbolising individual words of that hymn, or chapters of a particular Veda. Taken all in all, this whole book becomes one big magnificent composite hymn in the honour of the supreme Lord God of creation.

पुरस्ताद्ब्रह्मणस्तस्य विष्णोरद्भुतकर्मणः ।

रहस्यं ब्रह्मविद्याया धृताग्निं संप्रचक्षते ॥१॥

Now we shall elucidate about and unravel the secret of the supreme knowledge of Brahm, the transcendental Lord who manifested himself as Lord Vishnu whose deeds are most strange, mysterious, stupendous and fascinating. This secret, sublime and subtle knowledge called ‘Brahm Vidya’ is so potent and powerful that it is able to incorporate ‘fire’ in its self (1).

ओमित्येकाक्षरं ब्रह्म यदुक्तं ब्रह्मवादिभिः ।

शरीरं तस्य वक्ष्यामि स्थानकालत्रयं तथा ॥२॥

Those who are expert and well-versed in the knowledge pertaining to Brahm have unanimously asserted and declared that the divine word OM is the imperishable Brahm (i.e., it is a synonym for Brahm). Its form, habitat and existence in all the 3 dimensions of time (past, present, future) are being discussed now (2).

तत्र देवास्त्रयः प्रोक्ता लोका वेदास्त्रयोऽग्नयः ।

तिस्त्रो मात्रार्धमात्रा च प्रत्यक्षस्य शिवस्य तत् ॥३॥

In it (the divine word OM) are incorporated the Trinity Gods (Brahmaa, Vishnu and Shiva), the 3 Lokas (worlds— celestial, terrestrial and subterranean; it also means ‘Bhu’ भू—

earth, 'Bhuvaha' भुवः—the sky, 'Swaha' स्वः—heaven), the 3 Vedas (Rig, Sam, Yajur), the 3 divine fires (गार्हपत्य—Garhapatya meaning the fire of the household hearth, दक्षिणाग्नि—Dakshinagni meaning the fire used as a witness to charities, आहवनीय—Ahavaniya meaning the fire of the fire-sacrifice), the 3 full syllables or letters (A, U, M), and the half syllable (the 'ँ' Anuswar). This is the truthful, pure, auspicious and welfare providing form of Brahm (who is in the form of OM) (3).

ऋग्वेदो गार्हपत्यं च पृथिवी ब्रह्म एव च ।

अकारस्य शरीरं तु व्याख्यातं ब्रह्मवादिभिः ॥४॥

The Rig Veda, the earth, the Garhapatya fire and Lord Brahmaa (the creator) —these entities are said to be incorporated and embodied in the first syllable/letter 'A' of the divine word OM representing Brahm, according to the definition and elucidation given by those who are well-versed in the knowledge pertaining to Brahm (4).

यतुर्वेदोऽन्तरिक्षं च दक्षिणाग्निस्तथैव च ।

विष्णुश्च भगवान् देव उकारः परिकीर्तितः ॥५॥

The Yajur Veda, the sky (of the solar system), the Dakshinagni fire and Lord Vishnu (the sustainer) —these are said to be incorporated and embodied in the 2<sup>nd</sup> syllable/letter 'U' of the divine word OM representing Brahm, and they impart great fame and majesty to it with their own divine glories (5).

सामवेदस्तथा द्यौश्चाहवनीयस्तथैव च ।

ईश्वरः परमो देवो मकारः परिकीर्तितः ॥६॥

The Sam Veda, the heavens (abode of Gods), the Ahavaniya fire and Lord Shiva (the annihilator) —these are said to be incorporated and embodied in the 3<sup>rd</sup> syllable/letter 'M' of the divine word OM representing Brahm, and lend their stupendous fame and majesty to its glory (6).

सूर्यमण्डलमाभाति ह्यकारश्चन्द्रमध्यगः ।

उकारश्चन्द्रसंकाशस्तस्य मध्ये व्यवस्थितः ॥७॥

The radiant, bright and splendorous glare of the sky in the vicinity of the Sun is incorporated in the 1<sup>st</sup> syllable/letter 'A', while the glorious illumination of the sky in the vicinity of a full moon is established symbolically in (i.e., represented by) the 2<sup>nd</sup> syllable/letter 'U' which is present in the middle of the divine word OM (7).

मकारश्चाग्निसंकाशो विधूमो विद्युतोपमः ।

तिस्त्रो मात्रास्तथा ज्ञेयाः सोमसूर्याग्नितेजसः ॥८॥

The last (3<sup>rd</sup>) syllable/letter 'M' represents the divine 'fire' element; it is a fire without any smoke (i.e., it is a brightly lit fire) and is as dazzling, brilliant and splendorous as the electric. The 3 letters or syllables of OM (A, U, M) should be treated as embodying or personifying the combined glories of the Sun, the Moon and the Fire (8).

शिखा च दीपसंकाशा यस्मिन्नु परिवर्तते ।

अर्धमात्रा तथा ज्ञेया प्रणवस्योपरि स्थिता ॥९॥

The light emanating from the wick of a burning lamp in which the flame is erect (vertical

and burning brightly, without wavering) is equivalent to (or is incorporated in) the half-syllable ‘Anuswar’ (ं), which is like a dot above a concave dish, present on the top of the geometrical symbol or sign or emblem representing OM, i.e. ‘ॐ’ (9).

पद्मसूत्रनिभा सूक्ष्मा शिखाभा दृश्यते परा ।

नासादिसूर्यसंकाशा सूर्यं हित्वा तथापरम् ।१०॥

The wick of that flame which is symbolic of the ‘Supreme Knowledge’, which in turn is synonymous with Brahm, is like the stem of a lotus flower. It appears to pass through the nostrils right above into the head and shines there. [This is a metaphoric representation of the brain which has the subtle intellect in it. It is the intellect that illuminates and brightens the personality of a creature. It is the intellect that illuminates the world for the creatures and removes the darkness of ignorance, it is the intellect which makes the brain worth its value—because even animals have a brain but no intellect like that of a wise man—and which sets it apart from a man's brain in whom the light of knowledge is extinguished just like the value and utility of a lamp lies in the lighted wick and the light emanating from it and not the size, design or quality of material used to make the unlighted lamp.] (10)

द्विसप्ततिसहस्राणि नाडिभिस्त्वा तु मूर्धनि ।

वरदं सर्वभूतानां सर्वं व्याप्यैव तिष्ठति ।११॥

That lighted wick (representing the half-syllable or ‘Anuswar’ present on the top of the symbol of OM which is —ॐ) infuses life and exercises control over the creature by the means of 72 thousand ‘Naadis’ (network of nerves and veins) spread across the body (11).

[Note :- The allegory of the chariot can be cited here— the ‘Anuswar’, sitting on the top, is the ‘charioteer’ because it is bright and illuminated like a wise and intelligent person who knows where to take the chariot while sitting astride it, the ‘Naadis’ are the ‘reins’, the various sense organs are like the ‘horses’, and the body is like the ‘chariot’ itself. The creature (the Atma which is his true and real form) is the ‘passenger’. The concept of the ‘Naadis’ in the body is explained in detail in appendix no. 3 of this book.]

कांस्यघण्टानिनादः स्याद्यदा लिप्यति शान्तये ।

ओङ्कारस्तु तथा योज्यः श्रुतये सर्वमिच्छति ।१२॥

When a seeker/aspirant is just near attaining fulfillment of his aim of obtaining emancipation and salvation, he hears a resonating vibration like the sound emanating from a bell made of bronze when it is hit by a gong/hammer. This sound is that of OM (Pranav or Brahm) in its ‘sound’ form. All seekers aspire to hear it (12).

यस्मिन् स लीयते शब्दस्तत्परं ब्रह्म गीयते ।

सोऽमृतत्वाय कल्पते सोऽमृतत्वाय कल्पते इति ।१३॥

The seeker/aspirant who becomes engrossed in hearing that sound which represents the divine word OM, is said to or deemed to have acquired a stature which is equivalent to Brahm. He acquires the essence of bliss, beatitude, happiness and joy, called Amrit, which is the essential elixir of life yearned for by those who are wise and enlightened. Verily, this is a certainty (13).

## Chapter 1

### Keno-panishad/केनोपनिषद्

This Upanishad is part of ‘Talwakar Brahmin’ of Sam Veda, and incorporated in its 9<sup>th</sup> Chapter. It has many names, such as (i) Talwakar Upanishad, (ii) Jaimaniya Upanishad, and (iii) Brahmano-panishad. However, its most common name is ‘Keno-panishad’ because this Upanishad starts with the words ‘Keneshitam’ (केनेषितं) —meaning, ‘who inspires this life, or by whom is this life made possible, or which is the authority and force that moves and empowers this life, or which is the authority who is behind this life and drives it’. In short, ‘Ken’ refers to the phrase ‘by whom’.

The 1<sup>st</sup> two cantos have a question-answer format. It is a session between an erudite teacher and his disciple who asks his teacher certain basic metaphysical questions pertaining to existence, and the subject matter/topic discussed is Brahm. The 3<sup>rd</sup> and 4<sup>th</sup> Cantos use the parable of God and Yaksha to explain the basic principles about Brahm as enunciated and elucidated in the 1<sup>st</sup> two Cantos. At the end, the method of worship of that Brahm is outlined in canto 4, verse no. 8, and its benefits are outlined in verse no. 9.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥  
ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

### Canto 1

ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्त ।  
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥१॥

‘OM salutation! By whose inspiration, at whose behest, on whose urging and direction and by whose instigation is this ‘Mun’ (mind and heart) attracted and lured by and moved, directed, diverted, sent or impelled towards the material objects and sensual pleasures of this world pertaining to the various sense organs of the creature? On whose direction, or authorised by whom, does this ‘Pran’ (the vital wind force of life; the breath of life) flows or moves? Who is the supreme authority who has authorised and empowered the faculty of speech to speak words authorised and sanctioned by him and used by men to express themselves? Who is that invisible, sublime, subtle, attributeless, indescribable, imperceptible majesty and authority who appoints our eyes and ears to do their relevant jobs and carry out their functions (of seeing and hearing respectively)?’<sup>1</sup> (1)

[Note :- <sup>1</sup>This Upanishad starts with this opening verse which is the question which an eager disciple asked his erudite and wise teacher, and which forms the basis for the enunciation and exposition of the great truths about Brahm as highlighted in this scripture.]

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचः स उ प्राणस्य प्राणः ।

चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥२॥

[The sage/seer answers it as follows—] ‘That (supreme, transcendental, sublime, majestic and stupendous authority) which empowers, authorises and enables the faculty of hearing to hear, the faculty of the mind to think and discriminate, the faculty of speech to speak, the vital wind called ‘Pran’ (the breath of life) to drive or move, the faculty of the eyes to see, is the subtle, magnificent and marvelous authority that is the driving force, the inspiration and power behind all the conscious factors in this creation. That entity, which is this authority, is the essential, absolute and universal Truth and Reality, the very knowledge of which entitles the patient, steady, erudite and wise seeker to become immortal. [That is, the seeker does not get engrossed in and affected by the various allurements of this artificial, delusionary world causing so many agitations, consternations and perplexities in its wake. He becomes self-restrained and self-realised, he obtains peace, tranquility and bliss, and at the time of death, he becomes immortal. Being immortal refers to the ability to vanquish and purge all unfulfilled desires, leaving no cause to re-enter the cycle of birth and death again. Being free from death is tantamount to being immortal.] (2)

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विज्ञो न विजानीमो यथैतदनुशिष्यादन्यदेव

तद्विदितादथो अविदितादधि । इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ॥३॥

The various organs of perceptions such as the eye (sight), the various organs of action such as the mouth (speech), and the mind (think) cannot reach there. [That is, the supreme entity which is the ultimate authority and the essential and absolute Truth and Reality of this existence, which is pure consciousness, which is transcendental, sublime and indescribable, is beyond the comprehension of the mind and intellect; it cannot be perceived by the organs of perception and can neither be accessed by the organs of action.]

We do not have the intelligence great enough of our own to understand, know or comprehend that majestic, stupendous and grand authority, and neither is it possible to do so by the description, narration or preaching done by someone else, because it is beyond the purview of, or the realm of, what is known as well as what is unknown. This is what we have heard from our predecessors who had tried their best to explain to us that entity which is essentially an imperishable and irrefutable truth, and which is the real essence of the cosmos and the cause of its creation (3).

यद्वाचानभ्युदितं येन वाग्भ्युद्यते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥४॥

He who cannot be described by speech, but on the contrary, the faculty of speech itself is but a manifestation of his glorious and grandiose majesty, his magnificence, potentials and powers —consider and regard him as ‘Brahma’. The entity that is described, adored,

honoured, admired and worshipped by speech by the people is indeed not Brahm. That is, Brahm is an entity, a supreme and transcendental authority, which cannot be described by the use of words; it is beyond the purview and reach of the faculty of speech (4).

[Note :- Brahm is the supreme creator. He is the primordial Male who created his opposite component or counterpart, the female, as Nature or Prakriti. All Upanishadic texts treat Brahm as a macrocosmic, transcendental, supreme, sublime and eclectic primary Authority in creation. Brahm is also the soul of this creation, he is the supreme Authority. The soul is a neuter gender as such. So, both the pronouns 'he' and 'it' are used when dealing with Brahm, whereas the pronoun 'she' is most apt for Prakriti or nature. Any neutral entity is neither he nor she; hence, 'it' is the most appropriate world for Brahm. Brahm is also treated, inter alia, as a fount and embodiment of light; light is addressed by the pronoun 'it' and not by either he or she.]

**यन्मनसा न मनुते येनाहुर्मनो मतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५॥**

He who cannot be thought of, understood and pondered upon by the mind-intellect complex, but on the contrary, the mind-intellect itself is a revelation of his stupendous and magnificent mental and intellectual glories, potent, powers, prowess, majesty and magnificence, and is also empowered and authorised by him to think, reflect, ponder, comprehend, discriminate and contemplate —consider and regard that authority, that entity, as Brahm.

The entity that is reflected, contemplated and meditated upon by the mind-intellect complex, and is honoured, adored, admired and worshipped by the people, is indeed not Brahm. That is, Brahm is an entity that is beyond comprehension, contemplation, thought and application of logic, intelligence and discrimination by the mind-intellect. The latter cannot have access to it; it cannot fathom it. It is beyond the authority, reach, purview and realm of the mind-intellect (5).

**यच्छुक्षुषा न पश्यति येन चक्षूः षि पश्यति । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥६॥**

He who cannot be seen by the eyes, but on the contrary, the faculty of sight is empowered and enabled by his glorious authority, magnificent powers and divine potential to see—consider and regard him as Brahm. The object visible to the eye, and which is honoured, adored and worshipped by the people, is indeed not Brahm (6).

**यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥७॥**

He who cannot be heard by the ears, but on the contrary, the faculty of hearing is empowered and authorised to hear by the majestic powers, stupendous glories and divine potentials of him —consider that supreme authority as Brahm. That which is heard of and which is adored, honoured and worshipped by the people is not Brahm. [Because Brahm is beyond the reach of ears and is indescribable by words. Even the hymns of the Vedas cannot describe Brahma, and hearing the scripture will also not be sufficient enough to describe even a fraction of the supreme entity and authority who is known as Brahma.] (7)

**यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥८॥**

He who is not made alive by the vital wind called 'Pran' (breath), but on the contrary, the

Pran is infused and impelled by his stupendous powers, strength, potentials and majesty to breathe life into others —consider and regard that supreme entity as Brahma. [Brahma is the authority which authorises the vital wind to give life to those in whom it flows as their breath. This authority, or this potential, or this capability of the vital wind called Pran to make something alive from its natural non-alive state has been derived from what is known as the supreme authority called Brahma.] That entity which is made alive by being infused with life and impelled to be active by the flow or the presence of Pran in it, and which is worshipped, adored and honoured by the people as a living entity or a creature of the creation, is indeed not Brahma (8).

[Note :- This canto can be succinctly summarised in the words— ‘Brahma inspires everything in this world but is not himself inspired by anything. It is the driving force behind the universe, but is not himself driven by anything. Brahma enables the eyes to see, the ears to hear, the mind to think, the Pran to make a person alive, but none of these can make Brahma see, hear, think or be alive. The authority to become alive is delegated by Brahma, the authority vests with him, and he is the one who delegates it according to his wishes. So the rest of the creation is subordinate to Brahma and at his mercy and discrimination. This is the implied meaning of these verses. We surmise that though the creation is a manifestation of the stupendous glories and magnificent powers of Brahma, the latter is not the former. Brahma is the cause of creation, and not the other way round. The creation cannot supersede Brahma. The mind intellect of a creature is a part of a tiny fraction of the huge bowl of the cosmic intellect; it cannot compare itself with the latter even as a lamp cannot compare itself with the brightness of the sun and the illumination provided by it.]

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## Canto 2

यदि मन्यसे सुवेदेति तन्नमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।

यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ।१॥

[The teacher said —] ‘If you believe that you have understood Brahma fully, then surely you have understood only a very small fraction, a miniscule part, of that Brahma, because the fraction of that Brahma which is purported to be in you as well as which is in all the Gods taken together, do not at all constitute the whole composite form of Brahma. Hence, what is known by you is indeed doubtful and requires a serious second thought and further investigation’ (1).

[Note :- The teacher expresses his scepticism and reservation when a disciple brags to him that he knows Brahma fully. What the disciple knows might be only the tip of the iceberg, as it were. The part of the great, universal, eternal and infinite Brahma which the disciple purports to know is only a minuscule fraction of the entirety that is known by the name of Brahma. Hence, the disciple’s thinking that he ‘knows’ Brahma is totally misplaced, incomplete, fallacious and erroneous. In fact, the disciple

has no inkling who the real Brahma is.]

नाहं मन्ये सुवेदेति नो न वेदेति वेद च । यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥२॥

[The disciple replies —] ‘We do not believe that we have fully known or understood Brahma and neither do we believe that we do not know or understand Brahma fully or in entirety, because we know or understand him or are acquainted with him only fractionally. [He is not a stranger for us. We know him, and therefore we cannot say we do not know him. But we do not know him sufficiently enough to assert that we do know him fully because there is much in him that we do not know.]

Hence, both the answers, that we know him as well as that we do not know him, are incomplete. The impact of our statement, or the veracity of what we are saying, is known only to those who know or understand that Brahma (2).

यस्यामतं तस्य मतं मतं यस्य न वेद सः । अविज्ञातं विजानतां विज्ञातमविजानताम् ॥३॥

Those who recognise this fact, or believe that it is not possible to know or understand Brahma fully, they know or understand him, while those who believe or boast that they know or understand Brahma, do not know or understand him. Because those who are proud that they have the knowledge of Brahma, the latter is not known or understood by them, while those who are devoid of such pride, haughtiness and arrogance, they have known him. [The emphasis in this last sentence is on humbleness. This is an example of the great paradox about Brahma. This is one of the verses which are examples of oxymoron used in the Upanishads, wherein apparently contradictory statements are used to emphasis a particular point.] (3)

प्रतिबोधविदितं मतममृतत्वं हि विन्दते । आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥४॥

That skill, expertise, erudition, understanding, enlightenment, insight and wisdom that enables a person to have the knowledge of and become aware of all the objects of this creation and their essential nature and truth, also entitles him or empowers him to achieve or attain success in the realisation of the supreme, transcendental Brahma who is an embodiment of ‘Amrit’ (the ambrosia of eternity, bliss and happiness) personified. A man derives immense strength from the knowledge or realisation of the (supreme, stupendous, magnificent and powerful potentials of the) Atma, which is also called the soul or spirit of the creature. The wisdom, erudition, skill and expertise that enables a person to realise as well as which enlightens him on the stupendous powers, strengths and potentials of the Atma also enables him or entitles him to attain or achieve that supreme, transcendental Soul (called Parmatma or Brahma) which is an embodiment of the nectar of eternity and bliss called ‘Amrit’ (4).

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।

भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥५॥

Those who succeed in attaining access to and successfully accomplishing the task of realising that supreme Brahma in this lifetime itself —such persons have indeed succeeded in the realisation and acquisition of the essential object and aim of life in this world, an object or

aim or target of existence which is the essential and absolute, universal and infinite Truth and Reality, and which is the subject matter of all knowledge.

Those who could not understand or realise him (Brahma) in this lifetime itself, have lost a golden opportunity and caused immense harm to themselves and their interests.

Hence, those who are really wise, erudite, sagacious and adroit realise and recognise the fact that the same supreme, transcendental authority pervades in all the creatures and all the elements of this creation uniformly without discrimination. By this realisation or knowledge, they become highly enlightened and realised, and they cross over from this mortal world to become immortal. [They attain liberation from the shackles of delusions that tie a creature down in this world of transmigration, illusions and artificiality; they obtain deliverance of their soul to a higher, enlightened plane of existence and get emancipation and salvation for their soul at the time of death to become immortal. The word ‘लोकादमृता’ literally mean the world of nectar-like ‘Amrit’ or a world where there is an abundance of ambrosia of eternity, beatitude and felicity. It also indicates the freedom from fear of death (5).

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### Canto 3

ब्रह्म हे देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।  
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥१॥

[The basic principles about the essential nature and form of Brahma, which has been enunciated and elucidated in the previous two Cantos, are further elaborated upon by the use of parables in this canto—] Once upon a time, that Brahma had used the medium of the Gods in order to conquer or vanquish the demons. [This alludes to the great God-demon war after the legendary churning of the ocean in search of ‘Amrit’ and other treasures of creation.] In their erroneous belief the Gods thought that ‘they’ have conquered the demons, and they became proud of this stupendous and marvelous feat. They thought that they were superior in strength to the demons, that it was their own strength which helped them in vanquishing the demons, and that they were victorious in the war. They fallaciously imagined that it was their own valiance, own potent, own prowess, own skill, own strength, own powers and own majesty that had made this glorious victory over the demons possible (1).

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥२॥

That Brahma realised that the Gods have become proud and egoistic. So he assumed the form of a ‘Yaksha’ (यक्ष —demi-God) and revealed himself before them. But the Gods could not recognise that it was Brahma disguised as a ‘Yaksha’, so they wondered, ‘who is this majestic and divine Yaksha?’ (2)

तेऽग्निमब्रुवज्जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥३॥

The Gods asked the Fire-God to find out who he was— ‘Oh Fire-God! You go and find out who he is’. The Fire-God replied ‘alright’ (3).

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥४॥

The Fire-God rushed forward swiftly to reach the 'Yaksha'. The Yaksha asked him, 'Who are you?' At this, the Fire-God replied, 'I am fire. It is me whom the people call 'Jatveda' (जातवेदा —literally meaning the nativity of the Vedas; it is also synonymous of the Sun. Here the Fire-God means that he is the one in the honour of whom the hymns of the Vedas are sung during the fire sacrifices, and to whom the oblations are made in the sacrificial pit. In the form of the sun in the sky, it is the Fire-God that not only lightens the entire world but also sustains life in it by keeping it warm) (4).

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं यदिदं पृथिव्यामिति ॥५॥

The Yaksha asked him, 'What strength do you have?' When asked this question, the Fire-God replied, 'If I wish, I can reduce to ashes/cinders all that exists on this earth' (5).

तस्मै तृणं निदधावेतद्दहेति । तदुपप्रेयाय सर्वजवने तन्न शशाकं दग्धुं स तत एव निववृते  
नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥६॥

Then the Yaksha kept a twig in front of the Fire-God and asked him to burn it, but the latter employed all his strength and all his might but couldn't burn that twig. He returned to the Gods ashen faced and told them, 'I have failed to understand who this divine and majestic Yaksha is'. [The Fire-God did not tell them that he was not able to burn the twig, but to hide his shame, he just said he could not find out who that Yaksha was.] (6)

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥७॥

Then the Gods asked the Wind-God, 'Oh Wind-God! Please find out the mystery of this strange Yaksha'. The Wind-God accepted the request to find out about that mysterious, divine and majestic Yaksha (7).

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥८॥

The Wind-God ran swiftly to that Yaksha. The Yaksha asked him, 'Who are you?' The Wind-God replied, 'I am the famed Wind-God. It is me who is called 'Matarishwa' (मातरिश्वा —i.e., the wind that blows in the outer space, air, breath or Pran which is the life sustaining wind and without which no life can either exist, live or move. The word 'Mata' 'माता' means mother, hence, the wind is the 'mother of life') (8).

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीय यदिदं पृथिव्यामिति ॥९॥

The Yaksha asked him, 'What ability and potentials do you have?' The Wind-God replied, 'I can blow away whatever that exists on this earth' (9).

तस्मै तृणं निदधावेतदादत्स्वेति । तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स तत एव  
निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥१०॥

Then the Yaksha kept a twig in front of him and asked him to blow it away, but the Wind-God employed all the strength and might that he had but failed to even move it, what to speak of blowing it away. The Wind-God returned crestfallen to the Gods and expressed his inability to understand Yaksha (10).

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति । तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥११॥

Then the Gods asked Indra, their king, 'Oh Lord of clouds (मघवन)! You should find out for

yourself who this Yaksha is'. Indra accepted to learn first hand and find out about that divine, majestic but mysterious Yaksha, and so he rushed swiftly to meet him. But as soon as Indra reached there, the Yaksha vanished from sight (11).

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीं तां होवाच किमेतद्यक्षमिति ।१२॥

Then Indra came to the most honourable and glorious daughter of Himachal named 'Haimvati' (हैमवती —i.e., Goddess Parvati, the divine consort of Lord Shiva) who was present in that sky. He asked her, who was this Yaksha?' (12).

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#### Canto 4

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदांचकार ब्रह्मेति ।१॥

Haimvati (Parvati) replied, 'He is Brahma. It was his victory over the demons that you people, the Gods, had erroneously considered as your own victory due to your misplaced ego'. With this answer, Indra clearly understood that Yaksha was surely none other than Brahma himself (1).

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्तेन ह्येनन्नेदिष्टं पस्पृशुस्ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति ।१२॥

These 3 Gods —the Fire, the Wind and Indra —are regarded as superior and more exalted than the other Gods because it was these three Gods who had had the first opportunity to interview and witness the presence of Brahma first hand, and had subsequently realised who he was. His (Brahma's) stupendous and majestic powers, prowess, potentials, magnificent glories were revealed to them before others were even aware of them (2).

तस्माद्वा इन्द्रोऽ तितरामिवान्यान्देवान्स ह्येनन्नेदिष्टं पस्पृश स ह्येनत्प्रथमो विदांचकारब्रह्मेति ।१३॥

By having had the opportunity to touch that Brahma (disguised as Yaksha) and by knowing him and getting acquainted with him first hand, Indra and the other two Gods (Fire and Wind) are regarded as the best and most exalted as well as the most superior amongst other Gods (3).

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा ३ इतीन्यमीमिषदा ३ इत्यधिदैवतम् ।१४॥

The fact that Brahma, as Yaksha, had vanished suddenly from sight in front of Indra (see canto 3, verse no. 11) is symbolic of the involuntary, unconscious, unexpected and sudden presence of Brahma just like the dazzling streak of lightening (in the cloud) and the involuntary batting of the eyelids (in a living creature)<sup>1</sup> wait for none. This is indicative of Brahma's subtle, divine, authoratative and supreme nature (4).

[Note :- <sup>1</sup>The lightening appears suddenly without any warning in the clouds, it lasts for a fraction of time, its course is unpredictable, it is most electrifying in its potent and powers, and then it as suddenly vanishes into nothingness as it had appeared. Similarly, the eyelids constantly fall and lift themselves over the eyes without the person becoming even slightly aware of them opening or closing. It is an involuntary

action of the eyelid, without any intention on the part of a person to do so, and neither does the falling or lifting of the eyelid affects the eyesight in the least; the view is not at all affected, no interruption is made in the field of vision or any inconvenience is caused to the viewer.]

**अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णं संकल्पः ॥५॥**

From the metaphysical and spiritual point of view, when the mind-intellect appears to be inclined towards Brahma (and away from this world), it appears to be remembering Brahma and appears to be making efforts to realise him or understand him—these are also subtle indications of the presence of Brahma<sup>1</sup> (5).

[Note :- <sup>1</sup>If there was nothing to attract the mind-intellect, it wouldn't be swayed in that direction. For example, if there is a magnet behind a curtain, the iron nails/pieces will have a tendency to move near to the curtain, being attracted as they are by the magnet hiding being the curtain. It is not the curtain which is attracting those iron pieces but the magnet with its invisible magnetic energy which pulls the iron towards itself. The curtain does not, and cannot, interfere with the powers of the magnet pulling the iron towards its self, and it neither has the powers to pull in the nails on its own. But for an observer who is not aware of the fact that a magnet is placed behind the curtain, it appears that the curtain is pulling the iron pieces towards itself. This is a perfect example of how facts can be distorted with an erroneous perception, of how what is visible is not always the whole and complete truth, and how the world deluded the creature into thinking that it is true. From the metaphysical point, it is the Brahma present immanently in the world that is attracting the creature. The magnetic forces originate from the magnet and not from the curtain in this example.

Another example is the seed. The roots are geo positive while the stem is geo negative —i.e., the roots have a natural tendency to always go down in the soil while the stem will always move away from it towards the sky, though the pull of the earth is equal on both the root and the stem. So, the mind-intellect of a creature which has greater amount or proportion of gross virtues in it is always attracted towards the world, while that of a wise and erudite creature always moves away from the world towards the sky symbolic of Brahma.]

**तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाऽभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥६॥**

All the creatures love and endear that Brahma and wish to attain or receive him. He is famous with the name 'Tadwan' (तद्वन)<sup>1</sup>. Everyone should worship, honour, adore and pay tribute to this 'Tadwan' form of Brahma. Any seeker/aspirant who comes to realise or know this form of Brahma is loved and liked by all the creatures' (6).

[Note :- <sup>1</sup>Sage Shankaracharya has defined the word 'Tadwan' as 'one worthy of contemplation and meditation'. It also means 'one who is a forest of nectar', for the word 'Van' means a 'forest' as well as 'juice'. The significance of the word lies in its broader meaning —when a seeker/aspirant has dipped and soaked himself in this divine nectar, the fragrance of it sticks to his body and it spreads far and wide

just like perfume applied on the body or clothes, and anyone who sniffs it by coming near such a seeker/aspirant also gets influenced by its mesmerising effect. That is why he is 'liked and loved by all'. Obviously, a person who is stinking and emanating a foul smell will not endear himself to others. Here, the knowledge of Brahma and the accompanying enlightenment and wisdom that comes with it is so powerful and pleasant that if anyone comes in contact with a Brahma-realised person, he is bound to be enchanted by him as compared to a person who is evil, sinful, pervert and worldly, because such an evil and degraded person will be virtually 'stinking' with evil that will repel all those who come near him or in contact with him.]

**उपनिषदं भो ब्रूहीत्युक्ता य उपनिषद्ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥७॥**

[The disciple didn't fully understand the impact of this fine and delicate as well as mysterious knowledge of Brahma expounded in cryptic and seemingly innocuous looking words but having a profound, deep and ethereal meaning. So he asks his Guru again —] 'Oh teacher! Please preach us the Upanishads which are the repositories of the supreme knowledge of Brahma, i.e., which elucidate in detail and expound upon the truth about Brahma, which dispense with the information about the supreme, transcendental authority of the creation known as Brahma'.

At this, the teacher replied, 'Whatever said till now is called 'Brahma Vidya' or the knowledge or science of Brahma. I have certainly taught you 'Brahma Vidya' (7).

[Note :- The teacher mildly snubbed the disciple because the latter thought that what the teacher has taught him is not related to Brahma. This statement of the teacher establishes that whatever has been said in this Upanishad summarises the essential things one needs to know about Brahma. But the teacher has already pointed out that it is foolhardy to say that one 'knows' Brahma sufficiently (canto 2, verse no. 3). What one knows is only a part of what one does not know. So the quest for the ultimate Truth should go on.]

**तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥८॥**

The basic means/methods/path to acquire or attain or accomplish success in the endeavour to know and realise Brahma are the following— 'Tapa' (austerity and penance), self restraint of the mind and the sense organs, and doing deeds or taking actions without any attachments or emotional involvement in those deeds or actions as well as their rewards or fruits and punishments. The Vedas describe this 'Vidya' (knowledge) in great detail. The target of this knowledge is the truthful and real Brahma; the aim of this knowledge is being aware of that Brahma and realising him (8).

**यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥९॥**

Those seekers/aspirants, who properly understand the secret and mysteries of this profound knowledge pertaining to Brahma, are able to eliminate all their accumulated hoards of sins and misdeeds, and they can reach the state which is imperishable, immortal, infinite, eternal, most exalted and supreme. Such persons reach the heavens with these attributes and become permanently established there (i.e., they obtain eternity and bliss as well as

emancipation and salvation)(9).

[Note :- Brahma, the original un-manifest, conscious non-duality had the option to remain as such —un-manifest, conscious and non-dual. But it wanted to experience and witness itself, so it had to create another image of its own, i.e., it had to create a sense of duality. But this image had to be its ‘true’ image, so it ‘manifested’ itself into a divine Being. This divine Being had all the attributes of the invisible entity from which it manifested and it had all the attributes necessary to fulfill the desires of that entity to create its own image, appreciate and enjoy that image, see what that image can do if left to its own devices just for the sake of playing sport, and then reserve the right to conclude the game when things went out of hand.

So, the un-manifested Brahma manifested itself as Viraat Purush. Brahma just sort of coagulated into a denser stuff, and after the first cleavage of its single cell, it divided and multiplied rapidly like a cosmic developing embryo which was named Hiranyagarbh by ancient sages to draw a parallel with an egg whose inner part, the yolk, is yellow. This egg or cosmic embryo of the creation developed into Viraat Purush.

Now this Viraat Purush again faced the same problem as faced by Brahma, because it was single like its source and was invisible like it. So, like its parent source, Viraat produced Brahmaa, the creator. From the point of view of Vedanta, all the creation is an illusion of duality to enable Brahma, the un-manifest and single supreme source, to experience and witness itself through a process of illusionary creation of delusions.

When this creation needed to be ‘built or constructed’ from scratch like any other building, the creator needed some ‘raw material’, and so he created the 5 elements —sky, air, fire, water and earth, and to inhabit that building, he created ‘creatures’, both animate as well as inanimate.

Like any artist finding ecstasy when he observes his own skills displayed as a piece of art of his own creation, Brahma felt blissful and exhilarated when he saw the colourful, kaleidoscopic, vibrant and diverse creation that his mere wish had created. Since all creation is the result of that primary single source, it is an exact image possessing all the attributes of that source. That is why, something is visible and another is not.

Time, circumstance and space were also introduced by Brahma as a media to ensure that the delusions of separateness and distinction of creation persisted. Since ‘illusion’ was a prerequisite for the whole drama to unfold, much like the stage performance of a magician, the supreme Being that manifested itself had the illusionary perception of being a doer. This illusion of being a doer and being at the center of the universe produced ego. The stronger the ego became, the further away from the reality the being (Viraat) moved.

Man is an image of that Being, and is a gross and visible revelation of that

subtle and invisible Being, with a grosser, harder, more solid ego than his parent Being (Viraat). As a result, a man forgets his true identity and thinks that he is the doer and therefore the enjoyer and sufferer of the consequences of the deeds.

The ultimate objective of the primary source of all this drama was 'to experience and witness itself, to perceive itself'. But, in order to do it, it (Brahma) wished to create an image and found that he had the ability to do so. This created a slight, minuscule fraction of ego in that invisible, primary, supreme entity, and the result is there for everyone to see. The pure identity of a man is his Atma which is an image of Brahma even as the man is an image of the Viraat. The primary Brahma tried to perceive, experience and witness itself 'without' and thereby got itself entangled in a such huge and endless web of illusions and delusions. This is also true of man who gets bogged down in a mire of illusions and delusions trying to perceive his true identity outside of the self. 'Self realisation' is therefore 'self' awareness; the creation is therefore an illusion created by one's own self for one's own satisfaction. The reality lies within and not without.

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

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## Chapter 2

### Chandogyo-panishad/छान्दोग्योपनिषद्

The Talwakar branch of the Sam Veda has a section called ‘Chandogy Brahmin’ (i.e., Talwakar-Chandogy-Brahmin). This latter section has 10 Chapters of which the last 8 have been called ‘Chandogy Upanishad’. It is a detailed treatise enunciating the profound Vedantic philosophy of ‘non-duality’. It lays emphasis on eclectic and esoteric ‘Tattva Gyan’ or the truthful knowledge of the essential nature of the creature, his soul or Atma, how to provide liberation and salvation to it, who or what is the supreme Atma or the transcendental Brahma, and who is eligible to acquire this knowledge. It uses numerous metaphors, allusions and allegories to explain the concepts.

The basic ideas of Shankaracharya’s commentary on Brahmasutra are also the thread that forms the basic texture of Chandogy. First, knowledge alone can be the cause which gives liberation and deliverance; it is like the fire which cooks food, though for such cooking, other accoutrements such as pots and pans are also required. Second, the Self can be known only through knowledge even as darkness (of ignorance) can be removed only by light (of knowledge), though meditation is an instrument, a media to achieve this end. Third, constant practice of knowledge helps to segregate the scum of ignorance from the water of the pond and make the water-like Atma/soul pure and clean. The illusion of the oyster shell in the moonlight, shining and simmering like silver, is an example of how a creature is mislead by what he sees. The fourth deduction is that the world of multifarious names, forms, colours, shapes and sizes exists only till the time ‘self realisation’ does not dawn in the horizon of a creature’s Mun (mind and heart). Fifth and the basic ingredient of all Upanishadic philosophies is the eclectic view about the nature of Brahma—Sat (truth), Chitta (consciousness) and Anand (total bliss, beatitude and felicity). Brahma is that entity without which there is no nothing. Atma/soul is an image or a fraction of that Brahma. Self knowledge is knowledge of this Atma/soul which is enlightened, pure consciousness, pure truth and pure bliss; it possesses, inter alia, these basic qualities of Brahma. The philosophy of the Upanishad is the philosophy of the non-dual ‘oneness’. The reading of this Upanishad takes us on a virtual pilgrimage of the holy site called Atma.

It’s remarkable, magnificent and fabulous amongst all the major Upanishads, and is a voluminous one at that, rivalled only by Brihad Aranyak Upanishad of the Shukla Yajur Veda. It derives its name from the words ‘Chanda’ and ‘Yoga’. Yoga means meditation and contemplation upon a chosen deity, which in case of the Upanishad is Brahma, and its microscopic counterpart, the Atma. Yoga also means ‘union’. Hence, this Upanishad strives to establish a ‘Yoga’ (union) between the Atma and Brahma, and the medium for this is ‘Chanda’. The word ‘Chanda’ means a specific style or pattern of poetic composition called ‘Chandas’ having specific number of letters and words to a line

and specific number of lines. The word Chanda also refers to rhyme, metre and stanza of poetry. It also means a measure of music, or a composition that can be rendered by singing. The Vedas were orally transmitted, and the vehicle or medium used to pronounce them and make them interesting and attractive for the listener or the student or the disciple was splendid poetry. The 'Chandas' made this possible because a bland and dry prose would not have been sufficiently enticing, attractive, alluring as well as succulent for the listener to keep him interested and involved for a long period of time. Elegant music enchants the mind, hence mystical and metaphysical concepts could be easily memorised and transmitted from one generation of disciples to another if they were as poetry as opposed to dry prose. Eloquent poem touched the heart. Since the primary origin of the Vedas was in the mind and heart of ancient wise sages and seers, the best vehicle or medium to express those emotions and views that emerged in their mind and heart was Chanda. These emotions and views were profound and absolute truths about reality, and these truths could only be transmitted to the listener through the use of words, and the vehicle used by these words was the poetry composed in Chandas.

'Chandogya' is a spectacular masterpiece of Upanishadic literature having immense eclectic, metaphysical, spiritual and theological value. It is spiritually rewarding and uplifting; it contains a treasury of spiritual wisdom explained in a plausible and logical way. It opens the vast vista of intellectual learning in the realm of metaphysics and theology whilst providing numerous splendid and dramatic examples, similes and metaphors to explain the deeply complicated and profound concepts and drive home universal truths most easily but forcefully, in simple terms and cogently, leaving no doubts whatsoever.

The 1<sup>st</sup> canto deals with the divine word OM which is at the core of or the essence of all the hymns (Richas) in the form of the 'Sam' (poetical verses etc.) of the scriptures. In essence, OM is the 'heart of all scriptures' even as a word is at the heart of the speech of a man, and 'Sam' is at the heart of the Richas of the scriptures (i.e., the musical incantations form the heart of the hymns). Using the allegory of the mythological God-demon war, the fact that OM is not limited to breath and speech but has a greater implication and ramification because it refers to the vibrations of the various vital winds which sustains life itself, is enunciated here. Various methods to contemplate and mediate upon it and worship it are mentioned in this canto.

The 2<sup>nd</sup> canto links 'Sam' (the tenets of the Vedas as sung through the Chandas) to the glorious virtues and characteristics of being the best, the pious, polite, simple, humble, pure etc.. That is, the 'Sam' is the best means to acquire knowledge of the supreme, and it is the best vehicle for learning the tenets of the Vedas. This canto describes, inter alia, the metaphysical importance of singing of the Sam Veda hymns, the many interpretations of the various aspects of Sam, the importance of language, religious sacraments, specially the fire sacrifices, the steps involved in these sacrifices, the definition of Dharma etc.. Sam is used as a medium to propound great metaphysical, theological and spiritual truths.

Remarkably, the process of creation has been cryptically summarised in 2 verses of section 23 (verse no. 2-3) of this canto.

The 3<sup>rd</sup> canto deals with the mythological Aditya or the Sun-God who symbolise the different hues of Amrit which is the ambrosia or elixir of eternity and bliss. The famous Gayatri Mantra is described here by highlighting its wide scope. The Sun or Aditya is said to be a symbolic Brahma which not only illuminates the entire realm but also sustains life in it; without it there is total darkness signifying ignorance as well as death.

This canto is unique in the sense that it introduces a meditative technique called 'Madhu Vidya' in which honey, which is the essence of a large variety of flowers, is used as a metaphor to tell the aspirant seeker the essential nature of Brahma—one who provides bliss, happiness and sweetness, one who is full of energy, vitality and strength, one that is the essence of knowledge extracted by studying all the scriptures. This Madhu Vidya establishes a correlation between the microcosm, the individual Atma/soul of the creature, and the macrocosm consisting of Brahma, the cosmic Atma/soul of the universe, as well as what is seen in this world and what is not seen. The honey and the honey bees have been used to explain the tenets related to that which is the universal and absolute Truth and Reality in this creation. The concept of Madhu Vidya as a tool of meditation has been elaborately described in appendix no. 5 under the sub-head 'contemplation and meditation'. Presently, this meditative practice is used in relation to the Sun (Aditya) and is therefore also called 'Aditya Vidya'. Section 19 of this canto describes in brief the genesis of creation starting from the cosmic egg till its culmination in the form of the gross visible world. It is marvelous in the sense that medical terms of embryology have been used to describe this egg and its development.

The 4<sup>th</sup> canto describes how king Jansrut's grandson was preached by the humble cartman, and sage Satyakam Jabal became wise and enlightened about Brahma, how he was taught by a bull, fire, a swan and Mudga (pelican). The different 'fires' preached Upkaushal, the disciple of Satyakam Jabal, about the metaphysical significance of the fire element. This canto concludes with a brief description of how to rectify errors made during a fire sacrifice.

The 5<sup>th</sup> canto deals with the science and knowledge of 'Pran' or the vital wind force of life called breath. It is explained through a dialogue between sage Swetketu and Pravahan as well as between Ashwapati (literally, the Lord or king who had a large number of horses) and the wise sages called Rishis. It goes on to describe the different types of 'Prans'. This canto also describes how to perform the fire sacrifice with a certain wish to be fulfilled.

The 6<sup>th</sup> canto describes the various forms and connotations of the entity called 'Ishwar' (the supreme Lord) and the Atma (the soul), their inter relationship etc. by the use of various examples. It uses the medium of a conversation between Shwetketu and his enlightened father Uddalak, and is a very popular canto. It describes the process of creation,

the various divisions of the basic elements of that creation, the secret of food, hunger and thirst, the essential non-dual nature of things that exist etc.. The concept of the invisible, almighty, omnipotent, all-pervading and transcendental Brahma and Atma has been explained using a chain of beautiful metaphors and analogues. This canto has 16 sections corresponding to the 16 Kalaas (described in section 7) of a man corresponding to his various virtues and potentials. This particular canto is easy to understand and most cited of all the cantos of Chandogyia.

The 7<sup>th</sup> canto enumerates various ways that Brahma can be honoured, adored and worshipped. It is a dialogue between sages Narad and Sanat Kumar wherein the latter admonished Narad for his false pride of being learned in all the scriptures in their letters only, and not in their spirit. The main objective or aim of these scriptures forming their 'spirit' is to elucidate and expound upon the Atma and Brahma. Sanat Kumar takes Narad on a metaphysical journey of enlightenment in a step-by-step fashion, first saying that a particular element is the best in creation and worthy of worship, admiration and honour, and then when Narad asks him if there is anything better than that, Sanat Kumar assiduously takes Narad a step higher each time, to finally explain to him what is Brahma and what is Atma. The striking point in this canto is the step-by-step approach of going from one metaphysical concept to its next higher concept, much like the rungs in a ladder. Each step of the ladder has importance; each step is needed in order to climb to the top of the ladder. The aim of this exercise is to ascertain what or who is Brahma and Atma. Each section of this canto is like a rung or step of the metaphysical ladder of enlightenment and self realisation.

The last and the 8<sup>th</sup> canto is a conversation between Indra (the king of Gods) and Virochan (the king of demons) which deals with what is the essential meaning of 'Brahma Tattva' and 'Atma Tattva', and that doing Tapa (severe austerities, penances, keeping vows, showing diligence and commitment in spiritual pursuit) is the only mean which prepares a seeker/aspirant to acquire that supreme and transcendental knowledge.

The Upanishad concludes by describing the benefits and rewards of this transcendental, supreme knowledge as contained in the Upanishad.

Canto 1 has 13 sub-cantos or sections; canto 2 has 24 sub-cantos or sections; canto 3 has 19, canto 4 has 17, canto 5 has 24, canto 6 has 16, canto 7 has 26 and canto 8 has 15 sub-cantos or sections.

It is believed that ancient Vedantic Texts —such as the present Chandogyia Upanishad— predates the great Greek philosopher Socrates by several centuries. It is held that the pre-Socrates philosopher named Pythagoras had visited India and his thinking was immensely, if not wholly, influenced by the ancient Vedantic texts such as this Chandogyia Upanishad (as well as the Brihad Aranakya Upanishad of the Shukla Yajur Veda). The influence of Vedantic Texts on the thought process of Pythagoras percolated down to Socrates and his disciple Plato. In Plato's classic 'Republic', the final chapter deals with the concept of rebirth which has a clear resonance in this Chandogyia Upanishad. So we

see in this that an attempt, an empirical one at that, is made to discover what we can know about the ultimate object of contemplation purely through logical, rationale and natural reasoning process without recourse to supernatural revelation or phenomenon. The Logical thinking, especially as a conversation between a teacher and an eager disciple, is the standard which is used to arrive at the ultimate truth. Please see Cantos 5-8 of Chandogya in this context. Reason reflected by experience is an uncontestable guide to the absolute and irrefutable Truth. The ancient teacher of Vedanta had that experience and that is why his disciples who were themselves no less enlightened, wise or elevated spiritually in their own field, came to him to learn, as is evident from the discourse of Sanatkumar in favour of sage Narad in canto 7 of the Chandogya Upanishad.

There is a verse in canto 3, section 17 (verse no. 6) which describes that one sage Angiras had preached Lord Krishna of the Mahabharat war fame certain Mantras. This clearly points to the fact that this particular Chandogya-panishad was composed after Lord Krishna's period on this earth, but surely not before.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं

मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

### Canto 1/Section 1

ओमित्येतदक्षरमुद्गीथमुपासीत, ओमिति ह्युद्गायति तस्योपव्याख्यानम् ॥१॥

The word OM or the letters of OM are pronounced first, i.e., at the very beginning of a Yagya (fire sacrifice) by the 'Udgata' (उद्गाता — a priest who sings the hymns of the Vedas, specially the Sam Veda, during a fire sacrifice). He invokes OM to start the singing of the verses of the Sam Veda. Those hymns which are sung are called Udgith<sup>1</sup> (उद्गीथ) and this section describes how to become accomplished in this process or learn this skill, as well as its importance and significance (1).

[Note :- <sup>1</sup>The word *Udgith* has 3 components, viz Ud+Gai+Thak (उद्+गै+थक्). It literally means 'the sound of OM being sung, using words and speech'. The hymns of the Vedas, when they were rendered into musical compositions which could be sung, were called 'Sam' (साम). Hence, that Veda which could be sung was called the Sam Veda. 'Udgith' is therefore the singing of the hymns of the Sam Veda with the prefix of OM. See also canto 1, section 9, verse no. 3 and its note.

This OM is the primordial sublime and subtle sound of the cosmos; its audible manifestations are the various letters of the words. As deeper meditation upon this OM reveals, it is actually the all-present and immanent cosmic Naad or cosmic

sound having different shades of sounds of varying frequencies, nodes and tunes incorporated into it. Each of these can be heard distinctly by the Yogis (ascetics) engrossed in deep meditation. These sounds of Naad resemble the music emanating from various musical instruments (Naad Bindu-panishad of Rig Veda; an English version has been published separately by this author). Therefore, whereas OM is the sublime, subtle and un-manifest aspect of sound which incidentally is the first manifestation of Brahma, its manifest, apparent and gross revelation in the form of the music is the 'Sam' which is the 'Song of the ancients as encapsulated in the words of the Sam Veda'. It is said that the essence of speech is the 'Richa' (the hymn), the essence of Richa is the 'Sam' (the song), and the essence of Sam is the 'Udgith' (the process of singing that song). Refer Chandogya, 1/1/2. A detail appendix no. 4 of this book explains the concept of OM.]

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसोऽपामोषधयो रस ओषधीनां पुरुषो रसः

पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः साम्न उद्गीथो रसः ॥२॥

The essence (literally, the juice or fundamental basis — रसः) of all the creatures and all the rest of the things is earth<sup>1</sup>, the essence (or the best part) of earth is water<sup>2</sup>, the essence of water are the various medicinal qualities it has<sup>3</sup>, the essence (fruit) of these is the human being<sup>4</sup>, the essence (glory and uniqueness of) of humans is speech<sup>5</sup>, the essence of speech is Rik or Richa<sup>6</sup> meaning devotional sacred hymns, the essence of Rik is the Sam (song, melody)<sup>7</sup>, and the essence of Sam is the Udgith (i.e., singing the glories of the glorious Brahma represented by the word OM)<sup>8</sup>. (See verse no. 5 below) (2).

[Note :- <sup>1</sup>The *earth* is the place where all the creatures are born, sustained, nourished and finally perish. Earth is the habitat and foundation or basis of creation —both animate as well as inanimate. The entire creation needs a foundation to rest upon, and the earth is that solid ground on which the creatures live and survive.

<sup>2</sup>The *water* is the sustainer of life on this earth; 3/4<sup>th</sup> of earth is water. Without water, an arid earth is a desert and is of no worth because it cannot sustain life.

<sup>3</sup>The water has curable prosperities, hence *medicinal qualities*. It is this property of healing that makes water so important and indispensable for life. All drugs are absorbed in the body through water. Further, water produces food in the form of plants which also have the elements of life in them in the form of the various nutrients. So, the medicinal quality of water refers to its nutritional and sustenance value.

<sup>4</sup>Medicines are meant for man and animals; trees, insects, worms don't consume medicines as such. Hence, healthy *humans* (man) and healthy *animals* or his livestock are considered the glorious evidence of the potentials powers of herbs or medicines.

<sup>5</sup>A man's words mark him —he is either praised or rebuked for his words. He is remembered for his wise words or derided for his evil words. Fools and evil speakers are never honoured; it is the wise who are. Further, 'speech' is the best manifestation of life and the best evidence of 'Pran' (breath or the vital wind which sustains life

in a creature) playing in the otherwise gross and lifeless body. Hence *speech* is called the pride and glory of a man, or in other words, the best faculty a man possesses, the essence or juice of a man.

<sup>6</sup>Speech or voice used in praising the Lord is considered the best form and use of speech as compared to its use for foul language or useless worldly chatters. Hence, *Rik or Rig* is the essence of speech.

<sup>7</sup>A sweet voice is worth its weight in gold as opposed to a sharp, unpleasant, rough and caustic speech. Song is the sweetest way of expression of thought—it enthalls, captivates, enchants, eneamours, endears and soothes. Hence, *Sam* or ‘Song’ is the crown of voice or speech.

<sup>8</sup>Song is honoured and praised not so much for its words as much for its sweet melody and enchanting tunes when it is actually ‘sung’. Hence, ‘signing of the Sam’ called *Udgith* is the crown jewel or the essence of a song. And since the word OM represents the cosmic Naad, the best, the purest, the most sublime, the most transcendental, the supreme and ethereal form of cosmic sound, hence ‘Udgith’ with an invocation using the word OM is the final pinnacle of the Pyramid, the apex of the spiritual triangle as it were. Without OM, any ‘Udgith’ will be a top-less triangle, so to say.]

**स एष रसानां रसतमः परमः परार्थोऽष्टमो य उद्गीथः ॥३॥**

This ‘Udgith’ (singing of the hymns of the Sam Veda in praise of Brahma) is the best amongst all other essence or juices. Being a symbol of the supreme, transcendental Brahma, it is worthy of praise, honour, reverence and worship. It is the eighth essence in the group consisting of earth and others (see note to verse no. 2 above) (3).

[Note :- Verse no. 2 tells us that ‘Udgith’ is the best way of praising the Lord and honouring him for his creation, for all the listed entities in that verse are Lord’s creation—earth, water, herbs/medicines, humans, speech, hymns (Rik), Sam (song/hymn/lyrics) and Udgith’ (singing of the Sam). Since ‘Udgith’ involves singing, it stands for OM which incorporates the entire spectrum of sound, including music, in its ambit. Again, since OM is a symbol or name by which that un-manifest, incomprehensible, transcendental, sublime, ethereal and supreme entity (Brahma) is known, ‘Udgith’ is actually singing the praises of OM or Brahma. See verse no. 5 below. ‘Udgith’ is both an honorable symbol of the supreme Lord as well as his praise.]

**कतमा कतमर्द्धतमत्कतमत्साम कतमः कतम उद्गीथ इति विमृष्टं भवति ॥४॥**

Now it is to be discussed ‘what is a Rik (or what constitutes Rik), what is Sam and what is Udgith’? (4).

**वागेवर्क् प्राणः सामोमित्येतदक्षरमुद्गीथस्तद्वा एतन्मिथुनं यद्वाक्च प्राणश्चर्क् च साम च ॥५॥**

Speech represents Rik (sacred, devotional hymns), Pran (the vital wind force called breath) symbolises Sam (the melodious music of Rik), and the word OM stands for Udgith (see verse no. 2 above). The voice or speech and the Pran or breath (representing Rik and Sam respectively) are like a couple (एतन्मिथुनं) (5).

[Note :- (i) Rik or hymns which give Rig Veda its name are useless without a voice because they can't be chanted or uttered or spoken without a voice. A song should come from the heart, hence represented by Pran which also means 'soul or heart'. Any song rendered with an emotion and sung sentimentally is therefore called 'soulful', and it can make a man weep. The word OM incorporates the entire spectrum of audible sound with the commencement of the opening of the mouth with the first Hindi/Sanskrit vowel 'A', going to the apex with 'U' when the lips are curved like a spout of a kettle, and culminating in 'M' when the mouth closes. No word, let alone speech, can be pronounced without opening the mouth. Hence, a song, when sung, a process called Udgith, is a manifestation of OM. (ii) Speech and Pran are called *couples* because both of them are complementary to each other; without either of them a person is unable to express his emotions and thoughts. Both of them together enables a man to sing, to express himself. To speak he needs the vital wind present in the lung which vibrates against his vocal cords, and a man who cannot express himself, cannot talk, cannot even make any sound, such as a man lying unconscious or in coma, is also useless. Hence, both go hand in hand.]

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे स्सृज्यते यदा वै मिथुनौ समागच्छत आपयतो वै तावन्न्योन्यस्य

कामम् ॥६॥

Even as a union between a man and a woman gives satisfaction to both and fulfills them, the union or conjunction of the faculty of speech and the vibrations of the vital wind called 'Pran' creates OM. Hence OM is said to have its origin in the Rik (speech)<sup>1</sup> and Sam (Pran)<sup>2</sup> (6).

[Note :- Since the union of and interaction between two individuals forming a couple gives satisfaction to both the partners, OM —which is a result of the union between speech and Pran —contains the element of great satisfaction, contentedness, happiness and bliss. It is the fulfillment of all desires of the speech and the Pran, and it is the culmination of their union. It is the 'fruit or reward' of this union even as a child is a fruit or reward of the union between a male and a female. Again, even as a child carries the genes of both the parents, OM represents 'sound' or speech as well as the 'soul' or the driving force or Pran behind that speech. It is the vibrations of breath or Pran in the vocal cord of a man that produces speech. This is what is meant by saying 'coupling of speech and Pran'. Hymns or *Rik*<sup>1</sup> can be conveyed by the medium of chanting or singing which entails the use of the power of *Pran*<sup>2</sup> to speak, hence they form a couple. The subject and object of this chanting is OM, hence OM is the fruit or reward of this union. Here OM represents Brahma and the cosmic Naad called Pranav.]

आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्रीथमुपास्ते ॥७॥

A wise, erudite and scholarly seeker/aspirant who worships and adores OM representing the imperishable letter or the imperishable Lord (अक्षर) in the form of Udgith, is able to fulfill all his desires and wishes (7).

[Note :- (i) The word *Akshar* (अक्षर) means ‘a letter’ as well as ‘imperishable, that which does not decay’. Since Brahma has this quality of being eternal, infinite, immortal and imperishable, and also since OM is a divine word represented by a single geometrical symbol ‘ॐ’ which is synonymous with Brahma, both are simultaneously implied here in this verse. (ii) ‘Any person who sings the Udgith is able to acquire anything he desires’ simply means that he is considered or regarded as an expert and scholarly and learned person, and such persons are honoured and respected in the society. The people take care of such people and all their needs are well looked after even by the kings.]

तद्वा एतदनुज्ञाक्षरं यद्धि किंचानुजानात्योमित्येव तदाह एषा एव समृद्धिर्यदनुज्ञा समर्थयिता  
ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्रीथमुपास्ते ॥८॥

The word OM is a symbolic ‘consent, agreement or permission’ because when one agrees to any request, he says ‘hm’ (which is a humming, guttural sound emanating from the throat even without opening the mouth). This sound originating in the throat resembles the sound of OM which also originates in the throat. This authority to grant permission is indicative of ‘Samridhi’ (समृद्धि —literally meaning ‘wealth, property, profusion, prosperity, well-being, welfare, success, exuberance, flourish, powers and authority’. That is, only a prosperous and well established person with authority and power can grant permission). Hence OM represents that entity which has the authority and majesty, power and potential to give consent to do anything, and by inference can withhold such permission. A person who knows this, worships, adores and honours this ‘Akshar Udgith’ (i.e., he sings the praises in honour of the imperishable word OM; or recognises the importance and the potential powers of the imperishable word incorporated in the Udgith; the hymns of the Sam Veda). Verily, he can fulfill, or obtain success in fulfilling, all his wishes (8).

तेनेयं त्रयी विद्या वर्तत ओमित्याश्रावयत्योमिति शःसत्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै  
महिम्ना रसेन ॥९॥

The ‘Trayi Vidya’ (त्रयी विद्या —the knowledge of Rig, Yajur and Sam Veda) is converted or transformed into action by invoking the imperishable word OM. The ‘Adhwaru’ (अध्वर्यु —those Brahmin priests who read the Yajur Veda hymns during fire sacrifices) give instructions by invoking OM. Similarly, the ‘Hota’ (होता —the priest who offers oblations to the fire sacrifice) performs the rituals by singing prayerful hymns after invoking OM. The ‘Udgata’ (उद्गाता —the priest who sings the verses of the Sam Veda) begins his chanting, recitation or singing of the hymns of the Sam Veda after having invoked OM. All the Vedic rituals and worships are for the purpose of honouring the supreme, transcendental Brahma known by the name of OM. It is the majesty and glory of that Brahma that enables successful completion of these fire sacrifices in the honour of OM (9).

[Note :- That is, these fire sacrifices, or for that matter any other religious pursuit, is targeted at Brahma, and it is Brahma that enables the successful accomplishment of that sacrifice or ritual. So it is a 2-way process, turning the wheel as it were. The

power to do sacrifice comes from Brahma represented by OM and the reward of such sacrifice is pleasing Brahma or OM, and the target which a seeker or aspirant doing sacrifice aims at is also Brahma or OM.]

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद । नाना तु विद्या चाविद्या च यदेव विद्यया करोति  
श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥१०॥

Those who know about that imperishable Brahma represented by the word OM and even those who do not know about him —both of them perform their respective deeds in this world because they are empowered by him (Brahma). Deeds done with wisdom and knowledge, and deeds done in ignorance and without proper knowledge produce different results. The deed done with diligence, commitment, knowledge, devotion, dedication and sincerity of purpose is very potent, powerful and successful. This fact is an elaboration of the definition of the imperishable Brahma represented by the word OM (10).

[Note :- Fire sacrifices can be done by wise and erudite scholars as well as by not so scholarly persons and even by a layman. But the benefits derived by the former will be greater than the latter. The benefit of pronouncing OM will be there nevertheless, but it will vary in degree and intensity depending upon the level of knowledge of the aspirant or seeker. For example, a piece of gold has its intrinsic value, but in the hands of a fool it is worthless while in the hands of a goldsmith it is priceless.]

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### Canto 1/Section 2

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजहुरनेनैनानभिभविष्याम  
इति ॥१॥

In some ancient time, the two clans —Gods and Demons (देवासुरा) —who had a common ancestor Prajapati Brahmaa, fought with each other due to some reason. In order to get victory over their enemies the demons, the Gods decided that they will worship Udgith, i.e., OM, because this will empower them sufficiently enough to conquer or vanquish their rivals (1).

[Note :- Prajapati's creation had two opposite forces to maintain an equilibrium in it —the good and the bad, the matter and the anti-matter, the creative and the destructive power etc.. For example, the north pole and the south pole of a magnet are present in the same piece of the magnet, Christ and anti-Christ are both an integral part of creation. The Gods were like Christ and the demons were like anti-Christ, one was righteous and the other was unrighteous. This was the way Brahmaa had managed to keep himself neutral and observed the maverick play of creation from a distance like a neutral observer and umpire, letting the Gods and the demons slug it out between themselves.]

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे । तः हासुराः पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति  
सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः ॥२॥

The Gods worshipped Udgith (OM) in the form of the vital wind called Pran or breath passing through the nostrils. [That is, they practiced Pranayam.] But the anti-Gods or demons corrupted that Pran with their sinful spell so that it became defiled and tarnished. Since the nostrils and the sense of perception called ‘smell’ residing in it were pierced or influenced and got tarnished by the ill effects of evils and sins cast upon them by the demons, the nose could henceforth smell both the pleasant and the unpleasant smells (2).

[Note :- The pleasant smell (charming scent, fragrance and perfumes) represented the effect or influence of the righteous Gods, hence it was attractive and soothing for the nerves, whereas the unpleasant smell (repulsive odour) symbolised the wrath of evil mongering and unrighteous demons, hence it created a sense of revulsion and caused agitation of the mind and nerves.]

अथ ह वाचमुद्गीथमुपासांचक्रिरे । तां हासुराः पाप्मना विविधुस्तस्मात्तेनोभयं वदति सत्यं  
चानृतं च पाप्मना ह्येषा विद्धा ॥३॥

Then the Gods tried to worship Udgith (OM) through their voice or speech. But the demons again corrupted and defiled it by their evil and sinful spell. That is why, being influenced or pierced or tarnished by this evil and sinful spell cast upon by the unrighteous demons, the faculty of ‘speech’ henceforth began to speak both what was truth as well as what was false or un-truth (3).

अथ ह चक्षुरुद्गीथमुपासांचक्रिरे । तद्भासुराः पाप्मना विविधुस्तस्मात्तेनोभयं पश्यति दर्शनीयं  
चादर्शनीयं च पाप्मना ह्येतद्विद्धम् ॥४॥

Thereafter the Gods tried to worship Udgith (OM) through their eyes. Once again, the demons corrupted it by casting their evil and sinful spell upon the eye. As a result, the eyes henceforth began to see all the things, whether they were worth seeing or unworthy of seeing, i.e., the faculty of ‘sight’ began to see those things which were good and pleasant to see as well as those which were repulsive and abhorable for the senses (4).

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे । तद्भासुराः पाप्मना विविधुस्तस्मात्तेनोभयं शृणोति  
श्रवणीयं चाश्रवणीयं च पाप्मना ह्येतद्विद्धम् ॥५॥

The Gods then tried to worship Udgith (OM) through their ears, but the anti-Gods again corrupted that organ with their evil and sinful spell. Being thus pierced or influenced or tarnished by the evil and sinful effects cast upon it by the demons, the ear henceforth began ‘hearing’ both those things that were worthy of hearing as well as even those things which were not worthy of hearing (5).

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे । तद्भासुराः पाप्मना विविधुस्तस्मात्तेनोभयं संकल्पयते  
संकल्पनीयं चासंकल्पनीयं च पाप्मना ह्येतद्विद्धम् ॥६॥

Once again the Gods tried to worship Udgith (OM) by the means of the ‘Mun’ (मन), i.e., the mind-intellect-heart complex. But the demons again interrupted it by casting their evil spell on this ‘Mun’. Being thus pierced and influenced by the evil designs of the sinful and unrighteous demons, the ‘Mun’ became tarnished and corrupted, and henceforth it thought of everything —whether it was thinkable or unthinkable (6).

[Note :- Verse nos. 2-6 show that the worship of OM or Brahma can be done by the conscious element that activates the 5 sense organs of the body. But even a slight negligence or carelessness on the part of the aspirant can result in these organs going astray. This is because they are under the constant bombardment of the deluding and corrupting influences being exerted upon them by the external world of delusions. It is almost like protecting a fort from invaders, intruders and trespassers —the sentries or gatekeepers of the fort have to be constantly alert and vigilant. A slightest laxity in their alertness can result in breach of the defenses of the fort. In the present case, the ears, eyes, Mun, nose etc. are like the different gates of the fort which is the body of the creature.]

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचक्रिरे । तं हासुरा ऋत्वा विदध्वः

सुर्यथाश्मानमाखणमृत्वा विध्वंसते ॥७॥

At last the Gods worshipped the Udgith (OM) by the means of the ‘main Pran’ (मुख्यः प्राण) factor (i.e., through their Atma or soul which is their pure conscious factor, much superior to the simple breath passing through the nostrils or any other conscious factor that activates the various organs of the body). The demons tried their best bit to corrupt the ‘main Pran’ also and interfere with this worship in order to defile and corrupt it, but they finally failed to do so and were destroyed (vanquished) even as a clod of earth dissipates or disintegrates and falls apart when it hits a solid rock (7).

[Note :- (i) According to sage Shankarcharya, the main Pran resides in the mouth because it is through the mouth that the word OM is pronounced or the singing of the hymns of the Sam Veda called Udgith is done. Even to pronounce the word OM, the mouth has to be opened. Vedas can’t be recited without a mouth. Hence, the mouth is the mansion of the ‘main Pran’. According to his interpretation, this mouth is like the other organs enumerated in verse nos. 2-6 above, but is the chief amongst them. (ii) Another reason is that all the organs mentioned above —nose, ears etc. open into the mouth cavity; the faculty of speech manifests itself through the mouth; the thoughts of the mind and emotions of the heart are expressed through the mouth; when a man sees anything stunning, he exclaims through the mouth; when he hears or smells anything pleasant, he exclaims through the mouth. Hence, ‘mouth’ is the habitat of the ‘chief Pran’.]

एवं यथाश्मानमाखणमृत्वा विध्वंसते एवम् हैव स विध्वंसते य एवंविदि पापं कामयते

यश्चैनमभिदासति स एषोऽश्माखणः ॥८॥

Just like a clod of mud disintegrates and falls apart when it hits a rock, any person who has ill-will against or harbours malice towards, or acts with a malefide and corrupted intentions against or misbehaves with a person who knows these secrets behind the truthful worship of Udgith (OM), is destroyed or punished for his misdeeds. This is because the true worshipper of Udgith (OM) is akin to a ‘solid rock’ (8).

[Note :- The word *Pran* means the vital life sustaining wind, i.e., breath. How is it

possible that the same air residing in the nostrils could be corrupted by the demons but the wind residing in the mouth couldn't be? The answer is that the air in the mouth has a direct link to the faculty of speech, the heart and the other parts of the body where other vital winds have their presence, whereas the wind in the nose is limited to that organ only. Further, the mouth is superior to the nose for the simple reason that the mouth eats food which sustains and nourishes the rest of the body, including the nose. This does not apply to the other organs such as the eyes or the ears and even the nose. Mouth is like a king which takes care of the rest of his subjects. Hence, the patron deity or God or wind or Pran residing in the mouth is superior to that present in the nose. And that is why the wind present in the mouth has been called 'main Pran' in verse no. 7, and not the wind present in the nose.]

नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन यदश्नाति यत्पिबति तेनेतरान्  
प्राणानवति । एतमु एवान्ततोऽवित्त्वोत्क्रामति व्याददात्येवान्तत इति ॥९॥

A man does not distinguish between a pleasant smell or an unpleasant one through this 'Pran wind' present in the mouth because it is not corrupted nor has any association with evil or demonic influences or forces. Whatever a person eats or drinks through the mouth, he uses it to provide equal sustenance and nourishment to all the organs and their respective conscious factors called 'Prans'. [Here, the word 'Pran' refers to the live or conscious factor or vitality and energy that enables that particular organ to function. Here the 'Pran' not necessarily means the 'wind or vital air' but the 'vital force that keeps the organ alive and functioning'. A word has different connotations and applications according to context.]

At the time of death, the 'main or chief Pran' does not accept food and drink. This results in the reversal of the functioning of all the other 'Prans', i.e., the vital signs of life present in all the organs begin to fade away and eventually completely cease. [That is, the 'Pran' present in these organs cease to function and withdraws itself from that organ.] Consequentially, the mouth remains perpetually open after death (9).

[Note :- When alive, the Atma present in the bosom of the creature uses the mouth to take in food and drink to sustain life inside the body and provide it with the necessary energy and vitality. But when it exits from the body at the time of death, there is no need for the mouth to close to retain the 'Pran' inside it. So it remains perpetually open.]

तः हाङ्गिरा उद्गीथमुपासांचक्र एतमु एवाङ्गिरसं मन्यन्तेऽङ्गानां यद्रसः ॥१०॥

Sage Angira had worshipped Udgith (OM) in the form of this 'main or chief Pran'. Therefore, the chief Pran is also known after him as 'Angirus'. This word also indicates that this Pran provides necessary and essential juice or nutrients to all the organs to nourish and sustain them. [The word 'Angirus' means —the organ or part of the body (Ang— अङ्ग), and the juice or the essential nutrient which is needed to sustain that part (Rus— रस)] (10).

तेन तःह बृहस्पतिरुद्गीथमुपासांचक्र एतमु एव बृहस्पतिं मन्यन्ते वाग्धि बृहती तस्या एष  
पतिः ॥११॥

Similarly, 'Brihaspati' (the moral preceptor of Gods; planet Jupiter) had worshipped Udgith (OM) in the form of this 'main or chief Pran'. Hence the Pran is also called 'Brihaspati'. There is another reason for it being called by this name. Speech or voice is called 'Vak' (वाक्) and it uses the special poetic composition style called 'Brihati' (बृहति —which is a type of Chanda or verse or a poetic composition having 4 lines and 36 letters in all— 8+8+12+8. It also means the Indian lute belonging to a Gandharva named Vishwa Vasu; it also means 'large, big, vast'] to sing the hymns of the Vedas. The word for a master or Lord is 'Pati' (पति). Since Pran or vital wind or breath is the Lord (controller) of voice and speech, it is therefore called 'Brihaspati' (Brihati+Pati) (11).

तेन तं हायास्य उद्गीथमुपासांचक्र एतमु एवायास्यं मन्यन्त आस्याद्यदयते ।।१२।।

Sage Ayasya (आयास्य) had also worshipped Udgith (OM) in the form of Pran. Hence, people regard this Pran as 'Ayasya' after his name because the Pran makes its exit from the mouth (आस्याद्यदयते) [The word 'Asya' means the mouth] (12).

तेन तं ह बको दाल्भ्यो विदांचकार । स ह नैमिशीयानामुद्गाता बभूव स ह स्मैभ्यः

कामानागायति ।।१३।।

Sage Bak or Buk (बक), the son of sage Dalbha (दाल्भ्यो), had also worshipped Udgith (OM) in the form of Pran. That sage was the 'Udgata' for the various sages who performed the fire sacrifices in the holy site called Naimisharanya (नैमिशीयानामुद्गाता). He sang the hymns of the Sam Veda for the fulfillment of wishes of those sages (स्मैभ्यः कामानागायति) (13).

[Note :- The sages who performed the fire sacrifices at Naimisharanya needed a person who was expert in the Sam Veda in order to successfully complete the sacrifice by invoking the Gods by singing the relevant hymns. This is how that those sages who were well-versed in the knowledge and science of Udgith (singing the glories of OM or Brahma through the hymns of the Sam Veda) were potent and powerful enough to enable the seeker or aspirant to achieve success in his endeavours, which meant a fulfillment of their wish. They were called 'Udgata' or those who sang the Udgith. Those sages could regulate the frequencies of the sound waves produced by the singing of the hymns so that the music produced created a compatible environment conducive to success and accomplishment. For example, if they wanted rain or a good harvest, the surrounding atmosphere was filled with such sound waves which helped to sufficiently create a charged environment so that moisture precipitated in the form of rain, or crops grew more rapidly and bountifully. This, added to the chemicals released in the air as aroma, fumes, smoke, dust, ash etc. from the fire sacrifice, completed the cycle of success.]

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्त इत्यध्यात्मम् ।।१४।।

In this way, a wise, erudite and scholarly person who worships the imperishable Brahma represented by Udgith (or the supreme, transcendental and imperishable entity manifesting itself in the words of Udgith— अक्षरमुद्गीथमुपास्त), is indeed capable of fulfilling all wishes, hopes and desires. This (i.e., the above description from verse nos. 2 to 9) is the method of

worshipping the supreme, transcendental Brahma through the medium of the Pran (or the vital life giving force or energy) present inside the body, a worship known as ‘Adhyatma’ or ‘spiritualism’ (इत्यध्यात्मम्) (14).

[Note :- Such a person who worships the divine Brahma in the form of OM, the imperishable word, which in turn revealed itself in the form of the hymns of the Vedas, specially those of the Sam Veda called Udgith which could be sung or rendered melodiously to the tunes of music as opposed to the mere chanting or repetition of the verses which was rhythmic and staccato uttering. Thus, the vital wind forces of life called Pran could be positively charged and made more effective by the vibrations emanating from singing the Sams of the Sam Veda, covering the entire spectrum of sound from the lowest to the highest pitch while singing than by chanting or incantation of the hymns of the any other Veda. This was the spiritual worship of the ‘word’ which was imperishable in nature. When a person worships something wholeheartedly, he becomes lost in it and engrossed in its thoughts. Singing has this potential of completely captivating the senses and mesmerising the nerves of the Udgata, the skillful singer of the Sam.]

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### Canto 1/Section 3

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा एष प्रजाभ्य उद्गायति उद्यस्तमो  
भयमपहन्त्यपहन्ता ह वै भयस्य तमसो भवति य एवं वेद ।१॥

After the Adhyatmic form of worship (related to Atma as Pran or Brahma) as described in section 2 above, now ‘Adhidaivic’ (अथाधिदैवतं) form of worship is being dealt with. [The word means ‘worship related to Gods’.]

Udgith (representing the imperishable word OM) should be worshipped in the splendorous, radiant, glowing hot and brilliant Sun (एवासौ तपति)<sup>1</sup>. When it rises in the sky, it heralds life for all the creatures. Literally, it ‘sings the songs of life’ by its rising to wake up the creatures (who are the subjects of the realm of the creator —प्रजाभ्य उद्गायति). It removes or eliminates the darkness of night symbolising ignorance and delusions as well as all fears and consternations (भयमपहन्त्यपहन्ता) by its auspicious rising (उद्यस्तमो). A person who realises this fact acquires the potentials of overcoming and destroying all fears arising out of darkness (or all fears that torment a creature as well as all forms of darkness itself—पहन्ता भयस्य तमसो). [The darkness is a metaphor for ignorance, delusions, hallucinations, misconceptions, misbelieve and illusions of all kinds that mar the creature’s intellect and wisdom] (1).

[Note :- <sup>1</sup>The *Sun* is a symbol of light and it is metaphor for life, light of knowledge and accompanying skills, intelligence, enlightenment, erudition, expertise, wisdom etc.. So only those creatures who symbolically worship the Sun for what it stands for, have knowledge and wisdom, and are deemed to be exalted and alive, for an ignorant and stupid creature is as good as being dead as his life is a burden on the

society. The Sun is worshipped for these basic good qualities and virtues in creation which it represents.]

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इतीममचाक्षते स्वर इति प्रत्यास्वर इत्यमुं  
तस्माद्वा एतमिमममुं चोद्गीथमुपासीत ॥२॥

The Pran (life of a creature or man) and the Sun are synonymous (समान उ एवायं). Both the Pran and the Sun are hot or warm, energised, potent, agile and active (उष्ण). This Pran is called 'Swar' (स्वर —sound, voice, tone, tune) and the Sun is also called 'Swar' at the time of its rising as well as 'Pratyaswar' (प्रत्यास्वर) at the time of its setting at dusk. Hence, Udgith (OM) should be worshipped as Pran as well as the Sun (2).

[Note :- 'Pran is called *Swar* indicating its ability to infuse a man with the power to speak; speech is symbolic of life. Similarly, the Sun injects life in everything that lives on earth because no life will be possible in the absence of sunlight. But the Pran, once it leaves the body, does not come back to the body again, while the Sun, even after setting, appears the next day. Hence the Sun is called *Pratyaswar*, i.e., that which has a counterpart or a mirror image. The half-word 'Pratyahat' (प्रत्यहत) means 'daily, everyday'. This shows that the Sun has the characteristic of appearing and setting everyday, whereas the Pran does not do so after it once leaves the body.

Since Udgith is singing of the Sam Veda hymns melodiously requiring a sweet voice and soulful rendering, it represents Pran or the life in a creature; and since the hymns are sung in the presence of the Sun, are addressed to the Sun, glorify the virtues and greatness of the Sun as a metaphor and analogue for life and a sustainer of the latter, it represents the Sun as well.]

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो यदपानिति सोऽपानोऽथ यः  
प्राणापानयोः सन्धिः स व्यानो यो व्यानः सा वाक् तस्मादप्राणन्नपानन्वाचमभिव्याहरति ॥३॥

Another form of worship is this —the 'Vyan' (wind) should be worshipped as a manifestation of Udgith (OM). 'Vyan' (a type of vital wind) has two distinct forms —one that is exhaled through the nostril is called 'Pran', and the one which is inhaled is called 'Apan'. The mixing of Pran with Apan, i.e., the air or wind which is a result of this mixture, is called 'Vyan'. Vyan is 'Vani' or speech. This is why when a man speaks, he neither exhales nor inhales. That is, the faculty of speech relies on Vyan or the mixture of both the Pran and the Apan winds to become active (3).

[Note :- When a man speaks, the air vibrates against the vocal cords in the throat to make a sound, whereas both Pran and Apan, taken individually, are silent as they cannot make the vocal cords to vibrate. A man cannot speak through his nose]

या वाक्सर्वतस्मादप्राणन्नपानन्नृचमभिव्याहरति यकर्तृत्साम तस्मादप्राणन्नपानन्साम गायति  
यत्साम स उद्गीथस्तस्मादप्राणन्नपानन्नृद्रायति ॥४॥

The voice or speech, which is known as 'Vak' (वाक्), is 'Rik' (ऋक्). That is why a person can pronounce the 'Rik' (literally the sacred hymns of the Vedas, specially Rig Veda) even without the help of exhaling (Pran) or inhaling (Apan) air or wind. That which is Rik is

also Sam (यक्त्तत्साम). That is why a person can ‘sing the hymns (of Sam Veda) (साम गायति)’ even without the help of either the Pran or the Apaana. That which is Sam is also Udgith (the divine word OM represented by the words of the Sam Veda). That is why a person can ‘melodiously render the musical Chandas of the Sam Veda (उद्गातुः)’ even without the aid of either the Pran or the Apaana (4).

[Note :- The various Ragas or musical modes of Indian classical music involve long drawn sounds stretching to a number of seconds and even minutes which seem almost very difficult, if not impossible, to replicate by an ordinary singer. Those who expertly sing the hymns of the Sam Veda can, by practice, keep the voice so regulated that one wonders how they manage to keep their breath under control for such long durations of time, or when they inhale and when they exhale! This is a practical demonstration of Udgith. The exponent of classical music has that control over his Pran and Apaana that he never exhausts his vocal cord of the requisite amount of wind which can produce the necessary musical sound while singing a particular tune of the Sam Veda.]

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः सरणं दृढस्य धनुष आयमनमप्राणन्नपान—  
स्तानि करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत ॥५॥

Besides it, other deeds that require the use of the strength, power, stamina and physical effort involving Vyan are the following—for example, kindling a dormant fire by blowing air into it through the spouted lips, to sprint swiftly to a particular point, or to pull at the string of a strong bow. All these deeds require great effort on the part of the vital wind. All are done while a person holds both his exhalation (Pran) and inhalation (Apaana). Hence, Udgith (OM) should be worshipped in the Vyan wind, the wind that is an admixture of Pran and Apaana (5).

[Note :- Anyone can easily verify the truth of this fact. Try lifting a heavy weight and one has to ‘hold his breath’ together to collect enough stamina to lift it. This holding of breath while doing a strenuous physical exercise requiring exertion and effort, is an involuntary reaction of the muscles of the body. They close the aperture of the nostrils in a spasmodic reaction; they constrict the muscles of the throat and chest as well as of arms and legs to make them taut. At the most, a grunt is made in the throat if the Vyan Vayu manages to escape from a fine crevice in those taut muscles.]

अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन ह्युत्तिष्ठति वागीर्वाचो ह गिर  
इत्याचक्षतेऽन्नं थमन्ने हीदःसर्वस्थितम् ॥६॥

Then one should worship Udgith (OM) through worshipping or honouring its 3 component letters—Ut (उत्), Gi (गी) and Tha (थ). Out of these three, ‘Ut’ represents Pran because the letter Ut literally means ‘to get up’ in Hindi. The second letter ‘Gi’ represents speech because the latter is called Gira (गिर) which means ‘speech’ in Hindi. The third letter ‘Tha’ represents the ‘food that is eaten’ because all life dwells in it, or life relies on food and it is food that sustains life. The word ‘Sthitam’ (स्थितम्) has the letter ‘Tha’ (थ) in it, and this word means ‘to

dwel, to remain established, to be present, to live, to be in the present tense'. So the word Tha in Udgith represents the presence of life which is established in food (6).

[Note :- The emphasis here is on the worship and adoration or honouring and paying homage to the 'word' in its basic and primary form, or as a constituent element of the whole gamut of creation. This is similar to the philosophy of Vedanta that Brahma can be worshipped by adoring the 3-letter word OM and its constituent letters A, U, M individually and collectively. By worshiping the word, we worship the entity who is represented by that word. For example, a person whose name is Ram is honoured when we pay our respect to the word Ram, or call out for that person respectfully with his name. If we call out to him using his name disrespectfully, he feels insulted and annoyed. Hence, by honouring the letters Ut, Gi and Tha, we honour and show reverence to the composite word 'Udgith' which is synonymous with the divine word OM, which in turn stands for Brahma. The word Udgith is used as an analogue to OM.]

द्यौरेवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गीरग्निस्थःसामवेद एवोद्यजुर्वेदो गीर्ऋग्वेदस्थं  
दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्षराण्युपास्त  
उद्गीथ इति ॥७॥

Other connotations of the 3 letters 'Ut', 'Gi' and 'Tha' of the word Udgith are as follows—  
(i) 'Ut' is symbolic of heaven or 'Dyoloka' (द्यौ), 'Gi' is symbolic of space or sky called 'Antariksha' in Hindi/Sanskrit (अन्तरिक्ष), while 'Tha' is symbolic of earth (पृथिवी). (ii) 'Ut' stands for 'Aditya' or Sun (आदित्य), 'Gi' stands for wind or 'Vayu' (एवोद्वायु), and 'Tha' stands for fire or 'Agni' (गीर्ऋग्नि). (iii) Sam Veda represents the first letter 'Ut', Yajur Veda represents 'Gi', and Rig Veda represents 'Tha'. For a scholarly and wise person who knows these secret connotations or interpretations and implications of the meaning of the word Udgith along with its constituent letters, his speech reveals the secret meaning, the mystery, the essence, the implications, the import, the wide ramifications and the applications of the various Vedas. That is, his speech can virtually 'milk the essence of the Vedas' or derive the benefits of the Vedas like a person milks a cow; it can extract the beneficial philosophy and tenets of the Vedas and make them practicable, useful and accessible like the milk of cow which is extracted from the animal and made beneficial for the human body (दुग्धेऽस्मै वाग्दोहं यो वाचो). Such a wise, enlightened and erudite person is well provided with food and is a user of it as well (i.e., he is the one who can derive the benefits of food in the form of nourishment which the food provides by being able to digest and assimilate it. He is never in want of food and its nourishment. Here the food as well as milk are a metaphor for the knowledge contained in the Vedas). That is, he not only possesses all worldly comforts but is also able to enjoy them. He is able to have honour and glory which this world can offer to an enlightenment and wise person (7).

अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत येन साम्ना स्तोष्यन्त्यात्तत्सामोपधावेत् ॥८॥

One should focus one's attention to accomplish one's objective (or concentrate on obtaining

successes in one's endeavour). By doing this, surely one can be accomplished or be successful in fulfilling one's desires. For this purpose, the Udgata (the singer who sings the Udgith of the Sam Veda or invokes its hymns) should concentrate on the particular verse or stanza (or Sam) which he wishes to invoke or use for the purpose of obtaining success or achieving accomplishment in his endeavour (8).

**यस्मामृचि तामृचं यदार्षेयं तमृषिं यां देवतामभिष्टोष्यन्स्यातां देवतामुपधावेत् ॥९॥**

The worshipper Udgata (see verse no. 8 above) should think and invoke that 'Richa' (ऋचा—the sacred hymns of the Veda) which contain that 'Sam' (साम—musical mode), the chief sage or Rishi who had first envisioned that specific Richa and Sam, and the God or deity who presides over that Richa and Sam (9).

[Note :- This section is dealing with worship of Gods and paying homage to them. See verse no. 1. So when the worshipper has decided which God to worship, he should select the relevant hymns from the Vedas which honour that particular God or deity. It is like tuning the radio to a particular station.]

**येन च्छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन स्तोष्यमाणः स्यात्तस्तोममुपधावेत् ॥१०॥**

The worshipper should take the help of (उपधावेद्येन) or invoke that Chanda or hymn (छन्द स्तोमेन) by which he intends to sing the prayers or chant the honours of his chosen deity or God (10).

**यां दिशमभिष्टोष्यन्स्यातां दिशमुपधावेत् ॥११॥**

He should think of that direction where his chosen God or deity whom he is praising resides (11).

**आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्याशो ह यदस्मै स कामः समृद्धयेत यत्कामः स्तुवीतेति यत्कामः स्तुवीतेति ॥१२॥**

In the end, he should contemplate upon or deeply think of the true nature of his pure-self (i.e., think of his Atma or soul) as well as the desire or objective for which worship and homage is being done while offering prayers with a clear and focused attention. Prayers offered to the Lord by the aspirant, with commitment, diligence, dedication and sincerity of purpose, are sure to provide the desired rewards or fruits or results to him (12).

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#### Canto 1/Section 4

**ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योपव्याख्यानम् ॥१॥**

The imperishable word OM (ओमित्येतदक्षर) is 'Udgith' (मुद्गीथ) —one should worship and honour them with this clear understanding and firm conviction. The 'Udgata', i.e., the one who sings the hymns of Sam Veda during a sacrifice, invokes the word OM and pronounces it reverentially as an invocation before commencing to sing. That worship of Udgith or OM is being described here (1).

देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशस्ते छन्दोभिरच्छादयन्त्यदेभिरच्छादयस्तच्छन्दसां  
छन्दस्त्वम् ॥२॥

Fearing death, the Gods took shelter with the ‘Tri-Vidya’ (स्त्रयीं विद्या)<sup>1</sup> and concealed or hid themselves behind a veil of, or a shield of, the various Chandas. So, that component of the ‘Tri-Vidya’ which helped to cover the Gods, and conceal and protect them from death was called a ‘Chanda’ which laterally means ‘to cover like a canopy’ or ‘a veil covering’ (2).

[Note :- (i) <sup>1</sup>The *Tri-Vidya* refers to the knowledge contained in the 3 Vedas — Sam, Yajur and Rig or Rik. Put simply it means that when the Gods feared that they will have to die or perish, they took refuge in the knowledge contained in these 3 Vedas. That is, they found that immortality of their souls could be made possible by studying and acquiring the knowledge of the Vedas, or the knowledge contained in the Vedas. That was the only way to attain immortality of their souls, or to find eternal life, which is synonymous with emancipation and salvation as well as liberation and deliverance from the fear of death. (ii) The Mantras or hymns of the Vedas are basically of two types— (a) Those used for physical religious rituals, and (b) those used for offering prayers and doing contemplation and meditation upon the Atma and Brahma. So, the Gods hid themselves in the former hymns and covered themselves with the latter hymns. Hence, those verses or stanzas of the Vedas which symbolically ‘covered’ the Gods were called ‘Chandas’ or ‘coverings’, and that is also why offerings of food are offered to the fire sacrifice because they feed the Gods (iii) The Gods are immortal. So, why did they fear from death? According to Aitereyo-panishad and Shwetashwatar Upanishad, the Viraat Purush or the first cosmic male produced the different Gods from his body parts. Then he created man in his image and asked the Gods to take up residence in the corresponding parts of the human body. Since the human body is perishable and subject to death, the Gods who took up shelter or residence in it feared death along with the body when it was cremated after the person was dead.]

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्यद्ब्रुचि साम्नि यजुषि । ते नु वित्त्वोर्ध्वा  
ऋचः साम्नो यजुषः स्वरमेव प्राविशन् ॥३॥

Even as an expert fisherman can see that there is fish in water, the ‘death’ could see that the Gods have hidden themselves in the Rig, Sam and Yajur Vedas. When the Gods came to know about it, they left the various rituals associated with the Rik, Sam and Yajur Vedas and instead entered or took shelter with the imperishable word OM (3).

[Note :- The Gods first thought that mere religious ritual done by using the hymns of the Vedas will protect them from death. But they found out to their dismay that it was wrong. So they finally took shelter with a higher authority which had the potentials to protect them. And this was OM, the cosmic sound or the imperishable word which was the nearest analogue to Brahma. How did they manage to achieve success in accessing OM? It was through the Vedic rituals, though mere rituals will not provide immortality to a man, nor can he be protected by singing the various prayers

to so many different Gods for the simple reason that the Gods themselves were scared of death! So what is the way out? It is to rise above these myriad paths and concentrate on the one and imperishable path leading to Brahma, and that path is taking shelter of the imperishable word OM. As the reader will observe, Upanishads do not believe in formal Vedic rituals. These parables are used to illustrate the supremacy of the 'ultimate truth which is the absolute reality'. And what is it? It is OM which stands for Brahma; it is finally the door that opens to Brahma!]

यदा वा ऋचमाजोत्योमित्येवातिस्वरत्येवः सामैवं यजुरेष उ स्वरो यदेतदक्षरमेतदमृतमभयं  
तत्प्रविश्य देवा अमृता अभया अभवन् ॥४॥

When a worshipper chants the hymns of the Rig Veda or the Sam Veda or the Yajur Veda, he invokes the word OM before each chant of those hymns. [This shows that OM is superior to all the hymns and is universally applicable to all of them.] Though OM is merely a word, it is nevertheless symbolic of and synonymous with and analogous to Brahma who is imperishable (अक्षर), and it is the ambrosia or elixir of bliss and eternity (अमृता), and at the same time it is a bestower of fearlessness (अभया). By taking shelter with the word OM symbolising or representing the imperishable Brahma, the Gods obtained immortality or freedom from the fear of death (4).

[Note :- As long as the Gods tried to save themselves by using the Vedas or the theological knowledge and intricate rituals and elaborate prayers contained therein, they found no succour and salvation from the fear of death. But as soon as they took refuge in OM representing Brahma, they found the elixir of bliss and eternity.]

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरः स्वममृतमभयं प्रविशति तत्प्रविश्य यदमृता  
देवास्तदमृतो भवति ॥५॥

A wise, erudite and scholarly person who becomes enlightened to this truth about the imperishable Brahma in the form of the word OM, and worships, adores and honours it with this knowledge and conviction, he symbolically finds shelter with this imperishable OM representing Brahma who is an embodiment of Amrit or elixir of bliss and eternity as well as is a bestower of fearlessness. Just like the Gods became immortal after taking shelter with it (OM), the seeker or aspirant also finds immortality when he has taken shelter with the word OM representing Brahma (5).

[Note :- By 'taking shelter' it is meant that he should focus on this OM only instead of trying out various and different other means for obtaining eternity and bliss for his soul.]

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### Canto 1/Section 5

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा आदित्य उद्गीथ एष प्रणव  
ओमिति ह्येष स्वरत्रेति ॥१॥

Verily, it is a fact that Udgith is Pranav (उद्गीथः स प्रणवो) or the word OM, and vice versa (प्रणवः

स उद्गीथ). This Sun is Udgith as well as ‘Pranav’ and OM (आदित्य उद्गीथ एष प्रणव ओमिति) because it keeps on pronouncing OM while on the move across the sky (1).

[Note :- The Sun, accompanied by its planets of the solar system, moves around the galaxy called the milky way. Closer home, the Sun appears to move across the sky, though this movement is merely an illusion because the appearance of movement is due to the earth’s rotation. (ii) The Pranav is the cosmic sound called Naad. This word Naad also means a form of music, albeit a celestial music. Sam also means music. So singing of Sam, a process called Udgaan, is akin to Naad being sung by the cosmic Pranav personified by the Sun. Since singing, or for that matter any form of sound requires wind or air to form and travel as waves, it alludes to the presence of the ‘wind or air element’, and it is well known that wind is mobile. This logically leads us to deduce that the Sun ‘does sing’ during its course through the sky. Further, it is observed that during afternoons in summer, hot wind blows across the plains of India, creating a rustling and whistling sound as it rises during the pre noon hours and subsides late in the afternoon, indicating the effect of the Sun on the wind. Again, it is during the day time that Sam Veda hymns are usually sung during the fire sacrifice rituals and not during the night, establishing the relationship between singing and the Sun.

Sam Veda derives its name from Sam. Pranav was pronounced first by the Rig Veda. This verse establishes the link between the Rig Veda represented by Pranav or OM and the Sam Veda represented by Sam and Udgith. Hence, Udgith is actually the praise of Pranav, and Pranav derives its imminence and glory because it is honoured by Sam. (iii) Further, the Sun represents the bright light which illuminates the dark realm; this light is synonymous with knowledge while darkness is synonymous with ignorance. By treating the Sun as being equivalent to Udgith and Pranav, the sage tries to establish that both these texts —the Rig and Sam Vedas —are equally enlightening and important. (iv) Since the Sun is a harbinger of life on the earth and no life can be expected to survive without sunlight, the passage of the Sun across the sky is a symbol of the ‘song of life’. Since OM also stands for life because it represents Brahma, the allegory or metaphor of the Sun singing the Udgith is most apt here.]

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच रशमीऽस्त्वं

पर्यावर्तयाद्ब्रह्मवो वै ते भविष्यन्तीत्यधिदैवतम् ॥२॥

Sage Kaushitaki said to his son, ‘I had worshipped this Sun while singing the glories of OM. [That is, when I chanted or worshipped OM, my target or object of worship, honour and adoration was the Sun], that is why I have you as my only son. [The two words ‘sun’ and ‘son’ rhyme with each other and sound absolutely alike. The meaning is obvious — the sage’s son is a fruit of the Sun’s worship; in other words, the son is an image of the Sun.] Now, if you contemplate and mediate upon the uncountable brilliant rays of that Sun spreading out from it in all the directions, you will beget numerous/countless sons yourself’. This is called ‘Adhidaivic’ worship (अधिदैवतम्) (2).

[Note :- *Adhidaivic* means the worship of Gods. The sage means that he had worshipped OM and Sun as a non-dual entity. He saw no difference between Om and the Sun, because both are equally glorious and splendid. The result was a single son. On the contrary, if OM and Sun are worshipped as dual entities, with the Sun possessing numerous/countless rays symbolising as many paths leading to divinity which are as glorious as those individual rays, the result will be as many sons. This is a metaphoric way of saying —if you worship one, non-dual God or Lord, you shall get the ultimate emancipation and salvation for you soul by merging it with Brahma, a salvation called ‘Kaivalya-Mukti’. Otherwise you will get salvation nevertheless, but it won’t be the ultimate one. Such persons who worship different Gods except Brahma may find oneness with their chosen deity or God (a salvation called Saujya Mukti), or they may find nearness with the deity in order to serve it (called Samipya Mukti), or may find dwelling in the abode of the chosen deity (Salokya Mukti). But not the ultimate salvation called the Nirvikalpa Mukti —which means the only type of salvation for which there is no alternative. See verse no. 4 below.]

**अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ह्येष स्वरत्रेति ॥३॥**

Now, the worship of the Atma or soul or spirit is being described here. This is called ‘Adhyatma’ form of worship (अथाध्यात्मं). The chief Pran or the vital wind force of life or breath should be worshipped in the form of ‘Udgith’ because it produces the sound of OM (or pronounces the divine word OM) while moving out of the body (3).

[Note :- Udgith is the musical manifestation of the divine word OM, the cosmic sound or Pranav. When the breath comes out of the body, i.e., during exhalation, it is defined as Pran. See also section 3, verse no. 3. It makes a subtle sound while doing so. This sound resembles the cosmic Naad. Symbolically, the Pran ‘chants’ or invokes OM, and therefore, it involuntarily and constantly ‘sings’ the Udgith while it moves out of the body.]

**एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच प्राणांस्त्वं भूमानमभिगायताद्ब्रह्मवो वै मे भविष्यन्तीति ॥४॥**

Sage Kaushitaki said again to his son, ‘I had sung the divine word OM while focusing my attention on this chief Pran or vital wind force of life. Hence, I got you as my only son. Now, if you wish to have many sons you must worship this Pran in its various forms or manifestations. (See note to verse no. 2 above) (4).

**अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति होतृषदनाद्देवापि दुरुद्गीतमनुसमाहरतीत्यनु समाहरतीति ॥५॥**

Verily, what is known as Udgith/Sam is Pranav/OM and vice verse (उद्गीथः स प्रणवो यः प्रणवः स उद्गीथः). A wise, erudite, learned and scholarly Udgata (a priest who sings the hymns of the Sam Veda during a fire sacrifice; a singer of Udgith) is able to rectify any errors made in the rituals by the ‘Hota’ (the priest who makes the actual offerings in the sacred fire) (5).

[Note :- The ‘Hota’ may commit some error while offering the offerings to the fire

pit of the sacrifice, but the bad effects of these inadvertent errors are overcome by the priest who sings Sam Veda because the all powerful sound waves emanating from these chants removes any negative charges or energy that might result due to some misstep by the 'Hota'. It is like a senior doctor rectifying the ill effects of some wrong medicine administered to a patient by a junior doctor.]

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### Canto 1/Section 6

इयमेवर्गनिः साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं साम गीयत इयमेव  
साग्निरमस्तत्साम ।।१॥

This 'earth' is Rik (or Rig) and the 'fire' is Sam. This fire in the form of Sam is established in the earth represented by Rik. Hence, it is the Sam which is sung, worshipped, praised, honoured and adored when the various Richas or Riks (the hymns of the Rig Veda) are chanted. Considering the letter 'Sa' (सा) as representing the earth and the letter 'Um' (अम्) as fire, the combination of these two sounds produces the word Sam (Sa+Um) or the musical component of the hymn. That is, those hymns of the Vedas which are sung to the melodious tunes are called 'Sam' and they represent both the basic elements of life on this planet —i.e., earth and fire (1).

[Note :- The *earth* provides the base on which the world is founded and rests. It gives nourishment in the form of food and medicines (herbs). The *fire* keeps the body warm and is essential for life, because without warmth which the fire generates, the earth would be frozen cold. In very cool temperature, active life is not feasible. Earth produces firewood, and the latter produces fire, which in turn produces warmth so necessary for life. So fire is deemed to be established in earth, and both are the primary elements of life.]

अन्तरिक्षमेवर्गवायुः साम तदेतदेतस्यामृच्यध्यूढं साम । तस्मादृच्यध्यूढं साम गीयतेऽन्तरिक्षमेव  
सा वायुमस्तत्साम ।।२॥

The 'space' or sky is Rik and the 'wind' is Sam. That wind representing Sam is present in the sky representing Rik. Hence, it is the Sam established in the Rik that is being sung, or honoured, praised, adored and worshipped. Considering the letter 'Sa' (सा) representing the sky and 'Um' (अम्) as wind, the combination of these two sounds produce the word Sam. That is, by singing the hymns of the Vedas, one symbolically praises the elements of the sky and wind (2).

[Note :- *Wind* in the form of Pran is very necessary to produce sound in the form of voice which sings or chants the hymns of the Vedas. The sound, once produced, pervades and fills the entire *space* around it. The wind also pervades in the space available to it. It is not possible to separate the sound from the wind and the wind from the *sky*. So, when Sam is sung, it symbolically involves the whole space around it.]

द्यौरेवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढः साम । तस्मादृच्यध्यूढः साम गीयते द्यौरेव  
सादित्योऽमस्तत्साम ॥३॥

The 'sky' is Rik and the 'Sun' (Aditya) is Sam. The sun representing the Sam is present in the sky representing the 'Rik'. Hence, it is the Sam that is established in the 'Rik' which is sung, or honoured, praised, adored and worshipped. Regarding the sky as the letter 'Sa' and the sun as the letter 'Um', we get the combined effects of these two sounds as the word Sam (3).

[Note :- It is the *Sun* that is worshipped in the *sky*, and not the sky par se. Hence, it is the Sam present inherently in the Rik or hymns of the Vedas that is adored. This Sam represents 'life of the hymns' even as melody is the life of music, and singing infuses life into the otherwise lifeless words of a song. The hymns will lose their charm if they are not sung. Similarly, the Sun is the jewel of the sky; it is the life of the sky. Without the sun, the sky is forebodingly dark and scary.]

नक्षत्राण्येवर्क् चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढः साम । तस्मादृच्यध्यूढः साम गीयते ।  
नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम ॥४॥

The 'stars and other celestial bodies' are Rik and the 'Moon' is like the Sam. The Moon representing the Sam is present in the midst of the stars etc. representing Rik. Hence, it is the Sam that is present in the Rik or the Vedic hymns that are sung or honoured, praised, adored and worshipped. The stars are represented by the letter 'Sa' and the moon represents the letter 'Um' forming the combined word Sam (4).

[Note :- Like verse no. 3, it is the *Moon* which is the prominent celestial body amidst the cluster of stars and other objects present in the night sky. It is like the jewel of the night sky. Its worship and adoration is symbolic of honoring the best one amid a host of similar entities, such as honouring the best quality in a person amidst the horde of other qualities that he might possess. It also means that against the backdrop of evil and sins as well as delusions and ignorance, there are still numerous good virtues present in this world, and they represent the numerous, countless stars of the night sky. The best of them, those virtues that Brahma possesses, are the brightest amongst them, and they represent the Moon.]

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढः  
साम तस्मादृच्यध्यूढः साम गीयते ॥५॥

The 'white light' of the sun represents Rik while the 'blue or violate or indigo hues or shades of colour' present in it represent the Sam. This Sam in the form of blue/violet/indigo colour is an integral part of the white light representing Rik which emanates from the sun. Hence, when one chants Rik (the hymns of the Vedas), one inherently praises the subtle Sam which is an integral part of it (even as violet is an integral part of white light) (5).

[Note :- The *white light* constitutes of 7 colours —violate, indigo, blue, gold, yellow, orange and red. Without these 7 colours, we can't have a white light. So, the hymns of the Rig Veda have no sustentative and independent existence without

the Sam Veda accompanying them. That is, during the performance of the fire sacrifice, the chanting of Rig Veda hymns will be futile if they are not accompanied by Sam Veda singing.]

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्सामाथ य  
एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुहिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥६॥

The white light of the Sun (Aditya) is 'Sa' (स) while the bluish hint in it represents the 'Um' (अम). The two letters together constitute the word Sam. In the center of the Sun is seen an image of a divine Being having a golden form, golden whiskers and golden hairs. This form is golden from top to the toe nails (हिरण्मयः) (6).

[Note: - The word 'हिरण्मयः' *Hiranyamaye* means 'golden'. Golden here refers not the metal but to the qualities represented by the words 'best, most exalted, most superior, exemplary, unparalleled, pristine pure, matchless, universal benchmark, the truth and real standard of all that which is considered good, virtuous, righteous and noble', i.e., the best of goodness, righteousness, virtuousness and nobility.]

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उदित  
उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥७॥

Both the eyes of that golden Being are of a red hue like the buttocks of a monkey (or the rear part of a monkey on which it sits — कप्यासं) and it also resembles a lotus flower (पुण्डरीकमेवमक्षिणी). That divine Being is called 'Ut' (उत्), literally meaning 'up, high, above, there, on' because he has risen up and gone beyond the touch of sin. That is, he is sinless and is immaculate. Those who are aware of it are sure to rise above sins, decadence, evils and misdemeanours (7).

तस्यर्क् च साम च गेष्णौ तस्मादुद्गीथस्तस्मात्वेवोद्गातैतस्य हि गाता स एष ये चामुष्मात्पराञ्चो  
लोकास्तेषां चेष्टे देवकामानां चेत्यधिदैवतम् ॥८॥

The Rig Veda (Rik) and Sam Veda (Sam) describe (i.e., pray, honour, adore and worship) that divine sinless exalted Being. Rig and Sam are the two aspects of the same divine Being. That is why he is an image of or a combined representative of both, and hence is a personification of 'Udgith'. Those who praise and sing the glories of that 'exalted one', or 'Ut', are called 'Udgata' (literally those who aim at the exalted one and sing his glories). This divine Being called 'Ut' controls or rules over the world higher than the solar system (i.e., the heavens where the Gods reside and which is called the 'Du Loka'—द्यू लोक) and fulfills the wishes of the Gods present there. This is 'Adhidaivic' form of worship of 'Udgith' (8).

[Note :- (i) By saying in earlier verses that Rig or Rik represents the earth, the sky, the sun, the stars and the light, while Sam represents the fire, the wind, the moon, the main components of light, the colours blue, violate and indigo, and now saying that these two, the Rik and the Sam, are the two aspects of that glorious, divine, exalted Being present in the splendorous Sun, the Upanishad emphasises that all the elements are embodied in the person of the supreme Being who is the Lord of all creation, and is represented by the Sun. (ii) By saying that he can fulfill the wishes

of the Gods, it means that he has the potentials to do the most formidable and impossible of tasks because there is no thing that God cannot do. (iii) The two aspects 'Rik and Sam' are like the two wings of spiritualism. With the help of these two wings, a seeker or aspirant can soar high above in spirituality and attain divinity represented by the heavens, the Duloka. (iv) The word 'Ut' meaning 'high above' reflects the fact that a seeker/aspirant should endeavour to rise high as opposed to sinking low in his deeds and actions. He should act righteously instead of acting unrighteously. Those who 'aim' for that 'Ut' are sure to achieve or attain or get it. The word *Udgata* has two parts — 'Ud' or 'Ut' which means higher, and 'Gata' which means one who gets or receives. Hence *Udgata* is a person who aims for higher and noble objectives and endeavours to achieve them.]

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### Canto 1/Section 7

अथाध्यात्मं वागेवक् प्राणः साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं साम गीयते  
वागेव सा प्राणोऽमस्तत्साम ।१॥

Now the 'Adhyatmic' form of worship (अथाध्यात्मं) is being described here. The 'Vani' (voice or speech) of a man is like the Rik (hymns of the Rig Veda) while the 'Pran' (the vital wind force of life; breath) is the Sam. Hence, the Pran representing the Sam is established in, or is a vital or an integral part of Vani representing Rik. Therefore it is the Sam present in the Rik that is sung, or honoured, praised, adored and worshipped. The Vani is represented by the letter 'Sa' (सा), and the Pran by the letters 'Um' (अम्); a combination of these two sounds produce the word Sam (1).

[Note :- (i) To enable a man to speak it is necessary that breath or air passes out through the vocal cord. Hence, breath or *Pran* is the vital factor which makes a man speak. In fact, speech is nothing else but a manifestation of exhaled wind which is Pran. Therefore, when a man is praised for his speech, it is the subtle Pran that is being praised and honoured and not his voice or sound. (ii) The word Adhyatmic means 'related to the spirit or Atma'. Here it means the metaphysical concept of worship of *Sam* or the singing of the hymns of the Sam Veda with a clear understanding of their metaphysical implications.]

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं साम गीयते चक्षुरेव  
सात्माऽमस्तत्साम ।२॥

The 'eye' is the Rik while the 'Atma' (soul or sprit) is the Sam. Hence, the Sam in the form of Atma is established in the Rik in the form of eyes. Therefore, it is the Sam established in the Rik that is sung, or honoured, praised, adored and worshipped. The eyes stand for the letter 'Sa' and the Atma for the letters 'Um'. Together these two make up the word Sam (2).

[Note :- The *Atma* is an image of Brahma. The *eyes* 'see' anything because the object (Brahma) forms its image (Atma) on the retina (the sensory rear part of the eye ball on which the image is formed to enable a person to see). Therefore,

metaphorically speaking, the Atma and eyes are both needed to see Brahma. The 'eyes' mean not the physical eye of the body, but the eye of wisdom, discrimination and enlightenment. Surely enough, Brahma cannot be 'seen' or 'observed' or 'experienced' without proper and fine tuned wisdom and enlightenment present in a person.]

**श्रोत्रमेव ईमनः साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं साम गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥३॥**

The 'ears' are the Rik and the 'Mun' (mind, intellect and heart) is the Sam. Hence, the Sam representing Mun is established in, or based in, or relies upon the ear. Therefore, it is the Sam which is the praise worthy aspect of Rik (or literally, it is the Sam which is being sung, honoured and praised while reciting the Rik). The ears stand for the letter 'Sa' and Mun stands for the letters 'Um'; the two together form the word 'Sam' (3).

[Note :- It is the *ear* which hears the Vedic Richas or verses being chanted. But if the listener has no interest in them or pays no attention to them, then they become like 'music for the deaf'. The effectiveness of the ears lie in the ability of the mind and the heart to concentrate on them and learn them, or literally, 'understand and learn them by heart'. That is why 'we learn anything by heart' and not by the mind, while we 'understand by the mind' and not by the heart. These two constitute the two aspects of *Mun* (मन) of a man. They must act in concert to enable the man to benefit from what he hears. Similarly, the hymns or Riks of the Rig Veda are beneficial only when they are entwined with the melodies of the Sam Veda to make them easily remembered and recalled by the aspirant or seeker when the need arises.]

**अथ यदेतदक्षः शुक्लं भाः सैवर्गं यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं साम गीयते । अथ यदेवैतदक्षः शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥४॥**

The 'white portion of the eye' (conjunctiva) is like the Rik, while the 'dark area' with a bluish tinge (Iris and Pupil) is the Sam. In this way, the darkened area representing Sam is established and is an integral, non separable and vital part of the white portion of the eye representing Rik. Hence, it is the Sam present in the Rik that is sung, or praised, honoured, adored and worshiped. The white portion of the eye represents the letter 'Sa' and the central dark area represent the letters 'Um'; together they form the word Sam (4).

[Note :- This is the simplest allegory to understand even by a layman. The conjunctiva is useless without the iris and pupil. It is the iris where the aperture having the lens of the eye is situated. The eye 'sees' not because of the white surface of the conjunctiva but because of the lens present in the bluish tinged central part. But this iris and pupil are an integral and inseparable part of the whole eye, including the conjunctiva; it is at the 'core' of the instrument of the eye. So symbolically, the Rik or hymns of the Rig Veda have their crown jewel in the form of the melodies of the hymns of the Sam Veda.]

अथ य एषोऽन्तरिक्षिणि पुरुषो दृश्यते सैवकर्तृत्साम तदुक्थं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव  
रूपं यदमुष्य रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥५॥

The divine 'Purush' (literally 'a male', but here meaning 'the supreme macrocosmic form of the Lord as reflected as an image of the supreme Being') that is visible in the centre of the eye is the Rik (ऋक्), the Sam (साम्), the Ukth (उक्थ), the Yajuha (यजुः), and the Brahma. That divine Being has the same form and countenance as the one present in the centre of the Sun (see canto 1, section 6, verse nos. 6-7). They both have similar qualities, characteristics, features and virtues. They both have the same name 'Ut' (उत्), or the exalted one (5).

[Note :- (i) Verse no. 2 says that the image formed on the retina of the eye is symbolic of the Atma which is an image of Brahma. The 'divine being' referred in this verse no. 5 is that Atma, and it has the same characteristics as that of Brahma which is symbolically present in the dazzling and brilliant sun. There also, that Brahma is seen by the eyes of the body, and the image of that Brahma as framed in the mind and heart is the Atma. We must remember that to understand the Upanishadic verses, we have to take the text as a whole composite entity to make a sense out of it, instead of isolating any particular verse and chapter and trying to understand it. This will make the verses seem absurd, because they would be out of context. The above observations are further reinforced in the following verses. (ii) The words Rik, Sam, Ukth and Yajuha stand for the Rig Veda, Sam Veda, something which is higher and exalted in stature, and the Yajur Veda respectively.]

स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य इमे वीणायां गायन्त्येतं  
ते गायन्ति तस्मात्ते धनसनयः ॥६॥

That same supreme Being exercises his authority over the world below, and also over all the different desires of men who inhabit those lowly worlds. [That is, the Atma, as an image and representative of Brahma, controls the man and his desires.] Those who sing on the lute (वीणायां) are actually singing the praises of that 'Being' (Brahma in the form of Atma). This is the reason why they are blessed with prosperity and well-being (6).

[Note :- The Goddess of wisdom, speech and knowledge, Goddess Saraswati, plays the Veena or the Indian lute. The celestial sage Narad also plays the Veena. The Sam Veda is too sung to the accompaniment of the Veena. Singing melodiously is equivalent to Sam, and the entity in whose honour the song is sung (i.e., the Richas of Vedas are chanted) is Brahma.]

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति सोऽमुनैव स एष ये चामुष्मात्पराञ्चो  
लोकास्ताऽश्वाप्नोति देवकामास्ताऽश्च ॥७॥

A wise man who sings the hymns of the Sam Veda with a clear understanding of this fact, sings the glories of the supreme Being present in the eyes (i.e., he praises, adores, honours and worships Brahma in its microcosmic form as the authority that enables the eye to see) as well as in the Sun (i.e., the macrocosmic and invisible Brahma surrounded by the halo of the splendorous sun). By this erudition and wisdom, the enlightened singer is able to

achieve the abode which is higher than the Sun and its environ, and he enjoys the comforts and perquisites that are the exclusive domain of the Gods (or are exclusively available to the Gods in the heaven only) (7).

[Note :- The supreme Being is said to reside in the 'eye' of the individual creature and lends illuminations to the otherwise gross and dark interiors of the body even as he is the source of brilliance of the Sun in the heavens. Sam is sung in honour of that supreme Being in the celestial Sun and its counterpart in the body of a creature in its eye.]

अथानेनैव ये चैतस्मादवाञ्छो लोकास्ताञ्छाप्नोति मनुष्यकामाञ्च तस्मादु हैवविदुद्राता  
ब्रूयात् ॥८॥

The 'Udgata' (उद्गाता) or the singer of the Udgith which are the rhymes of the Sam Veda, is also able to simultaneously obtain fame in the lower world (i.e., the earth) as well as all the comforts, pleasures and perquisites that are the exclusive domain of men (because animals etc. can't enjoy them). Such a wise, erudite and scholarly Udgata (the singer of Udgith) advises his patron as follows— (8).

कं ते काममागायानीत्येष ह्येव कामगानस्येष्टे य एवं विद्वान्साम गायति साम गायति ॥९॥

'Which desire do you wish me to get fulfilled by singing (the hymns of the Sam Veda) for you?' Those who understand the subtle mystery behind this metaphysical concept of singing are able to acquire or obtain the desired comforts, pleasures and perquisites by singing the relevant hymns of the Sam Veda (because besides the benefits derived from melodious singing, they are also respected by the people who take care of his needs and comforts) (9).

\* \_\_ \* \_\_ \* \_\_ \*

### Canto 1/Section 8

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैकितायनो दाल्भ्यः प्रवाहणो जैवलिरिति  
ते होचुरुद्गीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम इति ॥९॥

There were 3 sages who were considered experts in the art of Udgith (singing of the hymns of the Sam Veda). The first was called Shilak (शिलकः), the son of Shalavan (शालावान्). The second was called Dalbhya (दाल्भ्यः), the son of Chikitayan (चिकितायन). The third was called Pravahan (प्रवाहणो), the son of Jaival (जैवलिरिति).

One day, they talked among themselves, 'We are experts in Udgith. So why not discuss it or have a debate on it?' (1).

तथेति ह समुपविशुः स ह प्रवाहणो जैवलिरुवाच भगवन्तावग्रे वदतां ब्राह्मणयोर्वदतोवाचः  
श्रोष्यामीति ॥१०॥

'Yes, let us engage in it'. Saying this, the three of them sat down at a pleasant place. Then Jaival's son Pravahan spoke first, 'To begin with, both of you discuss any matter and I shall listen to your talk or discussion' (2).

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त त्वा पृच्छानीति पृच्छेति

होवाच ॥३॥

Then Shilak, the son of Shalavan, said to Dalbhya, 'If I have your permission, can I ask a question'. The latter replied, 'Ask'. (3)

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचात्रस्य का गतिरित्याप इति होवाच ॥४॥

Shilak asked, 'What is the support, base, foundation or shelter of 'Sam' (साम्नो गतिरिति)?' Dalbhya replied, 'It is the 'Swar' (स्वर)<sup>1</sup>. [The word Swar means 'voice and sound, or note, pitch and tone of music'.] He asked again, 'What is the base, support, foundation or shelter of 'Swar'? Dalbhya replied, 'It is the 'Pran' (प्राण)<sup>2</sup>'. He asked again, 'What is the base, support, foundation or shelter of Pran?' The answer was 'Lord'. The next question was, 'What is the basis (use or utility) of food<sup>4</sup>?' The answer was Water<sup>5</sup> (4).

[Note :- <sup>1</sup>The singing of the verses of the Sam Veda depend upon the 'voice' and the 'tune'. <sup>2</sup>This voice is produced and the tune and pitch are regulated by the wind called 'Pran' passing through the vocal cords in the throat. <sup>3</sup>The vital wind representing life gets its vitality and nourishment from the 'food' eaten by a man. <sup>4</sup>The nourishment in the food is digested and assimilated in the body through the means of 'water' because the nutrients in food dissolve in water present in the body and then transported to the various tissues and cells by the blood. To make the food useful to the man, water is very necessary.]

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं लोकं सामाभिसंस्थापयामः स्वर्गसंस्तावः हि सामेति ॥५॥

When asked 'What is the basis, foundation, support or shelter for water', the answer given by the sage was 'that world above or in the Heavens (सौ लोक)<sup>1</sup>'. Then Shilak asked again, 'What is the fate or ultimate foundation of that heaven?' Dalbhya replied, 'No one can surpass or transgress heaven and keep Sam somewhere else. I establish Sam unequivocally, permanently and inviolably in the heaven. That is, I regard the heaven as the ultimate foundation or basis on which Sam is based or aimed or targeted at (i.e., the heaven is the abode of Sam). It is the final fate or aim of singing the hymns of the Sam Veda. Hence, Sam has been praised and honoured as being an equivalent entity to the heaven<sup>2</sup> (5).

[Note :- <sup>1</sup>The *water* comes down from the sky as rain. Hence the water has the sky or heaven as its foundation or abode. <sup>2</sup>This sky is boundless, infinite, eternal and without a measurement. So naturally, there is nothing beyond it. It is the ultimate and the final frontier, so to speak. It is also called the *heaven*, the most exalted abode that can ever be imagined by the creature. And thus, it is the ultimate abode where the Sam Veda symbolically resides, simply because the Sam Veda takes the creature to the most highest of and the best of the exalted abodes that exist.]

तं ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचाप्रतिष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति ॥६॥

Then Shilak, the son of Shalavan said to Dalbhya, the son of Chikitayan, 'Your Sam (or

the Sam which you have described, or the Sam which you praised) is verily un-established or it has no standing of its own, or it has a vague foundation or base' (अप्रतिष्ठित)<sup>1</sup>. If some insensitive expert in Sam Veda curses you at this moment that your head shall drop down (i.e., you be dismembered and your head be severed), then surely your head shall drop down or be severed from your body'<sup>2</sup> (6).

[Note :- <sup>1</sup>The *Sam* which Dalbhya has described has an uncertain dynamic configuration; it is not stable and resting on one or the other foundation having any specific definition, because each base relies on some other. For example, voice relies on the vital wind called Pran, the Pran relies upon food, the food relies upon water, the water relies on heaven and heaven has no firm end or base or definable features. <sup>2</sup>By saying that each base of the 'Sam' relies on another subtler and higher base which is more sublime and subtler than the first or its previous entity, Dalbhya means that 'the Sam or the hymns of the Sam Veda are progressively elevating and uplifting for the soul'. But basically this mean that Sam is not established permanently on a particular pedestal while the exact words which Dalbhya has used to answer question put to him by Shilak are 'it is based on such and such'. Hence, this appears to be a contradiction. That is why sage Shilak says that if a genuine and wise expert sees your ambiguity, he will curse you and your head will fall apart because you've not said the 'truthful truth' or an inviolable truth which is an unequivocal and irrefutable truth about Sam.]

हन्ताहमेतद्भगवतो वेदानीति विद्मीति होवाचामुष्य लोकस्य का गतिरित्ययं लोक इति  
होवाचास्य लोकस्य का गतिरिति न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकः  
सामाभिसंस्थापयामः प्रतिष्ठासंस्तावः हि सामेति ॥७॥

Dalbhya asked, 'Gentleman (i.e., Shilak)! I want to know the position or status of 'Sam' from you'. Shilak replied, 'Alright, so be it. Come to know of it'.

Dalbhya enquired, 'What is the ultimate resting place or base or foundation or shelter or abode of that heaven called 'that Loka' (लोकस्य का गतिरिति)?' [Earlier in verse no. 5, when Shilak had asked this question, Dalbhya had no conclusive answer, for he did not know where the heaven's end was or where it rests. He gave a vague answer saying that it is infinite and no one can surpass it.] Shilak replied, 'This, your Loka (i.e., the terrestrial world—त्ययं लोक)'.

Dalbhya asked, 'What is the fate of 'this world'? Shilak replied, 'one should not surpass or transgress 'this world' (the terrestrial world) and take 'Sam' or the Sam Vedic hymns to establish it or install it somewhere else. 'This world' is the firm foundation of all things originating from the 5 Bhuts (i.e., the basic elements created at the beginning of creation). We established the 'Sam' (Sam Veda) in this very world (where we live), and pray, honour, adore and worship it here itself' (7).

[Note :- Verse nos. 5 and 7 should be read together to understand the import. Verse nos. 5 tells us about heaven. But heaven and its inhabitants, the Gods, draw their support, nourishment and sustenance by those residing in the terrestrial world. This

is done by doing numerous religious activities such as making charities, meditating, various sacrifices etc. without which the heaven cannot be sustained even as fire cannot be sustained without earth (which is its foundation), food without water (because food cannot grow without water and it needs water to be of any use to the creature), voice without breath (because without breath no one can speak) etc.. Since the Sam Veda is sung by the man living on earth and not in the heaven, it is practical to say that 'Sam' is praised and is firmly established and founded on earth and not in heaven.]

त२ ह प्रवाहणो जैवलिरुवाचान्तवद्वै किल ते शालावत्य साम यस्त्वेतर्हि ब्रयान्मूर्धा ते  
विपतिष्यतीति मूर्धा ते विपतेदिति हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाच ॥८॥

After this debate, Pravahan, the son of Jaival, who had been quietly listening to it, said to Shilak, the son of Shalavan, 'Surely, the 'Sam' you propagate has an end (because it ultimately has to rest somewhere, in this case the earth or the heaven, and all things or entities that have come into existence from one or more of the primordial Bhuts or elements, will have to perish one day). You have logically proved that it has a resting place. If some wise man says that your head shall fall down or be severed from your body, it will fall apart (because what you have propounded is not the whole truth as was the pronouncement of Dalbhya earlier in verse no. 5)'.

Shilak was astonished and he enquired, 'I wish to know about it (Sam) from you'. Pravahan replied, 'So be it; come to know of it' (8).

[Note :- We see that both Dalbhya and Shilak were wrong. Dalbhya had said that the final resting place of 'Sam' is in the heaven (verse no. 5) while Shilak says it is the earth (verse no. 7). Now in the next section no. 9, the referee or umpire Pravahan puts forward his view on 'Sam'.]

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### Canto 1/Section 9

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव  
समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् ॥९॥

Shilak asked Pravahan, 'What is the fate or the ultimate resting place or destiny or foundation of 'this world' (the terrestrial world— लोकस्य का गतिरिति)?' Pravahan replied, 'Akash' (त्याकाश —literally meaning the sky) because all the creatures and all the essential elements have their origin in the sky, and they ultimately dissolve or merge or coalesce in the sky. The sky is the greatest and grandest element and is vaster than all of them. Hence, the sky is the ultimate shelter, refuge or resting place or abode of all of them, i.e., all mortal creation on this earth or in this world ultimately finds its resting place in the sky above. [That is, when even the earth finally disintegrates at the end of its life, everything will disperse into the sky or space surrounding this earth; the earth will have no existence and the space now occupied by earth will then be occupied by a vacant

space or blank sky.] (1)

[Note :- Sage Pravahan refers to Brahma when he uses the word ‘Akash’ meaning sky or space, because it is Brahma who creates everything and it is in him that everything will ultimately collapse or merge or dissolve. It is not the physical sky that the sage is referring to, but the symbolic space which has the characteristics of Brahma —vast, fathomless, stretching infinitely, without any measurement, all pervading, all-encompassing, without any attributes, uniform, uncorrupt, pristine pure, immutable and all-incorporating. Besides this, everything needs space to grow and develop; it is not possible in something that is solid. Suppose we place a brick over a seed sown in the ground; it won’t give a shoot because it lacks the required space or ‘sky’ to grow. An embryo grows into a huge animal (e.g., an elephant, a whale fish), which is not possible inside the limited space of a mother’s womb.]

स एष परोवरीयानुद्गीथः स एषोऽनन्तः परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति  
य एतदेवं विद्वान्परोवरीयाः समुद्गीथमुपास्ते ॥२॥

The Udgith (the song of the Sam Veda) is as exalted as that sky (representing Brahma). It is without any end; it is eternal and infinite. A wise person, who adores, admires, honours, worships and sings the glories of the majestic Udgith with this firm conviction in mind that the Sam Veda is an embodiment of the supreme, transcendental, indefinable sky (representing Brahma), is able to obtain a life which is similarly exalted and honourable. He progressively rises higher and higher in his spiritual pursuits’ (2).

तः हैतमतिधन्वा शौनक उदरशाण्डिल्यायौक्त्वोवाच यावत्त एनं प्रजायामुद्गीथं वेदिष्यन्ते  
परोवरीयो हैभ्यस्तावदस्मिँल्लोके जीवनं भविष्यति ॥३॥

[Now another teacher-disciple duo is referred here who follows up with the above discussion.]

Sage Shaunak’s son named Atidhanwa (अतिधन्वा) described the fundamental principles of worshipping Udgith to Udarshandilya (उदरशाण्डिल्य). He said, ‘As long as your subjects (i.e., your offsprings) continue to know this Udgith (the art of singing the hymns of the Sam Veda by understanding their theological and metaphysical import), their life in this world will continue to be progressively better and spiritually enhanced (3).

[Note :- The word *Udgith* literally means the hymns of the Sam Veda, but it symbolises ‘that knowledge contained in the hymns which are uplifting and elevating for the soul’, for the word ‘Udgith’ consist of two parts — ‘Ud’ or ‘Ut’ (उद्, उत्) means to get up, to start up, to uplift, to enhance and ‘Git’ or ‘Gith’ (गित्, गिथ्) means to achieve, get, attain. That is, to attain the upliftment of the soul is the purpose of Udgith. The word Udgith has been elaborately explained in canto 1, section 1-7 above.]

तथामुष्मिँल्लोके लोक इति स य एतमेवं विद्वानुपास्ते परोवरीय एव हास्यार्ष्मिँल्लोके  
जीवनं भवति तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥४॥

Even in the world called ‘hereinafter’ or ‘the other world’ or ‘the world obtained after death’ (मुष्मिँल्लोके), such persons go on progressively enhancing their stature. In this way, a

person who worships the Udgith after understanding its true mystery, gets a progressively enhanced stature in this life in ‘this world’ as well as in the life after death in ‘that world’, i.e., in the heaven or in the world called ‘Parlok’ or the world of ‘hereinafter’ (4).

[Note :- The enhancement in stature entails not only spiritual upliftment but also respect in society. Such a person, who knows Udgith, sings it and uses it for his own spiritual upliftment, gets respect and honour in the world. He is remembered and adored even after death, which is tantamount to being praised even after death and having a stature which gradually enhances from the one which the person had when he was alive. As time passes, he is honoured and revered by the society more and more. He becomes immortal and time and space do not erode his memory.]

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### Canto 1/Section 10

मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह चाक्रायण इभ्यग्रामे प्रद्राणक उवास ॥१॥

[The parable of sage Ushasti, the son Chakra, is narrated here]

Once upon a time, the crop of a country called Kuru was destroyed by a severe hail storm (मटचीहतेषु)<sup>1</sup>. During this time, Ushasti (उषस्ति), who was the son of sage Chakra, lived with his young wife<sup>2</sup> in a very humble and miserable condition in a village called Ibhya (इभ्यग्रामे प्रद्राणक)<sup>3</sup> (1).

[Note :- <sup>1</sup>The word *Matachi* (मटची) means ‘a stone or hail’. <sup>2</sup>The adjective used for the wife of Ushasti is *Atiki* (आटिकी) which means ‘a women whose physical feminine characteristics, such as a developed breast etc., were not fully developed’. Hence, she was very young in age. <sup>3</sup>The name of the village was *Ibhya* (इभ्य) which means ‘a village inhabited by people who could afford to have an elephant; that is, the inhabitants of the village were rich people’. Another connotation of this word is ‘that people owned elephants and they were professional riders, or Mahuts, of elephants’. They tamed elephants and used them for livelihood. The word *Pradaanak* (प्रद्राणक) has the letter *Dra* (द्रा) meaning ‘poor, miserly, wretched’. Hence, the sage lived in a village which was either rich or had a major population of Mahuts or elephant tamers, but due to the hail storm, there was famine in the village and people started starving. The sage himself was in a miserable and wretched condition because there was no food to eat.]

स इभ्यं कुल्माषान्खादन्तं बिभिक्षे तस्होवाच । नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता  
इति ॥२॥

Starving of hunger, one day sage Ushasti begged from an elephant keeper who was eating some stale and rotten horse beans. The latter replied, ‘I don’t have any extra or separate quantity of horse beans. Whatever I have is here on this plate from which I am eating’. [That is, how can I spare some for you when all I have got in my house is on this plate and I am already eating it? How can I give such food to you. In Hindu society, to eat from a plate in which someone else is already eating is considered polluting and an unholy thing to

do, especially when the plate belongs to a low caste person, in the present case an elephant tamer, and the one who wishes to eat is of a higher caste, in this case a Brahmin sage]’ (2).

एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं वै मे पीतस्यादिति  
होवाच ॥३॥

Ushasti said, ‘Give me some from it’. The elephant keeper gave him the horse beans and asked him to eat them and drink some water from the same pot from which the elephant keeper was drinking. Ushasti replied, ‘If I drink this water, then surely I will be drinking an impure water (because it has been defiled or polluted by your drinking it first); and this will be a sinful and unrighteous act for me’ (3).

न स्वितेऽप्युच्छिष्टा इति न वा अजीविष्यामिमा न खादन्निति होवाच कामो म  
उदपानमिति ॥४॥

The elephant keeper asked, ‘Are these horse beans not polluted or impure (because I have been already eating them before you came, and I have offered them to you from the plate from which I am eating them)?’ Ushasti replied, ‘I could not have survived without eating them (the horse beans from your plate), but I can find water somewhere else’ (4).

[Note :- See canto 5, section 2 in this context.]

स ह खादित्वातिशेषाञ्जायाया आजहार साग्र एव सुभिक्षा बभूव तान्त्रतिगृह्य निदधौ ॥५॥

Sage Ushasti ate a part of it and took the other half and gave it to his wife. She had previously received as charity sufficient to eat. So she took the horse beans and kept them aside (5).

स ह प्रातः संजिहान उवाच उद् बतान्नस्य लभेमहि लभेमहि धनमात्रां राजासौ यक्ष्यते स  
मा सर्वैरार्त्विज्यैर्वृणीतेति ॥६॥

The next morning, sage Ushasti said to his wife, ‘If I can get something to eat, I’ll get up and try to get some money for our sustenance. A nearby king is planning a huge fire sacrifice (Yagya) and he will accept me, or employ me to perform the entire rituals of the sacrifice. (This way, I will get some money)’ (6).

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वामुं यज्ञं विततमेयाय ॥७॥

His wife said, ‘Oh Lord! The horse beans which you gave me (yesterday) are lying around. You should eat them and go’. The sage ate them and went to the fire sacrifice organised by the king (7).

तत्रोद्गातृनास्तावे स्तोष्यमाणानुपोपविवेश स ह प्रस्तोतारमुवाच ॥८॥

There, he went to the place designated or earmarked for the priests who were singing the hymns of the Vedas and sat alongside them. He said to the chief singer of the hymns, called the Prastota (प्रस्तोता)— (8).

प्रस्तोतर्या देवता प्रस्तावमन्वायता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति ॥९॥

‘Oh Prastot (the chief or lead priest who chants prayers to invoke the Gods; the word means ‘the one who proposes or introduces’)! Your head shall fall down if you offer the hymns of the prayers, or sing the eulogies to a God or deity of whom you do not know or

are unaware of' (9).

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते  
विपतिष्यतीति ।१०॥

Similarly, he went to the Udgata (the priest who was singing the hymns of the Sam Veda) and said, 'Oh Udgata! Your head shall fall down if you do not know the God or deity in honour or praise of whom you are singing the hymns of the Sam Veda or Udgith' (10).

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते  
विपतिष्यतीति ते ह समारतास्तूष्णीमासांचक्रिरे ।११॥

He went to the 'Pratiharta' (प्रतिहर्तर्या —the priest who acted like a herald during a fire sacrifice, inviting and then proclaiming the arrival of the Gods to take their seats in a symbolic fashion) and said, 'Oh Pratiharta! Your head will fall down if you do not know the God or deity whom you are welcoming to sustain the holy fire of the fire sacrifice'.

At this condition, the three of them —the 'Prastot' or the priest who invokes a God or deity to preside over a fire sacrifice ritual, the 'Udgata' or the priest who sings the hymns of the Sam Veda, and the 'Pratiharta' or the priest who acts like a herald and usherer —became dumbfounded and completely taken aback. They had no answer to what sage Ushasti had asked them (11).

[Note :- Verse nos. 9-11 lay emphasis on the point that learning of the scriptures by rote —such as mechanically mugging of the text by heart and routinely chanting or singing the hymns of the Vedas and indulging in meaningless and unconvincing rituals —are not even worth the effort made for them. Without understand the subtle concept, the philosophy, the metaphysics, the science, the import and the meaning behind them, all are worthless and futile exercises. Fame and money got by superficial knowledge has no value in the eyes of a wise and enlightened person. This is called 'blind following' and it is like a blind man leading others to a dark well. It will be morally and spiritually destructive for the teacher as well as ruinous for his disciple, and lead them both to nowhere.]

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### Canto 1/Section 11

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणीत्युषस्तिरस्मि चाक्रायण इति  
होवाच ।१॥

The main patron of the fire sacrifice, the king, asked Ushasti, 'May I know who you learned one are?' The latter replied, 'I am Ushasti, the son of sage Chakra' (1).

स होवाच भगवन्तं वा अहमेभिः सर्वैरात्विज्यैः पर्यैषिषं भगवतो वा अहमवित्त्वा—न्यानवृषि ।१२॥

The king said, 'I had searched for you earlier to preside over all the rituals associated with the fire sacrifice, but when I couldn't trace you (or locate you anywhere), I have employed these other priests for the purpose (2).

भगवाःस्त्वेव मे सर्वैरात्विज्यैरिति तथेत्यथ तर्ह्येत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं

दद्यास्तावन्मम दद्या इति तथेति ह यजमान उवाच ॥३॥

Now you should take charge of the sacrifice and complete all other rituals'. Sage Ushasti replied, 'Let it be so. Now I give permission to these other priests to resume their duties of singing and the chanting the prayerful hymns. The amount of wealth that you have decided to give them for the job, you should give an equivalent amount to me as well'. The king (the chief patron —) said, 'So be it' (3).

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥४॥

After that, the 'Prastota' priest (see verse no. 9, section 10) came to sage Ushasti and said, 'Oh Lord! You had told me that if I pray to a God or deity of whom I have no knowledge, then my head shall fall down. Now, do tell me who is that God or deity' (4).

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रास्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥५॥

Sage Ushasti began to preach, 'Well, that God is 'Pran' (प्राण). [Pran means the vital breath that sustains life; it is a metaphor for Atma or soul, both macrocosmic and microcosmic.] During the doomsday or at the time of conclusion of life, annihilation or death, all creatures having life enter (or take shelter with) this Pran. At the time of creation (or rebirth), they are recreated or reborn from this Pran. The Pran is the deity worth praising, honouring, glorifying, adoring and worshipping (सैषा देवता प्रस्तावमन्वायत्ता). If you had continued to offer your prayers or chant or sing the glories of a God without recognising this fact, then surely your head would have been severed in accordance with my words (curse). [It was good that you stopped your incantations and invocations forthwith without this knowledge] (5).

अथ हैनमुद्रातोपससादोद्रातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्रास्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥६॥

Next, the 'Udgata' (see verse no. 10, section 10) came to him and said, 'Oh Lord! You had proclaimed that if I continue to sing the Udgith without knowing the God or the patron deity who was being praised, honoured, adored, glorified and worshipped through the singing of the Udgith, my head shall be severed. Now, do tell me who that God or deity is?' (6).

आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुदगास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥७॥

Then sage Ushasti replied, 'Well, that God is Aditya or the Sun (आदित्य) because all living creatures praise the rising as well as the risen Sun. This is the patron God who is related to Udgith (or, in other words, the singing of the hymns to glorify and honour the Lord of life is targeted or aimed at the Sun because the Sun is the celestial body which sustains life on this planet. Without the Sun there would be complete darkness and life, as we know it, will be extinguished). If you had continued with your singing without knowing this fact, surely then your head would have been severed in accordance with my words (curse)' (7).

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि

मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥८॥

After that, the 'Pratiharta' (see verse no. 11, section 10) came to him and repeated the same question as the other two, 'Oh Lord! You had told me that if I continue to herald a God without knowing who he is, my head shall fall down. Well, do tell me who is he' (8).

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति सैषा देवता  
प्रतिहारमन्वायता तां चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य  
मयेति ॥९॥

At this, Ushasti replied, 'That God whom you herald is the 'Anna' or food (अन्नमिति) because all living creatures survive on food. It is the deity named 'Anna' (food) that is heralded during the fire sacrifice (and that is why food is offered to the sacrificial fire during the rituals). If you had continued to herald the God without knowing this fact, your head would have surely fallen apart according to my words (curse) (9).

[Note :- Verse nos. 5, 7 and 9 highlight the fact that the target or aim of worship is the 'Lord of life'. That Lord dwells inside the creature as his vital Pran or breath, that Lord shines in the sky as the glorious, splendorous and brilliant Sun to make existence possible, and the same Sun produces food on this earth that forms the basis of sustenance and nourishment for all the living creatures in the world. It is the life sustaining element that is being invoked, worshipped, honoured and heralded in a symbolic way. The sage basically means to say that the Gods that are being honoured, praised and worshipped through the fire sacrifice are the subtle and sublime basic ingredients of life. It is the 'life' that is being honoured as opposed to 'death'.]

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### Canto 1/Section 12

[In this section, the Udgith called 'Shouv' (शौव) is being described through the parable of the 'white dog'. 'Shouv' is an abbreviation of the word 'Shouvan' (शौवन) meaning 'a dog', but this is only a figure of speech. The word also means 'on the move, to be agile and dynamic'. Here, the word, 'Shouv' is used as a metaphor for 'Pran' or the vital life giving wind present in a creature, because this wind is always on the move, coming in and going out of the body as breath.]

अथातः शौव उद्गीथस्तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्वव्राज ॥९॥

Now, the Udgith called 'Shouv' (शौव) is being described here. This Udgith pertains to 'obtaining food to sustain life'. It is famous that in some ancient time, sage 'Buk' (बक) who was the son of Dalbhya (दाल्भ्य), or sage Glav (ग्लाव) who was the son of Maitreya (मैत्रेयः), went to a water body (a lake or a pond or a well) on the outskirts of the village to contemplate and mediate. That place was serene, uninhabited, peaceful and lonely (1).

[Note :- There should be no confusion who that sage was. He was the same person. He was born to one father who gave him a particular name (Buk) and then he was

adopted by another who changed that first name and gave him a new one (Glav). The Sanskrit word 'वा' means 'or'. This indicates that the person's name appearing before 'वा' and after it is the same person. It is a kind of 'alias'.]

तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम  
वा इति ॥२॥

A white dog (श्वा श्वेतः) appeared before him. Other dogs came to it (the white dog) and said, 'Oh Lord! Please sing the 'Sam' (गायत्वशनायाम) (or sing those hymns which are equivalent to the hymns of the Sam Veda) in order to procure food for us; we are hungry' (2).

[Note :- Pleased by the sage's contemplation and meditation, some God or divine spirit appeared before him in the form of a white dog to bless him or guide him in his spiritual pursuit. Metaphorically speaking, the chief Pran (breath or the vital wind force of life) was likened to a 'white dog' and it was asked by the other manifestations of it (i.e., the various vital Prans), such as the powers of speech, sight, hearing, smelling, touch etc. which manifested themselves as the other dogs, to provide them with nourishment.]

तान्होवावेहैव मा प्रातरुपसमीयातेति तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयांचकार ॥३॥

The white dog told the other dogs who had assembled there, 'Come to me here in the morning (tomorrow)'. Eager to know what these entire mysterious and strange goings on were about, sage Bak, son of Dalbhya, or sage Glav, the son of Maitreya, too waited there with baited breath till the next morning (to find out what the white dog had to say or sing) (3).

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सश्रब्धाः सर्पन्तीत्येव माससृपुस्ते ह समुपविश्व  
हिंचक्रुः ॥४॥

The next morning, all the dogs collected at the place. Lead by the white dog, they followed it one behind the other in a line just like the priests do who chant the 'Bahispavaan Stotra' (बहिष्पवमानेन स्तोष्यमाणाः)<sup>1</sup> in the morning while walking around the worship altar or sacrificial pit in a row. After sometime they sat down and started howling in unison (4).

[Note :- <sup>1</sup>The Stotra mentioned above is chanted or sung at the beginning of the day. It is to ask the Gods to bless the persons of the world with food for the day, especially to provide offerings for the fire sacrifice, but the latter is a metaphor for the former, i.e., the sacrificial fire is a metaphor for the Pran of a creature. During this chanting, the priests file past or go around the altar or fire pit in single file, or in groups, one behind the other, much like columns marching in a military parade. In this particular instance, the dogs were lead by the white dog who symbolised the chief priest, while the other dogs symbolised the other priests who attend a fire sacrifice, as they walked one behind the other in a row.]

ओ३मदा३र्मो३पिबा३र्मो३देवो वरुणः प्रजापतिः सविता३न्नमिहा२हरदन्नपते२ऽन्नमिहा  
हरारहरो३मिति ॥५॥

The dogs howled together in unison, and this was the interpretation of that howl — 'OM,

we eat (ओ मदा). OM, we drink (मो पिबा). OM, the Gods Varun, Prajapati and Sun (देवो वरुणः प्रजापतिः सविता) — bring food here for us. Oh Lord of food (न्नमिहा)! Bring food here for us, bring food here for us. Om salutations!' (5).

[Note :- (i) The digits 3 and 2 in the main text indicate that the words were repeated as many times, i.e., 3 times or 2 times. It also refers to the scale or meter of music in which the words were pronounced or howled. (ii) Varun is the God of water, i.e., rain. He is invoked to be gracious enough to provide rain water which is very necessary and most essential for life on this planet. Prajapati is Brahmaa, the creator, as well as Vishnu, the sustainer. It literally means that 'the sustainer and caretaker of the subjects of creation is hereby earnestly requested to provide us with food'. The Sun obviously sustains life on earth with its sunlight because without sunlight, there would be no photosynthesis in plants, and without plants there would be no vegetation and food on this earth. Hence, the Sun is also Prajapati. Without the Sun, there will be no rain because there will be no evaporation of water from the oceans, a fact that is known to any school going child. (iii) The word 'वा' Miti is akin to the English word Amen; it concludes the prayer. See next section no. 13 for elaboration.]

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### Canto 1/Section 13

[The above section 12 described how the dogs prayed to the Gods most earnestly, though for all practical purposes they appeared to be simply 'howling' like any other dog. They weren't chanting 'words or phrases or hymns' which have any meaning. The howl was a sound made in their throat. Now, therefore, in this section, that sage named Buk or Glav contemplated deeply upon the various tones or shades of sound emanating from the throat of those howling dogs. This innocuous howling was a subtle form of sublime prayer made by a creature, though he might not chant the Vedic hymns as such, but the prayer comes from the heart, and a sincere prayer need not have a definitive set of words to make the Lord understand what his devotee wants. The sage broke or segregated those sounds into the various 'vowel sounds' of the Sanskrit language and derived esoteric metaphysical concepts from them. Since the Sam Veda pertains to the art, skill and science of music and singing, the emphasis is on the fact that a haunting musical tune intoned by a worshipper is equally meaningful and equally potent if it comes from his heart as are clear, articulate, meaningful and systematic verses or hymns chanted by his mouth.]

अयं वाव लोको हाउकारो वायुर्हाइकारश्चन्द्रमा अथकार आत्मेहकारोऽग्निरीकारः ॥१॥

The 'Haoo' (हाउ) sound represents this world (earth element). The 'Hai' or 'Hae' (हाइ) sound stands for the wind element. The sound 'Atha' (अथ) pertains to the moon. The sound 'Eha' or 'Iha' (इह) indicates the Atma or soul of the creature. The long vowel sound 'Ee' (ई) represents the fire element (1).

आदित्य ऊकारो निहव एकारो विश्वेदेवा औहोयिकारः प्रजापतिर्हिंकारः प्राणः स्वरोऽन्नं या

**वाग्विराट् ॥२॥**

The long vowel sound 'Oo' (ऊ) represents the sun. The vowel sound 'Ae' (ए) is indicative of an invitation. The words 'Ou-hoya' (औ होय) stands for the Lord of the universe called Vishwa Deva. The syllable 'Hin' or 'Him' (हिं) stands for Prajapati. 'Swar' (स्वर), literally meaning 'the voice', is a manifestation of Pran or the vital life force present inside a creature (because only a living creature speaks). The word 'Yaa' (या) represents food and 'Vak' (वाक्), literally meaning the faculty of speech or 'word or phrases', is symbolic of the 'Viraat Purush'<sup>1</sup> or the macrocosmic soul of the universe, the supreme Being (2).

[Note :- 'This *Viraat Purush* as the supreme Being, was the progenitor of the rest of the creation. Similarly, the faculty of speech represented by 'Vak' and the vital forces of life or Pran represented by 'Swar' or voice, are the two cardinal and primary signs of 'life'.]

**अनिरुक्तस्त्रयोदशः स्तोभः संचरो हुंकारः ॥३॥**

The 13<sup>th</sup> sound is loud but grave and a forceful guttural sound made in the throat. It is called 'Hunkar' (हुंकार) which is represented by the syllable 'Hung' or 'Hoong' or 'Hoom' (हुं). It cannot be specially defined because it is not a distinct sound but a guttural one (being a grunt like sound not articulately pronounced by the tongue and the mouth). This sound is made when one initiates or starts on some difficult task or is faced with the prospect of some daunting work. It marks his preparation to face the challenge (3).

**दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतामेव साम्नामुपनिषदं वेदोपनिषदं वेद इति ॥४॥**

A person who understands the import and subtle meaning and significance of the various 13 basic sounds pertaining to the 'Sam' (the musical intonation of the hymns of the Sam Veda) is blessed by the fruits of speech. That is, the secrets of articulate speech are revealed to him. He is bestowed with lots of food (or abundance of things to eat) and is also able to digest them. [That is, he is regarded as a well spoken and articulate man, a scholar and an expert singer or orator, and therefore he has no dearth of food to sustain himself because people respect him and take care of his necessities. Being well fed and cared for, he is healthy, which indicates that he is mentally peaceful and is therefore able to digest the food eaten] (4).

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**Canto 2/Section 1**

[Here, the main objective of singing the hymns of the Sam Veda is described together with its meaning in a broader perspective.]

**ॐ समस्तस्य खलु साम्न उपासनं साधु यत्खलु साधु तत्सामेत्याचक्षते यदसाधु तदसामेति ॥५॥**

Om salutations! The 'Upaasana' (उपासनं) or literally the worship and honouring of 'Sam'

(the musical hymns of the Sam Veda) is tantamount to worshipping, praising, honouring and paying homage to all the bonafide good, noble, pious, holy, auspicious and righteous qualities (साधु). Whatever is considered as the best, most exalted, noble, virtuous, righteous, auspicious and good in this world are collectively categorised as 'Sam'. Conversely, the opposite qualities are called 'A-Sam' (तदसामेति) or 'anti-Sam' (1).

[Note :- This stanza clearly lays down a broader perspective of Sam. It is not limited to a routine musical chanting of a set of words, but that which is done with a noble objective and enlightened view about its subtler and sublime features. To sing the Sam Veda for some selfish, limited, vested materialistic interest or to cause harm to others (for example, prior to entering into an unprovoked war of conquest, as opposed to a war when attacked by an enemy and one has to fight in self defense) is a futile and unwarranted exercise, because that same verse of the Sam Veda will not stand the test as laid down in this one single verse above. In a nutshell, this verse summarises the essence of Sam Veda — 'music for the good of mankind and humanity as well as for their spiritual upliftment'.]

तदुताप्याहुः साम्नैनमुपागादिति साधुनैनमुपागादित्येव तदाहुरसाम्नैनमुपागादित्य—

साधुनैनमुपागादित्येव तदाहुः॥२॥

Hence, 'Sam' is used as an adjective to define the intentions behind an action. For example, when a man says that he has gone to a king 'with Sam' (साम्नैनमुपागादिति), it is meant that 'he has gone to the king with a pious, bonafide, noble, righteous and good intentions (साधुनैनमुपागादित्येव)'. On the contrary, if he says that he has gone there 'with A-Sam' (रसाम्नैनमुपागादित्य) or 'anti-Sam', it means that he has gone there with malefide and bad intentions (त्यसाधुनैनमुपागादित्य) (2).

अथोताप्याहुः साम नो बतेति यत्साधु भवति साधु बतेत्येव तदाहुरसाम नो बतेति यदसाधु

भवत्यसाधु बतेत्येव तदाहुः ॥३॥

Similarly, if we say 'I have received 'Sam', it means that some good and auspicious thing or circumstance has come our way, and we are blessed, fortunate and privileged to have them. Conversely, if we say that we have received some 'A-Sam', it means that some inauspicious, unwanted and unfortunate thing or circumstance or happening has come to us or befallen us (3).

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो हयदेनःसाधवो धर्मा आ च गच्छेयुरप न

नमेयुः ॥४॥

Therefore, a wise, erudite and scholarly person who realises that the word 'Sam' stands for all that which is 'Sadhu' (विद्वान्साधु सामेत्युपास्तेऽभ्याशो), literally meaning 'all that is holy, divine, auspicious, pious, sublime, good, noble, virtuous, righteous and bonafide', and reveres, adores and honours these qualities as a manifestation of 'Sam' in this world, all such qualities and virtues come to him on their own (च गच्छेयुरप). [That is, he possesses all the noble qualities that a person can ever hope to possess, and his outlook of the world undergoes a positive change for good.] All things which are good and congenial to righteous thoughts

and auspicious living become accessible to him. They virtually ‘bow’ before him, i.e., all these qualities are under his command and they follow his orders (च नमेयुः) (4).

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### Canto 2/Section 2

[The hymns of the Sam Veda, called Udgith or Sam, are treated as being synonym of OM, the abbreviated symbol for supreme Brahma as well as for the cosmic sound called Naad prevalent in the space of the cosmos. Sound is propagated by a medium, which is the ether in space and wind in the sky. The Atma of an individual is a minuscule image of the supreme Brahma, the Pran is the vital wind, the faculty of speech and voice represents the Naad. The cosmic OM is the Pran of the individual because it stands both for the Atma (Brahma) as well as for the voice or speech (Naad). This fact, amongst others, has been propounded in canto 1, section 1-7 of this Upanishad. See also appendix no. 4 for elaboration.

Section 1 of this 2<sup>nd</sup> canto tells us that ‘Sam’ is not merely an ordinary song, but it represents ‘all that is best, exalted and sublime’. The musical intonations of the Sam Veda basically activate the various frequencies of the vital wind force or Pran in the body by the virtue of the voice being used to sing, or intone, the various sound modes of music. This is explained in canto 1, sections 12-13 through the example of the howling dogs.

Now, when the frequencies are activated, they arouse the subtle, vital but hitherto dormant energies lying trapped in the various ‘Chakras’ (whirling subtle energy centers in the body). This ignites the formidable volcano of potentials present in a man in a dormant state. If this energy is focused to good use, it makes a man noble; otherwise it leads to decadence, degradation, degeneration and the ultimate ruining and destruction of the creature. See appendix no. 3 for details on Chakras.

The Sam Veda singing during sacrifices or religious rituals is classified into 5 chief categories of worship or devotion. It is said from this section no. 2 till section no. 7 that an aspirant should worship the elementary form or the basic ingredients of ‘Sam’ in the various elements of Nature —the upper and the lower world, rain, water, season, animals and sense organs of perception.]

लोकेषु पञ्चविधः सामोपासीत पृथिवी हिंकारोऽग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः  
प्रतिहारो द्यौर्निधनमित्यूध्वेषु ॥१॥

Aiming for the higher (spiritual world), the ‘Sam’ is symbolically worshipped in 5 ways — (i) The ‘earth’ is its Hinkar (पृथिवी हिंकार), the ‘fire’ is its Prastav (ऽग्निः प्रस्तावः), (iii) the ‘sky’ is its Udgith (ऽन्तरिक्षमुद्गीथ), (iv) ‘Aditya’ (the Sun) is the Pratihar (आदित्यः प्रतिहारः), and (v) ‘Du-Loka’ or the heaven is its Nidhan or conclusion or death or end (द्यौर्निधन) (1).

[Note :- (a) The Sam Vedic hymns have 5 components — (i) ‘Hinkar’ which is like ‘cleaning of the throat before commencing to sing’; it is the preparatory stage. In

effect, it invokes the supreme Lord as OM. (ii) 'Prastav' —the word means 'a proposal, an introduction, a preface, a prologue, a commencement, a forward, a preamble' before the actual singing of the text prayer begins. (iii) 'Udgith' is the actual singing of the Sam or singing the eulogies of the supreme Lord in his various basic elementary forms of Nature. (iv) 'Pratihār' —the word means 'a porter or a herald or an announcer'. It also means 'a juggler' in the royal court of a king. Here the word refers to the announcement of the arrival and welcome of the various Gods if the sacrifice is successful in inviting them. It also refers to the fact that such Sam Veda hymns are sung in the courts of great kings. (v) 'Nidhan' —literally means 'dead', but here it means 'the epilogue, the end of the singing, the concluding part or the conclusion of the singing itself, to give rest to the poem'.

(b) The *earth* is the place where the Sam Veda is present because the sage who sings it sits on the earth to recite it. It is the launching pad, the base as it were. It should be clear and sanctified before the chanting begins because this is a prayer offered to divinity, it has a spiritual flavour as compared to an ordinary song pertaining to worldly affairs, such as a folk song. The *fire* represents both the ritualistic fire of the sacrifice which is the 'cause for such occasion of Sam Veda recitation' as well as the 'ignition of life'. Hence, the fire is the symbolic prologue or introduction. The *sky* is the space that is filled with the sound of singing and the accompanying eclectic and ethereal music. Hence, it is synonymous with Udgith or song. The *Sun* heralds the arrival of a 'new dawn or a new life', hence it is the 'Pratihār'. The *heaven* is the place where the soul finally finds rest, hence it is the 'Nidhan' or the end.]

**अथावृत्तेषु द्यौर्हिकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः पृथिवी निधनम् ॥२॥**

Similarly, the degrading or decadent form of worship (अथावृत्तेषु) of 'Sam' (i.e., the lowly or worldly type of worship) starts from heaven and goes down to earth in the reverse order —the 'heaven' is the Hinkar (द्यौर्हिकार), the 'Sun' (Aditya) is the Prastav (आदित्यः प्रस्तावो), the 'sky' is the Udgith (अन्तरिक्षमुद्गीथो), the 'fire' is the Pratihār (अग्निः प्रतिहारः), and the 'earth' is the Nidhan (the final resting place or end) (पृथिवी निधनम्) (2).

[Note :- Two things are implied in these verses. First, they indicate the cycle of death and birth. Verse no. 1 symbolises death of a creature and his elevation to the heaven, and verse no. 2 symbolises birth or coming done from the heaven to the earth. Second, if the Sam Veda is not sung with a noble cause and aim of spiritual upliftment, then it can prove detrimental for the salvation of the soul, for the soul will come down to earth in a new birth.

Here, the *heaven* is the base of the soul, hence the 'Hinkar'. The *Sun* introduces life and activity in this world after the inactive or hibernating period of night, hence it is the 'Prastav'. The *sky* is the 'Udgith' like verse no. 1. The *fire* is the herald because it symbolically announces the arrival of new life on this earth. Finally, the *earth* is the 'Nidhan' because everything born here will come to an end one day

and burried here itself.]

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वान्लोकेषु पञ्चविधःसामो—पास्ते ॥३॥

For a person who worships, adores, honours and pays tribute to the above 5 elements of Sam in the Veda, both the higher and the mundane worlds present themselves to him to be enjoyed by him (3).

[Note :-Please see section no. 17 also.]

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### Canto 2/Section 3

[The clouds, thunder, rain etc. are now being honoured as manifestations of ‘Sam’ in section nos. 3 and 4.]

वृष्टौ पञ्चविधः सामोपासीत पुरो वातो हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो  
विद्योतते स्तनयति स प्रतिहारः ॥१॥

Now, all the 5 elements or aspects of Sam-worship are imagined in the ‘rain’ (वृष्टौ पञ्चविधः सामोपासीत). The ‘rain accompanied by the eastern wind’ is equivalent to Hinkar, the ‘cloud’ assembled in the sky (as a result of moisture laden Easterly) is the Prastav, the ‘rain’ which comes down is the Udgith, and the ‘lightening and thunder’ are the Pratihars (1).

उद्गृह्णाति तन्निधनं वर्षति हास्मै वर्षयति ह य एतदेवं विद्वान्वृष्टौ पञ्चविधःसामोपास्ते ॥२॥

That which ‘accepts’ that water (rain water) is the 5<sup>th</sup> element (Nidhan). A person who sees the subtle 5 elements of Sam in the process of ‘rain fall’ and worships the rain as a manifestation of Sam, acquires the potentials to create rain, and it also rains for his pleasure (2).

[Note :- The life on earth is dependent on rain. It sustains life even as Pran or vital winds such as breath sustains life in a creature. Therefore, rain is equivalent to Pran, and in turn it is equivalent to Sam. The easterly wind is ‘Hinkar’ because it is the first sign of the preparation of or preliminaries for rain. The sage lives in India, and he is talking about the south-east monsoon which rises in the Bay of Bengal. This easterly, moisture laden wind produces the rain-bearing cloud, which indicates ‘a proposal to rain’, or is a prologue to rain, which is likened to ‘Hinkar’. The cloud that gives rain is considered useful and praiseworthy, hence ‘the raining cloud’ or ‘the rain itself’ is the ‘Udgith’ which literally means ‘the song of life’. No wonder then that peacocks dance when they hear the rumbling of distant rain-bearing clouds and more merrily when it rains! The thunder and lightening ‘herald or announce’ the arrival of rains, hence they are the ‘Pratihars’. Once the rain falls, the whole process comes to an end, the objective of evaporation of water vapour from the ocean, the formation of the clouds, the precipitation of rain to sustain life on this earth, has been fulfilled with this rain. Hence it is its ‘death’ or ‘conclusion’ or ‘Nidhan’.]

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**Canto 2/Section 4**

सर्वास्वप्सु पञ्चविधःसामोपासीत मेघो यत्संप्लवते स हिंकारे यद्वर्षति स प्रस्तावो याः

प्राच्यः स्यन्दन्ते स उद्गीथो याः प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ।१॥

Next, all the 5 elements or aspects of ‘Sam’ should be visualised as being inherently present in ‘water’ (सर्वास्वप्सु पञ्चविधः सामोपासीत). The ‘dense, dark, rain bearing cloud’ is the Hinkar, the ‘clouds that produce rainfall’ are the Prastav, the ‘clouds arising and floating in from the East’ are the Pratihhar, and the ‘ocean’ represents the Nidhan or the end or the final resting place of water (1).

[Note :- Please also see section no. 15 in this context.]

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविधःसामोपास्ते ।१२॥

A person who symbolically worships the ‘water’ as manifestation of the 5 elements or aspects of ‘Sam’ never dies in water (i.e., he never drowns) and never feels shortage of it (i.e., he is never thirsty) (2).

[Note :- It is said that the origin of pure water on earth was the rain. Hence, the rain symbolises the ‘purity’ aspect of water even as Sam epitomises the ‘best’ aspect of the Vedic hymns. It is the dense dark cloud that bears rain; hence it resembles the preparatory stage of ‘Hinkar’. The proposal made or ‘Prastav’ to spread the good news about the benevolent Lord and his magnanimity as enunciated and pronounced by the Vedas is symbolised by the falling of rain. The wind coming in from the east is rich in moisture and the rivers flowing in that direction are considered holy (e.g., river Ganges). Therefore, these are like the ‘Udgith’ —the best and the most exalted amongst their likes. Those clouds going to the west announce to those parts of the world that there has been rainfall earlier; the word in Hindi for ‘west’ is ‘Pratichi’ (प्रतिचि) containing the words ‘Prati’ (प्रति). Hence, the western cloud is called ‘Pratihhar’ or the herald or an announcer. It has another connotation —the westerly moving wind and cloud announce the imminent end of the rainy season, and hence they herald the close of the monsoon. Hence, they are called ‘Pratihhar’. The ocean is the well-known resting place or reservoir for all water bodies on this earth, hence it is called the ‘Nidhan’ of water; all the rivers end in the ocean and all the water falling on earth as rain ends up in the river and taken to its final resting place in the ocean.]

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**Canto 2/Section 5**

[The ‘seasons’ are worshipped here as manifestations of Sam. See also section 16.]

ऋतुषु पञ्चविधःसामोपासीत वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो

हेमन्तो निधनम् ।१॥

One should worship the ‘seasons’ as being manifestation of all the 5 elements or aspects of Sam (ऋतुषु पञ्चविधः सामोपासीत). For this purpose, one should imagine that — (i) ‘Basant’

(spring) is the Hinkar, (ii) 'Grishma' (summer) is the Prastav, (iii) 'Varsha' (the rainy season) is the Udgith, (iv) 'Sharad' (autumn) is the Pratihara, and (v) 'Hemant' (winter) is the Nidhan (end) (1).

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु पञ्चविधःसामोपास्ते ॥२॥

For a person who is aware of this knowledge and worships the 5 elements, aspects or basic forms inherent to Sam in all the seasons of the year (representing the full cycle of creation), is blessed by the seasons with fulfillment of all his desires and wishes. Such a person is well provided for all his needs according to the prevalent season and he establishes a congenial relationship with them (2).

[Note :- Once again, the aspirant is expected to worship the goodness and benevolence of Sam in manifestation of Nature. As we know, the 5 seasons regulate life on this earth; even a slight misbalance creates catastrophic effects —droughts, famines, arid condition or floods etc.. The basic operating element or deciding factor for a good or bad season is 'water' in the form of life giving rain.

Since *spring* is the launching pad and a preparatory stage for the other seasons after the bitter cold, chilly, snowy and hibernating season of winter, it is tantamount to 'Hinkar'. *Summer* is called 'Prastav' because it 'proposes' that one should collect seeds and grains for sowing and storing during the rainy season. The *rains* are the 'Udgith' because they are the best amongst all the 5 seasons, they are life sustaining, most fascinating and pleasant as well as enchanting, exhilarating and captivating like the songs of the Sam Veda. The *autumn* is akin to 'Pratihara' because they herald the end of the rains and the arrival of winter. The *winter* is the season when creatures in cold climes hibernate and all activities come to a stand still, snow falls and covers the earth in a thick blanket, and the days are overtaken in length by the night. All these indicate 'Nidhan' or death or end or conclusion.

The reader should note that during the period when the Upanishads were composed, people lived in the countryside and were agrarian. The society depended on agriculture, animal husbandry, hunting, forestry etc.. The Nature in its various manifestations was the primary objective of worship. All the Gods were conceptualised and visualised as the regulatory authorities of those individual manifestations of nature —e.g., Indra was the Rain-God, Varun was the Water-God, Agni was the Fire-God, Vayu was the Wind-God, Sun was the God of light and life on this earth, Moon was the God of night, emotions and stars as well of nightlife. In the next section, we see that the animals are being worshipped.]

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### Canto 2/Section 6

[The different domestic animals are worshipped and honoured here as manifestations of 'Sam'.]

पशुषु पञ्चविधःसामोपासीताजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो  
निधनम् ।१॥

One should worship the ‘animals’ as being the manifestation of the 5 elements, aspects or basic forms of Sam (पशुषु पञ्चविधः सामोपासीताजा). For example, the ‘goat’ should be regarded as Hinkar, the ‘sheep’ as Prastav, the ‘cow’ as Udgith, the ‘horse’ as Pratihhar, and the ‘man’ as Nidhan (1).

[Note :- Please see section 18 in this context.]

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु पञ्चविधःसामोपास्ते ।२॥

A wise person who worships the 5 basic elements or aspects of Sam in the various animals is blessed with abundant livestock, becomes an expert in animal husbandry, and is richly endowed with all the products provided by these domesticated animals (2).

[Note :- If the seasons mentioned in section no. 5 are favourable to a man, the animals mentioned here also thrive. That’s why animal worship comes after season worship.

The *goat* is considered the first and foremost amongst those animals that were domesticated by man in earlier times. Hence it is likened to ‘Hinkar’. It prepared the way for ‘Prastav or a proposal to keep their companions, the ‘sheep’, in the household. The man graduated from a goat to a sheep. Hence, the *sheep* is likened to the ‘Prastav’ of Sam. The *cows* are the best, most revered, holy, adored and one of the most useful animals ever domesticated by man because every part of the cow is useful —such as its milk, dung (which is used for religious purposes as well as for plastering the huts and cottages in rural India), urine (which is said to have medicinal properties) etc.. Even the hide of a dead cow is useable. Hence, it is akin to the Udgith aspect of Sam. Since the *horse* helps the man to swiftly move from one place to another, it is like the ‘Pratihhar’ aspect of Sam because they are like the gatekeepers or messengers of olden days. Finally, since animals depend on *humans*, the man is the ‘Nidhan’ or the shelter or refuge of the Sam of the Sam Veda. A domesticated animal like the goat, sheep, cow, horse are all dependent upon a man much unlike their counterparts in the wilds who are independent of humans.

Again we see that Upanishadic seers are worshipping the primary forces of Nature, this time in the form of domesticated animal.]

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### Canto 2/Section 7

[Now, the metaphysical form of worship of the 5 basic elements or aspects of Sam is being described here.]

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिंकारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारो  
मनो निधनं परोवरीयाऽसि वैतानि ।१॥

The 5 elements or aspects of Sam should be imagined to be symbolically present in the 'Pran' (प्राणेषु पञ्चविधं परोवरीयः सामोपासीत —the life sustaining breath or the vital force of life) of a creature, and its various evident manifestations. The 'Pran' is equivalent to Hinkar, the 'voice' is the Prastav, the 'eyes' are the Udgith, the 'ears' are the Pratihara, and the 'Mun' (mind and heart complex) is the Nidhan. These symbolic worships are progressively one better than the other. (See note below as well as section 11 in this context) (1).

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्प्राणेषु पञ्चविधं

परोवरीयः सामोपासीत इति तु पञ्चविधस्य ॥२॥

A wise person who knows this fact and worships the 5 elements or aspects of Sam in the 'Pran' and its manifestations (as listed above) is able to achieve an exalted form of life and attain an exalted stature. This is the symbolic depiction of worshipping the 5 elementary forms or basic ingredients or aspects of Sam (2).

[Note :- The culmination of mother nature's creative process is represented by the Pran or the life in a creature, without which the whole process of creation would have lost its very meaning and purpose. The *Pran* is the vital breath in the body; it 'introduces' life into the otherwise dead, inert, inactive and worthless body which cannot even move an eyelid if there was no Pran in it. So it is likened to 'Hinkar' or the preparatory stage of life. By Pran it is meant the 'nose' because it is the nostril through which one breathes. In fact, the wind which passes through the nostril is called Pran while the other vital winds present in the body have different names. The *Vani or voice* is called 'Prastav' because it proposes anything to others. The internal emotions, feelings and ideas of a man are expressed with the help of voice. The world outside becomes aware of the presence of a living creature and his ideas because he speaks. Without a voice one cannot propose or enunciate or declare or preach anything to the outside the world. Hence 'Vani' is a step higher than mere breath or Pran because even an animal or a stupid man can breathe and smell through the nostril, but a wise, erudite and enlightened man is known and recognised by his wise speech and words of wisdom which uses the voice and the speech as their vehicle. The voice can be used to call out for even those things which cannot be smelt by the nose.

Next come the *eyes* which are akin to 'Udgith' because without eyes and their faculty of sight the world would be completely dark and filled with void. The eyes bring 'light' to the creature. Hence they are worth for the most praise amongst the other organs of perception in the body. As a figure of speech, they are the 'glories that are being sung by the medium of the hymns of the Sam Veda'. That is, the 'Udgith' aspect of Sam Veda praises the Lord for bestowing a man with the faculty of sight without which all other faculties —be it smell or touch or hearing or even the mind —would be only half as useful.

The *ears* represent the various directions; they hear the sound from all the places. They hear things that cannot be immediately smelt, seen or felt. They are like the

gatekeepers for the body and the mind of a creature because they receive a message coming from the outside world and convey it to the king represented by the mind and intellect present inside the palace represented by the body. Hence, the ears are likened to 'Pratihara', a word which also literally means a gatekeeper or a messenger.

The *Mun* (mind and heart) is the 'Nidhan' or the death or end element of Sam because all the perceptions coming from the external world find their final resting place there, i.e., the mind is the crucible where all the stimuli from the outside world are received. Then, with the help of the heart, the mind decides what to do and how to respond. It is superior to the ears because all the perceptions —smell, sight, hear, touch —are dependent on it. The mind can reach even those objects which are beyond the reach of the nose, eyes and ears as well as those that can be touched by the skin. Hence, it is superior to all of them. This justifies the statement in verse no. 1 —'this symbolic form of worship of the Sam's basic elements or aspects is progressively one better than the previous one'.

Therefore, the worship of the 'Pran' in the form of the faculty of sight is one step better than worshipping it as breath, its worship as the faculty of hearing is better than the faculty of sight, and its worship as the faculty of discrimination, thinking, contemplation, pondering, decision making and application of intelligence and judgment is far better than the rest of them taken together.]

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### Canto 2/Section 8

[In the above 5 sections, from s.no. 3 till 7, the 5 elements or aspects of Sam, or the 5 eclectic metaphysical divisions of the hymns of the Sam Veda, are worshipped and adored in the form of 5 different categories in which Nature has revealed or manifested itself.

Now, once the aspirant has grasped this fundamental knowledge, he graduates to learn further and delve deeper into the higher metaphysical aspects of Sam Veda. Here, in section 8 till 10, the 'Sam' has been further classified into 7 subtle elementary classes instead of merely 5 classes as done previously.]

अथ सप्तविधस्य वाचि सत्पविधः सामोपासीत यत्किञ्च वाचो हुमिति स हिंकारो यत्नेति  
स प्रस्तावो यदेति स आदिः ।१॥

Now, the 7 subtle elementary classes into which the composite hymns of the Sam Veda, called 'Sam', have been divided into are being discussed in these verses. The 7 folds (सप्तविध) of the classified 'Sam' should be worshipped, adored, honoured and glorified (सामोपासीत) in the 'speech' (वाचो). The letter pronounced as 'hung' or 'hoong' or 'hoom' (हुं-हुमिति) is equivalent to the 'Hinkar' which is the 1<sup>st</sup> element or aspect of 'Sam' (हिंकारो).

The letter pronounced as 'Pra' (प्र-यत्नेति) is the 2<sup>nd</sup> element or aspect of 'Sam' called 'Prastav' (प्रस्तावो). The letter pronounced as 'Aa' (आ-यदेति) represents the 3<sup>rd</sup> element

or aspect of ‘Sam’ called ‘Adi’ (i.e., that which was present in the beginning— आदिः) (1).

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स उपद्रवो यन्नीति तन्निधनम् ॥२॥

The word ‘Ut’ (उत्—यदुदिति) stands for the 4<sup>th</sup> element or aspects of Sam called ‘Udgith’ (स उद्गीथो). The word ‘Prati’ (प्रति—यत्प्रतीति) represents the 5<sup>th</sup> element or aspect of Sam called ‘Pratihara’ (स प्रतिहारो). The word pronounced as ‘Oop’ or ‘Up’ (उप—यदुपेति) symbolises the 6<sup>th</sup> element or aspects of ‘Sam’ called ‘Upadrav’ (स उपद्रवो). The letter pronounced as ‘Ni’ (नि—यन्नीति) stands for the last 7<sup>th</sup> element or aspect of ‘Sam’ called ‘Nidhan’ (तन्निधनम्) (2).

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतदेवं विद्वान्वाचि सप्तविधः  
सामोपास्ते ॥३॥

A wise and erudite person who realises that the voice essentially incorporates all the elements of Sam as enunciated by the Sam Veda, and he worships and honours and pays homage to all these elements in the form of their evident manifestation in the voice (i.e., as the faculty of speech), he has indeed understood the ‘essence and purpose of speaking’. As a reward, the speech blesses him with all it can give to him (such as the benefits of possessing a fine speech, having a fame in oratory, a renown as a well spoken and learned man who has a mastery over the words, the letters of language and grammar, and one having a pleasant and well tuned sweet voice as an expert singer, if he is not yet so. Consequentially, he is well provided with food and can digest and enjoy it too (3).

[Note :- (i) Out of the 7 elements described above, five have been defined in note to verse no. 1 of section no. 2 hereinabove.

(ii) The remaining 2 are the following — (a) The 3<sup>rd</sup> element is *Adi* (आदि) meaning ‘the beginning’. Here it refers to OM because the word OM was present in the beginning of creation. (b) The 6<sup>th</sup> element of Sam is *Upadrav* or ‘Up—drav’ (उपद्रव). The word has 2 parts— up+drav. The 2<sup>nd</sup> half ‘drav’ of the word means — to flow, to yield, to take flight, to run, to become fluid. The 1<sup>st</sup> half ‘up’ is a prefix to ‘drav’ and it is used in the sense of —down, towards, under, on, by, with, near. So, the combined word ‘Upadrav’ means ‘nearing an end, nearing death, coming down towards an end or death or conclusion’. This meaning will be very clear in verse no. 7 of the next section no. 9 below.

(iii) The basic idea in these verses is that all the spoken word starting or ending with or having anywhere in between any of the letters or syllables mentioned above is deemed to be one or the other form of ‘Sam’. The 3<sup>rd</sup> letter ‘Aa’ (आ) is the long vowel sound requiring a wide open mouth to pronounce it, but it is founded upon the first vowel sound ‘A’ (अ), which is the basic sound of the language. In Hindi or Sanskrit, this letter ‘Aa’ is also a monosyllable word meaning ‘come’; it indicates an invitation. The 6<sup>th</sup> word ‘Oop’ or ‘Up’ (उप) indicates all those words that ‘mark that the end is near, or that one is approaching the end or moving towards the end’.

(iv) Verse no. 3 asserts that a person who is well versed in the art of speech is showered with wealth and worldly comforts besides fame and renown. In ancient

society, food grains and well-stocked larder were signs of well-being. Besides this, a sage or seer didn't bother with land or gold, or for that matter any material comforts of the world. Hence the emphasis is on 'being well provided with food'; he has sufficient stock of food grains and livestock. He has never to beg for food, never to go hungry without it, and can even feed his guests comfortably. A well fed body is healthy, hence the reference to 'be able to digest that food'.]

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### Canto 2/Section 9

[The worship of Sun as a metaphor for the 'Sam' is described here. Also see section 14 in this context.]

अथ खल्वमुमादित्यः सप्तविधः सामीपासीत सर्वदा समस्तेन साम मां प्रति मां प्रतीति सर्वेण  
समस्तेन साम ।१॥

Now, the 7 subtle classes or divisions into which 'Sam' has been classified or divided into (as in section 8) are being worshipped in the form of the 'Sun/Aditya' (मादित्यः सप्तविधः सामीपासीत). The Aditya always remains changeless (i.e., its shape does not wax or wane like that of the moon). Hence it is the 'Sam'. Everyone feels that the Sun treats all alike with equality; it is impartial and equanimous towards all and sundry. Hence it is the 'Sam' (1).

[Note :- The word 'Sam' pronounced as 'Sum' (सम) means 'equal, alike, impartial, equidistant, balanced, equitable, equanimity, equivalent'. The Sun does not differentiate between a good or a bad man. It remains neutral and impartial towards all the activities that a creature undertakes on this earth. It continues to benefit all the creatures and all the inhabitants of this earth with the benevolence of its sunlight, irrespective of their individual character. It is munificent, magnanimous and beneficent towards all without any distinction.]

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य यत्पुरोदयात्स हिंकारस्तदस्य  
पशवोऽन्वायत्तास्तस्मात्ते हिंकुर्वन्ति हिंकारभाजिनो ह्येतस्य साम्नः ।१२॥

All the creatures are the followers of Aditya (Sun). Its form or existence before it rises in the sky (i.e., the predawn Sun) is akin to the 'Hinkar' element (हिंकार) of Sam. All the animals follow its 'Hinkar' form; that is, they worship that symbolic form of Sam in the predawn Sun. That is why they all begin to make their respective cries or morning calls as soon as there are signs that the Sun is about to appear, or the day is about to break (2).

[Note :- The 1<sup>st</sup> subtle element in 'Sam', as we have already seen in previous sections, is 'Hinkar' which symbolises the preparatory stage. Predawn sky indicates that preparations should be made to welcome the Sun and the coming day, both of which are the indicators of new life. The animals have a far better tuned instinct than a man. All sorts of 'animal cries or sounds' can be heard in the predawn period in a forest. So metaphorically speaking, these animals are indeed worshipping, honouring, paying obeisance or offering their prayers to the predawn Sun which represents the 'Hinkar' element of Sam.]

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्तस्मात्ते प्रस्तुतिकामाः प्रशस्साकामाः  
प्रस्तावभाजिनो ह्येतस्य साम्नः ॥३॥

The shape or appearance of the Sun as it is first visible in the horizon upon rising is symbolic of the 2<sup>nd</sup> element called 'Prastav' (प्रस्तावस्तदस्य) of Sam. It literally introduces itself to the world. All men follow it, i.e., they are devoted to it, revere it and worship it. The man sings the glories of the Sun as it presents itself or introduces itself when it appears on the horizon to tell them that it has appeared to fulfill their desires and take care of their needs and sustenance (प्रस्तुतिकामाः). They praise the glories, magnanimity and benevolence of the Sun by singing the Sams of the Sam Veda in his honour (प्रशस्साकामाः). They worship the 'Prastav' element of the Sam in the 'rising Sun' (3).

अथ यत्सङ्गववेलायां स आदिस्तदस्य वयास्त्यन्वायत्तानि तस्मात्तान्यन्तरिक्षेऽनारम्भणान्यादायात्मानं  
परिपतन्त्यादिभाजीनि ह्येतस्य साम्नः ॥४॥

The shape or appearance of the Sun after about 2½ hours after sunrise is called 'Sangav vela' (यत्सङ्गववेलायां). [This phase represents the Sun when it is between the horizon in the east and the mid point of the sky at noon.] It represents the element called 'Adi' (आदि) in Sam. All the birds are devoted to it and worship and honour it. They adore it and feel so secure and exhilarated in its presence that they leave their nests and fly off in the sky as a gesture of adoration of the Sun and expression of their exhilaration and happiness at the sight of the Sun whom they adore. They virtually 'salute' the Sun (4).

[Note :- The metaphor of the birds flying into the sky when the Sun is in the 'Adi' mode has a wider metaphysical significance. It means that 'the man should worship the element that was present at the beginning of everything, and it was Brahma. Brahma is as vast, infinite, featureless and measureless as the sky; he is as splendourous, radiant, bright and glorious as the Sun. When a person worships Brahma, he breaks away from the fetters that shackle him to this world much like the cheerfully chirping birds leaving their nests and flying off into the higher reaches of the sky representing eternal and infinite bliss and felicity. This quarter of the Sun indicates that the level of enlightenment in a man is gradually progressing towards its zenith, and it fills him with ecstasy and fulfillment so much so that he flies off in an endless world of ecstasy and bliss much like those birds merrily flying away from their nests.]

अथ यत्संप्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्तास्तस्मात्ते  
सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥५॥

After that, the shape and appearance of the Sun at noon time is like the element 'Udgith' (उद्गीथ) of Sam. All the Gods are the followers of that form. They worship the magnificent and glorious Sun at noon and adore it. Since they worship the Sun at its zenith best and in the most exalted and glorious state of existence in the sky, they are regarded as the best, superior and most exalted in the entire creation of Prajapati (Brahmaa, the creator) (5).

[Note :- A person is judged by the company he keeps, by the ideals he adores, by

the icon he worships, by the examples he follows. They surely play a key role in moulding his outlook, behaviour and thought processes. Since the Gods had the Sun at noon time as their ideal and worshipped it when it was at its peak of glory and splendour in the sky at noon as compared to its other positions in the sky from sunrise to sunset, the Gods are therefore regarded as the best worshippers of Brahma. And since 'Udghith' is the best manifestation of sound form, it also represents the noon Sun which, in turn, represents the best that creation has to offer.]

अथ यदूर्ध्वं मध्यन्दिनात्पराह्णात्स प्रतिहारस्तदस्य गर्भा अन्वायत्तास्तस्मात्ते प्रतिहृता  
नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य साम्नः ॥६॥

The shape or appearance of the Sun after noon but before the evening hours (i.e., roughly 2½ hours after noon when the Sun is at a point midway between the top of the sky and the western horizon) is symbolic of 'Pratihara' element (प्रतिहारस्तदस्य) of Sam. All forms of creatures who are in an embryonic stage are worshippers of this form of the Sun. Since they worship the Sun as a 'Pratihara' manifestation of Sam, they are pulled upwards and are therefore prevented from falling down (6).

[Note :- The noun 'Pratihara' means a juggler, a porter, a herald or an announcer (see section no. 2, note to verse no. 1); it has a verb form 'Pratihast' which means 'to lift up'. The embryo lies in the womb of the mother and the womb has its opening downwards. So normally it is expected that it will fall down due to the forces of gravity and be ejected from the womb. But why does it not do so? It is because this embryo worships the 'uplifting forces of nature' in the form of Pratihara element of 'Sam' which the Sun represents when it is in the sky between the noon and sunset.]

अथ यदूर्ध्वमराह्णात्पराह्णात्स उपद्रवस्तस्याख्या अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षं  
श्चभ्रमित्युपद्रवन्त्युपद्रवभाजिनो ह्येतस्य साम्नः ॥७॥

The shape and appearance of the Sun just before sunset is akin to the element called 'Updrava' or 'Upadrava' of Sam (उपद्रव). All forest dwelling creatures are the worshippers of this aspect of Sam as represented by the Sun which is about to go into hiding (i.e., about to set). That is why as soon as they see a man or feel any danger, they run away into hiding inside their caves or dens (7).

[Note :- The word *Upadrava* or *Updrava* has two parts —Up+drav. The latter half means 'to flow or run away' and 'Up' means 'high'. So when the animals of the forest see someone higher than them in the hierarchy of evolution in their midst or coming towards them, they run away from him and go into hiding inside their caves or dens. See also canto 2, section 8, verse no. 3 and note no. ii.]

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्तस्मात्तान्निदधति निधनभाजिनो ह्येतस्य  
साम्न एव खल्वमुमादित्यं सप्तविधं सामोपास्ते ॥८॥

The shape or appearance of the Sun after it has set represents the 'Nidhan' (तन्निधनं) or the dead or end or concluding stage of the Sam. Dead ancestors worship this form of the Sun. Since they adore and worship a virtually 'dead or extinct' Sun, they are shown respect by

the living creatures by the offering of a rounded ball of cooked cereals called a 'Pinda' (पिंड). These are, therefore, the 7 symbolic forms of worship of the Sun as representative of the 7 elementary forms of Sam of the Sam Veda. (8).

[Note :- The rounded ball of cereals offered to the dead ancestors resembles the ball of the Sun sans its glory and splendour. This ball of cereals is called a *Pinda*; it is cold, bland, tasteless and useless for a living man. It is not worthy of eating by a human being.]

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### Canto 2/Section 10

[This section is a very imaginative numerical interpretation based on the total number of letters or syllables in all the 7 subtle and elementary forms or aspects of 'Sam' of the Sam Veda. As we have already seen in section 8, these 7 subtle elementary forms are the following — (i) 'Hinkar', (ii) 'Prastav', (iii) 'Adi', (iv) 'Udghith', (v) 'Pratihara', (vi) 'Updrav/Upadrav', and (vii) 'Nidhan'. The total numbers of Hindi letters forming these words are 22. The Sun is presented by 21<sup>st</sup> letter while the heaven beyond it by the 22<sup>nd</sup> letter. The rest of the world below the Sun is symbolically covered by the first 20 letters. These letters symbolically represent a facet of Nature each. It's indeed a very fascinating and amazing conception of arithmetic and numerology by the ancients!]

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधःसामोपासीत हिंकार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं  
तत्समम् ॥१॥

Now, how to worship that 'death', which can give the ultimate heaven to the soul, is being described with the hypothetical aid of letters of the 7 fundamental subtle forms or aspects in which the hymns of the Sam Veda are classified and divided into and worshipped.

The Hindi/Sanskrit word 'Hinkar' (हिंकार) and 'Prastav' (प्रस्ताव) have three letters or sounds each (त्र्यक्षरं). Hence, both are deemed to be numerically equal (तत्समम्). [The total numbers of letters in these two words are— 3+3 = 6] (1).

आदिरिति द्व्यक्षरं प्रतिहार इति चक्षुरक्षरं तत इहैकं तत्समम् ॥२॥

The Hindi/Sanskrit word 'Adi' (आदि) has 2 letters (द्व्यक्षरं) and the word 'Pratihara' (प्रतिहार) has 4 letters (चतुरक्षरं). If one letter is subtracted from the latter and added to the former, both of them will have three letters each (त्र्यक्षरं). [That is, the 2 letters of 'Adi' + 1 letter transferred to it from 'Pratihara' will be equal to 3 letters. The 4 letters of 'Pratihara' – 1 letter transferred from it to 'Adi' will reduce the total number of letters in this word to 3. The total number of letters of these two words = 2+4 = 6, or after transfer, 3+3 = 6.] Thus, after transfer of letters, both the words acquire equal number of letters (तत्समम्) (2).

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं भवत्यक्षरमतिशिष्यते त्र्यक्षरं  
तत्समम् ॥३॥

The Hindi/Sanskrit word 'Udghith' (उद्गीथ) has 3 letters (त्र्यक्षरं) while the word 'Upadrav'

(उपद्रव) has 4 letters (चतुरक्षरं). The latter word has one surplus letter as compared to its former counterpart. [That is, Upadrav has 3+1 letters as compared to 'Udgith' which has only 3 letters.] This extra or surplus letter is called 'Akshar' (अक्षर—literally meaning imperishable; something that does not decay or die). Excepting this extra 'Akshar', both the words are otherwise similar in numerical terms, i.e., both have three letters each except this extra letter in 'Upadrav'. [Therefore, the total number of letters of these two words = 3+4 = 7] (3).

**निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि द्वाविंशतिरक्षराणि ॥४॥**

The last fundamental aspect of 'Sam' is called 'Nidhan' (निधनमिति). This Hindi/Sanskrit word has 3 letters. Hence, it is also numerically equal to the other words having 3 letters of their own or transformed into 3 letter ones either by subtraction or addition of one letter to them (as in verse no. 2). [That is, if we add up all the letters so far, we see that the total comes to 22 letters as follows :- (i) verse no. 1 = 6 letters + (ii) verse no. 2 = 6 letters + (iii) verse no. 3 = 7 letters + (iv) verse no. 4 = 3 letters = total 22 letters.]

Out of these, 1 letter is the 'odd man out' letter as mentioned in verse no. 3 above. This means we have 21+1 letters. The significance of these numerals is described below in verse nos. 5 and 6 (4).

**एकविंशत्यादित्यमाप्नोत्येकविंशो वा इतोऽसावादित्यो द्वाविंशेन परमादित्यज्जयति  
तन्नाकं तद्विशोकम् ॥५॥**

The seeker or aspirant attains the glorious abode of Aditya (Sun) with the help of 21 letters. The 22<sup>nd</sup> letter takes the aspirant/seeker to that abode which is beyond the realm of the Sun, is full of bliss, beatitude and felicity, and is free from all sorrows and miseries, troubles and torments of all kinds (i.e., the heaven) (5).

[Note :- The 12 months, the 5 seasons (see section 5 above) and the 3 Lokas (subterranean, terrestrial, celestial; or the temporal world, the celestial world marked by the solar system, and the heavens or the world beyond the solar system) totalling 12+5+3 = 20 worlds are represented by 20 letters of the fundamental aspects of Sam. The Sun represents the 21<sup>st</sup> letter because it is the '21<sup>st</sup> world' or Loka from the earth. The 22<sup>nd</sup> letter represents the 'imperishable Loka or heaven' beyond the Sun.]

**आप्नोति हादित्यस्य जयं परो हास्यादित्यजयाज्जयो भवति य एतदेवं विद्वानात्मसंमितमतिमृत्यु  
सत्पविधं सामोपास्ते सामोपास्ते ॥६॥**

In this way, such a seeker/aspirant can symbolically conquer (i.e., attain, achieve and acquire) the abode of the Sun with the help of the 21 letters of the fundamental aspects of Sam. After that, the worship of the 22<sup>nd</sup> letter takes him further ahead and he symbolically conquers or attains the imperishable (Akshar) heaven (6).

[Note :- As noted in the beginning of this section, this is an arithmetical visualisation or numerical conception of 'Sam'. The emphasis is on 'letters' and not words. These letters are like the steps of a ladder leading to heaven. A ladder without steps

or rungs has no existence or use. Similarly, the hymns of the Sam Veda can elevate the soul of the creature to the heavens if the seeker/aspirant understands the deep metaphysical import and significance of those hymns. Each letter of the fundamental aspects or elements of Sam is like a rung or step in the spiritual ladder represented by the composite 'Sam' which make up the 'Sam Veda'. The 21<sup>st</sup> rung is the Sun and the 22<sup>nd</sup> rung is the heaven. Thus we see, arithmetic, numerology and metaphysics have been intricately intertwined in this numerological concept of the attainment of heaven by the soul through the rendition of the Sam Veda hymns with understanding and devotion.]

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### Canto 2/Section 11

[Other forms of worship of the 5 basic elementary forms or aspects of 'Sam' are being described in the following section nos. 11-21.]

**मनो हिकारे वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारः प्राणो निधनमेतद्वायत्रं प्राणेषु प्रोतम् ॥१॥**

The mind-heart complex, called 'Mun' (मनो), is the Hinkar element of 'Sam'; the 'voice and speech' are the Prastav; the 'eyes' are the Udgith; the 'ears' are the Pratihar; and the 'Pran' (the vital wind force of life; breath) is the Nidhan aspect of Sam. The 'Sam' which is sung has these components, and it is firmly established in the 'Pran' (see also section 7) (1).

[Note :- The Sam Veda hymns are meant to be sung melodiously. The desire to sing originates or sprouts in the *heart*, and the *mind* decides to implement it and gets ready for it. Hence, it stands for 'Hinkar'. The *voice* is needed to actually implement the desire to sing and initiate the process of singing. It proposes to the outside world and implements what the heart desires. Hence it is the 'Prastav'. The *eyes* actually read the text that is to be sung. The eyes are considered as the abode of the Sun, because without the eyes, the world is as dark as the night without the Sun. Hence, they represent the best element, the most exalted aspect of Sam, the 'Udgith'. The *ears* act as a messenger or herald or porter or gatekeeper to hear and welcome what is said and transmit the message to the mind and through it to the heart. Hence it is the 'Pratihara'. Finally, the singer sighs and exhales breath before falling silent at the end of singing. Hence, it is equivalent to 'Nidhan' (laying the singing process to rest).]

**स य एवमेतद्वायत्रं प्राणेषु प्रोतं वेद प्राणी भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया**

**पशुभिर्भवति महान्कीर्त्या महामनाः स्यात्तद्व्रतम् ॥२॥**

A seeker/aspirant who is wise enough to visualise that the 'Sam' is present in his 'Pran' (vital life sustaining breath), is bestowed with a full, worthy and glorious life. He is well endowed with (i.e., well provided with and has abundance of) animals (livestock) and subjects (i.e., he has a full and happy family, lots of friends and compatriots, and kith and kin). He is blessed with great fame and renown, and he acquires a high stature in society. He aspires to be magnanimous, kind and gracious towards his fellow beings (i.e., he is

required to possess these virtues). That is, he should not kill because since he is expected to be magnanimous, kind and gracious, it is deemed that he will be compassionate and merciful towards all (2).

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### Canto 2/Section 12

[The 'Sam' is visualised in the 5 types of fires in this section.]

अभिमन्यति स हिंकारो धूमो जायते स प्रस्तावो ज्वलति स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार  
उपशाम्यति तन्निधनं सःशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ।१॥

The 'spark' of the fire produced by vigorous rubbing (अभिमन्यति) symbolises the Hinkar element of Sam. The 'fire with smoke' coming out of it stands for Prastav. The fire 'lit and burning brightly in its full glory' symbolises Udgith. The fire having 'red hot embers or charcoal' stands for Pratihara. The fire which is 'about to die or be extinguished' symbolises the Nidhan element of Sam. The Sam called 'Rathantar' (रथन्तर) is inherently present in the fire as an integral part of it (मग्नौ प्रोतम्) (1).

[Note :- Those hymns of the Sam Veda which are sung during the formal kindling of the sacrificial fire are called *Rathantar*. They help to ignite and keep the fire lighted. The metaphor of the various aspects of fire vis-à-vis the elements of Sam are very obvious here. The *rubbing* is the first thing done to start the fire. Hence, it is equivalent to 'Hinkar'. The *smoke* signals that the fire is about to come alive after vigorous rubbing. Hence, it is the Prastav'. The *bright fire* is the 'Udgith'. The *embers or charcoal* herald the end of the life of the fire. Hence, they are 'Pratihara'. And off course, a *dying fire* which is about to produce ash, is 'Nidhan' (death) aspect of 'Sam'.]

स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति  
महान्त्रजया पशुभिर्भवति महान्कीर्त्या न प्रत्यङ्ङिमाचामेन्न निष्ठीवेत्तद्व्रतम् ।१२॥

A person who is wise enough to realise that the 'Sam' called the 'Rathantar' is inherently present in the fire, becomes endowed or blessed with the glory of Brahma, and he is able to digest food properly. [That is, his spiritual fire burns vigorously and he keeps good health which is indicated by his ability to accept and digest food — ब्रह्मवर्चस्यन्नादो भवति]. He lives a full life of glory and fame. He is richly endowed and blessed with subjects (family, friends, kith and kin) and animals (livestock). He acquires great fame and renown, and gets a high stature in society. Such an aspirant takes a vow not to eat while facing the fire and not to spit in its direction (because both actions are tantamount to insulting and demeaning the exalted and divine stature of 'fire' in which 'Sam' is symbolically present. The fire is the one element besides air and water without which life will cease to exist anywhere in the world) (2).

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**Canto 2/Section 13**

[The ‘Sam’ is being visualised as the union between a male and a female in this section.]

उपमन्त्रयते स हिंकारे ज्ञपयते स प्रस्तावः स्त्रिया सह शेते स उद्गीथः प्रति स्त्री सह शेते स  
प्रतिहारः कालं गच्छति तन्निधनं पारं गच्छति तन्निधनमेतद्दामदेव्यं मिथुने प्रोतम् ॥१॥

The ‘signal’ that a man gives to a woman is akin to the Hinkar element of Sam. The ‘sweet and pleasant talk or proposal’ that he makes to that woman is the Prastav element of Sam. The ‘sleeping with her’ is the Udgith (or the climax or the best part of the union). The ‘sexual act’ is the Pratihara. The ‘actual ejaculation of the semen’ is akin to the Nidhan element of Sam. This sexual relationship between a man and a woman is called ‘Vaam Devya Sam’ (दामदेव्यं मिथुने प्रोतम्) or the inherent presence of the basic elements of Sam in the sexual process which is necessary for propagating creation (1).

[Note :- There is no element of vulgarity or erotica or obscenity in this section. It is not pornography in any sense whatsoever. The sage/seer has stressed that a wise person is one who sees the entire sexual process not as a means to satisfy his carnal desires and gratification of his senses, but as a divine mandate to carry forward the process of creation set in motion by Brahmaa himself. As such, it becomes ‘a divine process of formal worship’ rather than ‘a process of gratification of carnal desires’. Sam Veda hymns are used for worship and not for sexual indulgence. They are meant for spiritual upliftment and not for its denigration and degeneration into the dark pit of sensual indulgences.]

स य एवमेतद्दामदेव्यं मिथुने प्रोतं वेद मिथुनीभवति मिथुनान्मिथुनात्प्रजायते सर्वमायुरेति  
ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न कां च न परिहरेत्तद्व्रतम् ॥२॥

An aspirant/seeker who regards conjugal life as being completely imbrued and imbued with the elements of Sam called ‘Vamdevya’<sup>1</sup> and behaves accordingly, is always full of happiness and contentedness. He begets good children, lives his life to the full (i.e., does not die prematurely), has a glorious and fulfilled life, and is well endowed and provided for with ample subjects (i.e., he has a good and happy family, contented and happy friends, compatriots, kith and kin) as well as animal and livestock. He gets great fame and a high stature in society. His strident vow is not to abandon his wife (i.e., he is always faithful and loyal to her and lives happily with her for the rest of his life) (2).

[Note :- <sup>1</sup>The word *Vamdevya* refers to the unconventional and lowly method adopted to worship the ‘Sam’. This is because sexual intercourse cannot ever be compared to the holy and sacred fire sacrifice in its holiness and sanctity. But still the point here is that though this is not the proper way to worship Sam, yet one can derive benefit from the sexual activity if one sincerely regards it as a divine job mandated by the creator in order to keep the wheel of creation rotating.]

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**Canto 2/Section 14**

[The worship of 'Sam' in the Sun is being described here. See also section 9 in this context.]

**उद्यन्हिंकार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराहणः प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये  
प्रोतम् ।१॥**

The 'predawn Sun' is symbolic of Hinkar element of Sam. The Sun 'at dawn' (i.e., at sunrise) represents Prastav; the Sun 'at noon' represents Udgith; the Sun during 'evening hours' represent Pratihara; and the Sun 'at dusk' (i.e., at sunset) represents the Nidhan aspect of Sam. The Sam called 'Brihad' (बृहद्) is established in the Sun (i.e., it is worshipped in the Sun) (1).

[Note :- (i) The full implications of worshipping the Sun as representative of the various fundamental divisions of 'Sam' have been described in detail in section 9 of this canto 2 above.

(ii) The word *Brihad* (बृहद्) means large, huge, extensive, strong, powerful, high and forceful. As is evident, all these epithets apply to the Sun— it is the largest, most glorious, most splendorous and most majestic celestial body high in the sky. As we have already seen by now, the Sam is also metaphorically the 'Sun' of the Vedic hymns. Hence, the comparison is most apt.]

**स य एवमेत्बृहदादित्ये प्रोतं वेद तेजस्व्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्भजया  
पशुभिर्भवति महान्कीर्त्या तपन्तं न निन्देतद्ब्रतम् ।१२॥**

An aspirant/seeker who is wise enough to realise that the 'Sam' called 'Brihad' is present in the Sun and worships it as such, is blessed with a good appetite. [That is, he is healthy because only a healthy man can eat properly. Appetite is a sign of good health.] He enjoys a full and glorious life. He begets good children and is blessed with ample livestock. He obtains great fame, renown and a high stature in society. His vow should be not to criticise, show disrespect to or denounce the Sun in its bright, splendorous and radiant glory (because the world will come to a nought without the Sun; the Sun is a primary symbol of life as well as a metaphor for knowledge and the benevolent, munificent and magnanimous nature of the Lord. The Sun is the Lord personified, as it were] (2).

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**Canto 2/Section 15**

[The worship of the 'Sam' in the clouds is being described here. Also see section 4 of this canto in this context.]

**अभ्राणि संप्लवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति  
स प्रतिहार उद्गृह्णाति तन्निधनमेतद्वैरूपं पर्जन्ये प्रोतम् ।१॥**

The 'assembly of independent specks of clouds' (i.e., small, fragmented pieces of clouds)

in the otherwise spotless sky symbolises the Hinkar element of Sam. When the clouds ‘coalesce’ with each other to form a ‘bank of dense, dark and rain-bearing clouds’, they symbolise the Prastav element of Sam. The ‘falling of rain’ from those clouds is the Udgith. The ‘thundering and lightening’ are the Pratihara element of Sam. The ‘end of rain’ is the Nidhan aspect. The Sam in the ‘Vairup’ form is present in the rain-bearing clouds in the sky (मेतद्वैरूपं पर्जन्ये प्रोतम्) (1).

[Note :- (i) The symbolism has been described earlier in section 3 of this canto 2. (ii) The clouds are called *Abhra* (अभ्राणि) because they ‘bear rain’. They are called *Megh* (मेघो) because they ‘shower this rain’. They are called *Vairup* (वैरूपं—द्वैरूपं) because of their ‘dark, unconventional, frightening appearance’ accompanied by loud and deafening thunder and spine chilling stroke of lightening. The word ‘Vairup’ means ‘one who is of a fearful, scary, deformed, awe inspiring, terrifying and unpleasant countenance’.]

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाश्च सुरूपाश्च पशूनवरुन्धे सर्वमायुरेति  
ज्योग्जीवति महान्भ्रजया पशुभिर्भवति महान्कीर्त्या वर्षन्तं न निन्देत्तद्व्रतम् ॥२॥

An aspirant/seeker, who is wise enough to visualise that the ‘Sam’ in its ‘Vairup’ forms or aspects is inherently present in the dark rain bearing clouds, is a master of both docile, pleasant looking, tamed, obedient and peaceful domestic pet animals (i.e., he owns and controls such animals as cats, cows, goats etc.) as well as those who are not so docile, pleasant looking and easy to control and tame (e.g., horses, elephants, dogs etc.). [The latter class of animals are compared to the dark, thundering clouds, while the former class of animals are like the soft, fluffy cotton-like clouds on a rainless day. See section 6, canto 2 also.] He lives the full length of his life gloriously (i.e., does not die prematurely). He is blessed with good children and a favourable family, friends, kith and kin. He is also well provided with domestic animals (livestock, as mentioned above). He attains great fame and a high stature in society. Such a person should make a vow not to criticise, show disrespect to, grumble at or denounce the clouds that shower rain (because the clouds are benevolent, munificent, gracious and magnanimous by giving rain to the arid world and parched creatures. Without rains, it is impossible that life can be sustained on the planet.)

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### Canto 2/Section 16

[The seasons are being worshipped here as manifestations of ‘Sam’. Please also see section 5 in this context.]

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनमेतद्वैराजमृतुषु  
प्रोतम् ॥१॥

The ‘spring’ season symbolises the Hinkar element of Sam, the ‘summer’ season stands for Prastav, the ‘rainy’ season for Udgith, the ‘autumn’ symbolises the Pratihara element,

and ‘winter’ season stands for the Nidhan aspect of Sam. The Sam in the form of ‘Vairaj’ is present in the various seasons (द्वैराजमृतुषु प्रोतम्) (1).

[Note :- (i) The symbolism of the seasons have been explained in section 5 of this canto 2 above. (ii) The word *Vairaj* means ‘Brahmaa and Parmatma, the supreme soul or Lord’. Brahmaa is the creator of this world, the various seasons are absolutely necessary to regulate life on this earth. Each season has an important role to play in the life cycle of a creature. That’s why they are likened to Brahmaa and Parmatma, the supreme Soul who is the supreme Lord of creation.]

**स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति  
महान्प्रजया पशुभिर्भवति महान्कीर्त्यर्तृ निन्देत्तद्व्रतम् ॥२॥**

A wise seeker/aspirant, who realises that the ‘Sam’ in the form of ‘Vairaj’ (वैराज) is established in the seasons, is bestowed with the glory and potent of Brahmaa himself. He begets good children, a happy and favourable family as well as contended compatriots, kith and kin. He lives his life to its full length most gloriously, and he also gets fame, renown and a high stature in society. He is blessed with ample domestic animals (i.e., he is rich in livestock). Such a person should take a vow not to insult, denounce, find faults with or criticise the seasons (because they represent the benevolent, munificent, magnanimous and nourishing nature of Brahmaa and are the virtual life lines of creation. Without seasons, everything on the earth will go haywire, as it were) (2).

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### Canto 2/Section 17

[The various worlds are being worshipped here as manifestations of different aspects of ‘Sam’. Please see also section 2 in this context.]

**पृथिवी हिंकारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रतिहारः समुद्रो निधनमेताः शक्वर्यो  
लोकेषु प्रोताः ॥१॥**

The ‘earth’ symbolises the Hinkar element of Sam, the ‘sky’ symbolises the Prastav, the ‘heavens’ symbolises the Udgith, the ‘different directions’ stand for Pratihara, and the ‘vast ocean and huge seas’ represent the Nidhan aspect of Sam. The Sam in the form of ‘Shakwari’ is present inherently in the various Lokas (शक्वर्यो लोकेषु प्रोताः) (1).

[Note :- (i) The symbolism of the various aspects of ‘Sam’ as being present in the different Lokas has been explained earlier in section 2. (ii) The word *Shakwari* has ‘Shak’ as its first component. The word ‘Shak or Shuk’ means ‘an ancient race said to have originated from king Narishyant of the sun-race’. Here it means the majestic and stupendous potential of ‘Sam’ is akin to that glorious race of kings who ruled over the entire world —the earth, the sky, the heaven, the different directions, and the oceans and the seas —at the beginning of creation. It signifies the stupendous,

marvelous and magnificent creative, sustaining, protecting, enhancing and uplifting ability of the hymns of the Sam Veda. These are only symbolic virtues, and the main thrust is to emphasis about the divinity and glorious potentials of these hymns. Read with section 16 (dealing with seasons), section 15 (dealing with rain and cloud), section 14 (dealing with the Sun), section 13 (man-woman relationship), section 12 (fire) and section 11 (speech), the inference is starkly obvious. The following section 18-21 will also reinforce this view.]

स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद लोकी भवति सर्वमायुरेति ज्योग्जीवति  
महान्त्रजया पशुभिर्भवति महान्कीर्त्या लोकान्न निन्देत्तद्व्रतम् ॥२॥

A wise seeker/aspirant, who regards the 'Sam' in its 'Shakwari' (kingly, majestic) form as being established in the various Lokas, is endowed with all the glories and majesties that the world has to offer. He lives life till its full length most gloriously. He is blessed with good children, a happy family, favourable compatriots, kith and kin. He gets fame and renown as well as achieves a high stature in society. Such a person should take a vow not to criticise, denounce, dishonour and show disrespect to any of the worlds (and, by extension, any of the inhabitants who inhabit those worlds) (2).

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### Canto 2/Section 18

[The 'Sam' is worshipped in the various forms of domestic animals. Please also see section 6 in this context.]

अजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनमेता रेवत्यः पशुषु  
प्रोताः ॥१॥

The 'goat' is symbolic of the Hinkar element or aspect of Sam, the 'sheep' of the Prastav element, the 'cows' of the Udgith element, the 'horses' of Pratihara element, and the 'man' (as an householder) of the Nidhan element of Sam. This 'Rewati' form of Sam is present in the form of domestic animal of the household (रेवत्यः) (1).

[Note :- (i) The symbolism is explained in section 6. (ii) The word *Rewati* has the following connotations — (a) the 27<sup>th</sup> constellation having 32 stars, (b) a cow, (c) Goddess Durga, (d) the wife of Balram, the elder brother of Lord Krishna; she was the daughter of king Rewat. Here however, the word means 'a domesticated animal, such as the cow and horse, who helped a man to maintain his household and fields, helped him in hunting and provided fuel, milk, manure etc. for his day to day use'. In ancient agrarian, agriculture-based society, cattle and other domesticated animals were the 'assets' of a man, and his wellbeing was hinged on them. No wonder then that these animals were worshipped or honoured as Gods.]

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्वमायुरेति ज्योग्जीवति महान्त्रजया  
पशुभिर्भवति महान्कीर्त्या पशून् निन्देत्तद्व्रतम् ॥२॥

A seeker/aspirant, who is wise enough to visualise that the ‘Rewati’ form of ‘Sam’ is established in the form of the animals of his household, is bestowed and blessed with ample livestock, lives his life gloriously to its full length, becomes famed and renowned, is blessed with good children, a happy family and favourable and contended compatriots, friends, kith and kin. He obtains high stature in society. Such a person should take a vow of not denouncing, criticising and insulting any animal (i.e., he should not harm, cause any injury, or kill any animal because they are worthy of honour and adoration, they have helped him to maintain his household and in leading a comfortable life) (2).

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### Canto 2/Section 19

[The body is respected as a manifestation of ‘Sam’ or as the divine revelation of the supreme Lord.]

लोम हिंकारस्त्वक्प्रस्तावो मांसमुद्गीथोऽस्थि प्रतिहारो मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु  
प्रोतम् ।१॥

The ‘hair’ on the body represents the Hinkar element or aspect of Sam, the ‘skin’ is the Prastav element of Sam, the ‘muscles and flesh’ are the Udgith element, the bone is the Pratihara and the ‘marrow’ is the Nidhan aspect of Sam in the body. This form of Sam is called ‘Yagya-Yagyia’ (यज्ञायज्ञीय) and it is established in the different parts or points of the body in these aforesaid forms (भङ्गेषु प्रोतम्) (1).

[Note :- (i) The *hair* is the outer most component of the body. It stands out and forms a fur-like covering on the skin. It is touched even before one can actually touch the skin. Hence it is like the 1<sup>st</sup> element ‘Hinkar’ of ‘Sam’. The *skin* is below the layer of hairs, and it gives the first sight of a man who is approaching. It identifies the man because of its colour, contours, texture etc.. The hairs are too minuscule as compared to the skin to be visible from a distance. Being the 2<sup>nd</sup> component of the body and its most visible aspect introducing the man, the skin is like the ‘Prastav’ aspect of ‘Sam’. The *flesh and muscles* gives the body a ‘filled look’, gives it a smooth, taut texture, protects the inner parts and bones by acting as a cushion, a buffer and a lubricator of the moving parts. The muscles and the flesh are a store house of reserve energy. One can well imagine a ‘scare-crow’ like emaciated body based on skin and bones but lacking flesh and muscles. Hence, it is the best component of the body and is therefore likened to the 3<sup>rd</sup> component ‘Udgith’ of ‘Sam’. The *bones* are literally the harbingers or portenders of death as is evident in a very sick man who is reduced to being ‘a mass of bones’ like a scare-crow rather than a ‘fleshy, muscular and robust’ man. Hence, bones are symbolic of the 4<sup>th</sup> element of the ‘Sam’ called ‘Pratihara’. A bony skeleton indicates that the man is very sick and is about to die, or his death is very near. The *marrow* is what is left after death. Any disease in the marrow is definitely killing as opposed to other

organs because they can be cured easily whereas a defect in the bone marrow is fatal. Hence, bone marrow is akin to the 5<sup>th</sup> element of Sam called 'Nidhan' or that element which is tantamount to death.

(ii) The word *Yagya-Yagyia* means 'pertaining to the fire sacrifice'; it also means 'the fire sacrifice as well as the person who does that sacrifice'. It means that the seeker or aspirant should regard this body as a fire pit and his life as one big fire sacrifice. As all activities related to a fire sacrifice are done with devotion and a pious attitude, the seeker/aspirant should take care of his body with a similar attitude. He must realise that the body is an abode of the divine 'Sam' which itself represents the supreme Lord. But the main purpose of 'Sam' is to honour the Lord through the fire sacrifice. So this body should be used to offer worship to the honourable supreme Lord by doing the desired and necessary deeds in the world with total detachment and selflessness.]

स य एवमेतद्याज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन विहृच्छति सर्वमायुरेति  
ज्योर्जीवति महान्म्रजया पशुभिर्भवति महान्कीर्त्या संवत्सरं मज्जो नाशनीयात्तद्व्रतं मज्जो  
नाशनीयादिति वा ॥२॥

A person who is wise enough to realise that the 'Sam' in the form of the auspicious sacrificial ritual called 'Yagya' is intrinsically present in the body itself, is blessed with a good body. [That is, he has a healthy, good looking, robust and an attractive body. He is not deformed or bodily handicapped. He does not have any disease, whether outwardly or inwardly.] He enjoys the full length of his life most gloriously, is blessed with good children, a happy family and favourable compatriots, friends, kith and kin. He has ample number of animals and livestock. He obtains fame, gets renown and achieves a high stature in society. Such a person should take a vow of not eating meat for a year (संवत्सरं मज्जो नाशनीयात्तद्व्रतं) as not eating flesh is a standard rule for holy, pious, religious and righteous men who have realised that the body is an image of 'Sam' (मज्जो नाशनीयादिति वा) (2).

[Note :- This verse clearly ordains vegetarianism and prohibits animal slaughter. Even the Bible says 'do not kill'. This is compatible with the dictum that 'one should not kill or harm other creatures' because the body harbours the 'Sam' which is synonymous with the exalted Lord of creation.]

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### Canto 2/Section 20

[The forces of Nature are being worshipped here as manifestation of 'Sam'.]

अग्निर्हिकारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा निधनमेतद्राजनं  
देवतासु प्रोतम् ॥१॥

The 'fire' is the Hinkar element or aspect of Sam, the 'wind' is the Prastav, the 'Sun' (Aditya) is the Udgith, the 'stars' are the Pratihara, and the 'Moon' is the Nidhan aspect of

Sam. The form of Sam called 'Rajan' is established in all these manifestations of Nature (राजनं देवतासु प्रोतम्) (1).

[Note :- (i) The *fire* is always the first element in which mother nature revealed herself to initiate and propagate life in the universe. That is why fire is worshipped as the first and purest form of Nature on this earth. It's the spark of life. Hence, it is symbolic of the 'Hinkar' aspect of 'Sam' indicating the 'preparatory stage' of life. When the fire burns, heat is produced and it creates convection currents and a breeze seems to blow. Hence, *wind* is the 'Prastav' aspect of 'Sam', the 'proposal or introduction' of life. The *Sun* represents the full glory and splendour of creation. Hence, it is the 'Udghith' of 'Sam'. The 'stars' are scattered all around the sky like so many messengers or 'Pratihars'. Further, the 'evening star' etc. are the harbingers of night. Hence, the *stars* are the 'Pratihara' aspect of 'Sam'. Finally, the *moon* marks the night in its finest glory and beauty. Further, the waning half of the moon culminates in complete obliteration of the moon. Hence, it represents the 'Nidhan' or death or end aspect of 'Sam'. (ii) The word *Rajan* means a king; here it signifies a most prominent and eminent person. The 5 entities mentioned are all prominent in their respective realms or fields —fire and wind are the most powerful forces on earth, the Sun is the most prominent aspect of day while the Moon is the glory of night, and so are the Stars in the dark canopy of the night sky because they adorn this canopy like so many twinkling, glittering and simmering jewels and gems studded in that canopy.]

स य एवमेतद्वाजनं देवतासु प्रोतं वेदैतासामेव देवतानां सलोकतां सार्ष्टितां  
सायुज्यं गच्छति सर्वमायुरेति ज्योग्जीवति महान्भजया पशुभिर्भवति महान्कीर्त्या  
ब्राह्मणान्न निन्देत्तद्ब्रतम् ॥२॥

A person who is wise enough to realise that the 'Sam' called 'Rajan' is present or revealed in these symbolic Gods, attains a stature and fame which is equivalent to these Gods. [That is, such a person becomes as potent and famous as the fire and the wind, as glorious and majestic as the Sun and the Moon, and as sparkling in countless glittering virtues as the innumerable twinkling stars dotting the sky.] He enjoys the full length of his life in a glorious manner, he is bestowed with good sons, happy family, contented compatriots, loyal friends and abundant livestock, and he obtains fame and a higher stature in society. Such a seeker/aspirant should take a vow not to criticise, denounce, demean and show disrespect to Brahmins (who represent the elders and wise people in the society) (2).

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### Canto 2/Section 21

[The 'Tri-Vidya', literally the triad of knowledge of 3 kinds, is being honoured in this section. Please also refer to canto 1, section 3 in this context.]

त्रयी विद्या हिंकारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायुरादित्यः स उद्गीथो नक्षत्राणि वयांसि  
मरीचयः स प्रतिहारः सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्त्रोतम् ॥१॥

The 'Tri-Vidya' or the triad of knowledge is akin to the Hinkar element or aspect of Sam. The '3 worlds' are the Prastav aspects of Sam. The 'fire, wind and Aditya (sun)' are the Udgith elements of Sam. The 'stars, birds and rays of light' are the Pratihars aspects of Sam. The 'serpent, the Gandharvas (celestial musicians; a type of demi-god) and the dead ancestors (i.e., their spirits)' are the Nidhan (death) elements of Sam. In this way, the Sam pervades the whole world in different manifestations and forms; it is omnipresent and immanent in this creation (तत्साम् सर्वस्मिन्त्रोतम्) (1).

[Note :- (i) The *Triad Vidya* represents the knowledge contained in the 3 primary scriptures —the Rig, Yajur and Sam Vedas. It also refers to the science and skill of creation (Brahmaa), sustenance (Vishnu), and conclusion or annihilation (Shiva). (ii) The *3 worlds* are —subterranean, terrestrial, and celestial. It also means —Bhu (earth), Bhuvaha (sky) and Swaha (heaven). The other 3 worlds are —that which was present in the past, that which is present now, and that which will be in the future. With the subtle knowledge of the Vedas representing 'Hinkar' aspect of 'Sam', the broad outlines of the creation in the form of the 3 worlds was conceptualised and introduced in a visible and tangible form. Hence, these 3 worlds are the 'Prastav' element of 'Sam'. (iii) The splendour, glory, potential and magnificence of the powers of creation were manifested or revealed by nature in the *fire, the wind and the Sun*. They are the most powerful examples of the forces of Nature. Hence, they are the 'Udgith' or the best, superior, most exalted form or aspect or element of 'Sam' (iv) The *stars, birds and the rays of light* emanating from the sun and the moon are scattered in all the direction like so many messengers or porters of the heavenly king, spreading his divine message over the entire length and breadth of the celestial realm. Hence, they are like his 'Pratihars'. (v) The *snake* slithers away and vanishes in its hole at the slightest noise and sign of danger; they do not live openly like other animals and reptiles and instead prefer dark holes. The *Gandharvas* are low level Gods, and the *dead ancestors* are not living. Hence, they indicate the 'Nidhan' or dead aspect of Sam.]

स य एवमेतत्साम सर्वस्मिन्त्रोतं वेद सर्वः ह भवति ॥२॥

A seeker who visualises that the 'Sam' pervades the whole world, or that the whole world is a revelation of the various subtle aspects of 'Sam' —such a person loses his selfish identity and becomes one with the rest of the creation. [That is, he becomes very humble, loses his ego, arrogance and haughtiness, and he looks upon the rest of the creation as his own. He does not treat others with disdain, simply because he himself is a part of the creation as the other fellow is. Therefore, there remains no cause for hatred, animosity, jealousy, ill-will, malice, confrontation, likes and dislikes, attachment or renunciation, or any sort of confusion and a sense of duality anymore. He neither has any yearning for anything nor needs to renounce it.]

तदेष श्लोकः । यानि पञ्चधा त्रीणि तेभ्यो न ज्यायः परमन्यदस्ति ॥३॥

There is a scriptural maxim to prove it—it says that all the 5 aspects of ‘Sam’ incorporate three different but vital samples of existence. Since it symbolises all the aspects of creation and incorporates all the forms of life in its ambit, there is nothing better than and superior to ‘Sam’, and the singing of the hymns of this Veda with due understanding of their far reaching import and significance (3).

यस्तद्वेद स वेद सर्वः सर्वा दिशो बलिमस्मै हरन्ति । सर्वमस्मीत्युपासीत तद्व्रतं तद्व्रतम् ॥४॥

A person who is wise and enlightened enough to understand the deep, esoteric meaning and significance of the above concept, is deemed to know all (i.e., he is deemed to be an expert in all knowledge). Such a person is offered sacrifices by all the directions or realms of the world. [That is, all parts of the world honour him and offer him gifts and desired objects. He gets fame and good name in all the direction of the world. He is respected and honoured by all the people in all the countries of the world.] His vow should be the great saying of the Vedas, that is, ‘I am all that (सर्वमस्मी)’. Being firmly convinced of this irrefutable, unequivocal and immutable truth, he should pursue spirituality with dedication and commitment. This should be his doctrine and religious vow (तद्व्रतम्) (4).

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## Canto 2/Section 22

[Now, the various forms of ‘Sam’, or the patterns of singing the hymns of the Sam Veda, are being described here.]

विनर्दि साम्नो वृणे पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः प्रजापतेर्निरुक्तः सोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं बलवदिन्द्रस्य क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य तान्सर्वानिवोपसेवेत वारुणं त्वेव वर्जयेत् ॥५॥

The song of the Sam Veda sung to honour the manifestation of Nature as animals, is called ‘Vinardi’ (विनर्दि) —it is beneficial for them. The songs of the Sam Veda called ‘Udgiṭh’ offered to the Fire-God as well as sung in honour of Prajapati, cannot be clearly described. The songs of the Sam Veda meant for the Moon-God (सोमस्य) are sweet, enchanting and melodious, sung with a soft voice. The songs in honour of the Wind-God are also sweet but require some effort to sing with a high pitched voice. The songs offered to Indra (the king of Gods) are similarly sweet but require some greater effort to sing them. The songs sung in the honour of Vrihaspati (the moral preceptor of Gods represented by the planet Jupiter) are like the songs of the heron bird (क्रौञ्च). The songs pertaining to Varun (the God of water) appear to sound like the noise made by a fractured pot or a plate made of bronze (वरुणस्य तान्सर्वानिवोपसेवेत).

All forms of ‘Udgan’ (the various methods of singing the songs or hymns of the Sam Veda) are acceptable, but the one which is offered (or sung in the honour of) Varun God is not acceptable (i.e., it should not be preferred as a mode and style of singing the

hymns because it is out of tune and sung poorly) (1).

[Note :- (i) *Prajapati* is indescribable because he is invisible, attributeless and vast macrocosmic form of Nature. The Fire-God is so splendourous, radiant, dazzling and glorious that he too cannot be described. Hence, the songs or hymns which are offered to them are also deemed to be indescribable. The inference here is that these hymns cannot describe the infinite and eternal Brahma and Fire in words. The wind has force in it. Hence the songs offered to the *Wind-God* also should be in accordance to his intrinsic nature— loud, clear and forceful. The *Moon* is the clearly visible God amongst those mentioned in this verse. It is soothing and can be gazed by the eyes unblinkingly. Hence, the songs addressed to it are also the easiest and most articulate. (ii) The word *Vinardi* (विनर्दि) means ‘an invocation or an intonation of a tune or melody which sounds like the noise made by an ox’. Hence it pertains to the animals.]

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां पितृभ्य आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं

लोकं यजमानायान्नमात्मन आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥२॥

‘Let me make efforts to arrange the following for offering them to their respective beneficiaries — ‘Amrit’ (अमृतत्वं —the elixir or ambrosia of eternity, bliss and felicity) for the Gods, ‘Swadha’ (स्वधा —water and food offerings) for the dead ancestor and their spirits, desired object for human beings, fodder and water for animals, the heavens for my patrons and masters, and food for my self’. With this intention, the aspirant/seeker should offer prayers with devotion and an attentive mind and body, with dedication, commitment and sincerity of purpose (2).

सर्वे स्वरा इन्द्रस्यात्मनः सर्व ऊष्माणः प्रजापतेरात्मानः सर्वे स्पर्शा मृत्योरात्मानस्तं यदि

स्वरेषूपालभेतेन्द्रः शरणं प्रपन्नोऽभूत् स त्वा प्रति वक्ष्यतीत्येनं ब्रूयात् ॥३॥

All tones, tunes, modes and notes of the music of the Sam Veda hymns, which form the basic vowel sounds of the language (स्वरा), are like the Atma/soul of Indra<sup>1</sup>. All classes of sound categorised as ‘Ushma’ (ऊष्माणः —sibilant letters)<sup>2</sup> are like the Atma soul of Prajapati Brahma. All the sounds consisting of the consonants of the alphabets called ‘Sparsha’ (स्पर्शा)<sup>3</sup> are like the Atma/soul of ‘death’.

If any person tries to find fault with the pronunciation and intonation of the vowel sounds uttered by an ‘Udgata’ (a singer of Sam Veda hymns called ‘Udgith’), then the ‘Udgata’ should tell that person that he (the Udgata) has taken the shelter (protection and guidance) of Indra (i.e., Indra is his patron master and Lord as far as the singing of those hymns are concerned). The fault finder should ask Indra, or approach him with his complaint. It is the latter (Indra) who would answer him (the complainant), and not the ‘Udgata’<sup>4</sup> (3).

[Note :- <sup>1</sup>The vowels of Sanskrit/Hindi are the basic sound forms originating in the throat and the base of the tongue. Since they are produced by the vibrations of air or breath against the vocal cords, they are like the soul of Indra who is the king of Gods. The allegory to Indra is appropriate because the vital wind creating this vowel

sound is 'Pran' which is the best and like a *king* of all the vital winds representing the different Gods in the body.

<sup>2</sup>The 'sibilant letters' or 'Ushma' class of letters are the alphabets having the sound 'Sha' (स, श, ष) and 'Ha' (ह).

<sup>3</sup>The consonants are the letters from 'Ka' (क) till the letter preceding 'Sha' (श), i.e., 'Va' (व) and they are classified as 'Sparsha'.

<sup>4</sup>By saying that Indra will answer the objection raised as to the way and method of singing, it is meant that the singer was dedicated to and under the lordship of the Lord residing in the form of the Atma of the singer while he was singing. It was the Atma that was actually singing eloquently and not the physical body. Hence, the physical gross body of the singer cannot be held responsible for any discrepancy or shortcoming in the way of singing, or answer whether or not there was any fault in singing. This complaint about the fault or error in singing is nevertheless untenable because the singer of the Sam Veda is deemed to be a wise and expert singer who is offering his song as a 'prayer' to the supreme Brahma. He is not singing a folk song with the physical body, as the listener who complains thinks him to be doing, but he is singing from the 'heart and soul'. So any discrepancy and shortcoming in the singing is only superficial. In fact, soulful prayers are equivalent to Sam, as is evident in the singing of the dogs as described in canto 1, section 12-13.]

अथ यद्येनमूष्मसूपालभेत प्रजापतिः शरणं प्रपन्नोऽभूवं स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयादथ

यद्येनःस्पर्शेषूपालभेत मृत्युः शरणं प्रपन्नोऽभूवं स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयात् ॥४॥

If anyone says that the 'Udgata' is not pronouncing the 'Ushama' class of letters (the sibilant letters) properly with correct intonation, then the latter should tell the former, 'I was under the protection and guidance of Prajapati. He is the one who will vanquish your haughtiness and hypocrisy (that you think that you are an expert in the languages and the skill of singing as compared to me, and that is why you have found fault with my rendering. You criticise me without finding out the basic philosophy behind the singing of the hymns of the Sam Veda)'. Similarly, if the fault finder complains that the 'Sparsh' letters (the consonants) are not being properly pronounced or intoned, the 'Udgata' should tell him, 'I was under the protection and guidance of the God of death. He shall scorch you (or punish you by reducing your false pride and ego to ashes)' (4).

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति सर्वे ऊष्माणोऽग्रस्ता अनिरस्ता

विवृता वक्तव्याः प्रजापतेरात्मानं परिददानीति सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या

मृत्योरात्मानं परिहराणीति ॥५॥

All the 'Swars' (vowels—स्वर) should be pronounced with a loud and forceful voice. While saying them, the aspirant/seeker should announce that his intention is to invoke strength, valour and glory for Indra who is the patron God of vowels<sup>1</sup>.

The 'Ushama' class of letters (the sibilant letters—स, श, ष, ह) are uttered without inhaling breath and without making a loud sound but with a forceful but subdued 'hush or

hissing' sound. The aspirant/seeker should think that he is silently giving away or offering his Atma to Prajapati (Brahmaa/Vishnu)<sup>2</sup>.

All the 'Sparsha' letters (the consonants) should be pronounced articulately and separately in clearly defined voice and tone<sup>3</sup>. [That is, each consonant letter should be clearly audible without any slurring or sloppiness of speech resulting in a hurried, tangled garble or a spoken language in which the letters tumble over each other in a hurried fashion). While doing so, the seeker/aspirant should pray that 'I am gradually freeing myself from the clutches of death'<sup>4</sup> (5).

[Note :- <sup>1</sup>The vowels are the primary sound in a language. Hence, they are symbolically offered to strengthen Indra who presides over all other Gods representing all the vital functions of life. With a strong king, his subjects are happy and the kingdom is prosperous. The allegory here is to the strengthening of the vital Pran wind which will make the other winds robust and active and thereby make the body healthy and functioning properly.

<sup>2</sup>The sibilant letters are 'hissed' with the vital Pran or breath going out silently through the mouth. Further, the 3 forms of 'Sha or Sa' sound (स, श, ष) are all apparently similar, thereby indicating that the 3 forms of Prajapati —Brahmaa, the creator, Vishnu, the sustainer and Shiva, the annihilator or concluder —are all fundamentally alike, though for the purpose of creation and maintaining its equilibrium, they have been assigned separate jobs by the supreme Brahma who has created them. Hence, the sibilant sounds represent Prajapati. And since it basically involves exhalation of breath, it is tantamount to offering of the Pran to the supreme Lord, because Pran is exhaled breath.

<sup>3</sup>The pronunciation of the consonants or 'Sparsha' letters require the use of tongue, palate, throat etc.. By clearly and articulately pronouncing the various consonants, all possible sound effects are produced in the form of speech or words.

<sup>4</sup>Their base is the 1<sup>st</sup> vowel 'A' (अ). Hence, it indicates that the creature is conquering death step by step by acquiring truthful knowledge and wisdom contained in the scriptures; and in doing so, his only faith is in 'one Brahma'. The consonants starting from the first letter 'Ka' (क) and ending with the last letter 'Va' (व) represent the different steps in the spiritual progress of the aspirant/seeker who is like a pilgrim.

We must note that unless we decipher and understand the symbolism of these verses, the scriptures will be reduced to a source of mere confusion and ridicule bordering on absurdity, leading to mystery and a sense of studying nonsense which lead us to nowhere. But once the meaning is clear, the scriptures become very profound and interesting, and they have far reaching impact.]

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### Canto 2/Section 23

[Now, the 3 pillars of 'Dharma' (righteousness and virtuousness, noble thought

and conduct, probity and propriety, religiosity and lawful duty, morality and ethics, are being described now. See also canto 3, section 16 and 17 in the context of the text of this section.]

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी  
तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मासंस्थोऽमृतत्वमेति ॥१॥

The 1<sup>st</sup> shoulder (स्कन्ध) or pillar of 'Dharma' has 3 components — Yagya (यज्ञ) or various fire sacrifices, religious rituals and vows, the study of scriptures (अध्ययन), and charity, making donations and giving alms (दान).

The 2<sup>nd</sup> shoulder/pillar is 'Tapa' (तप —austerity, penance, steadfastness in keeping righteous vows, enduring hardship with forbearance).

A 'Brahmachari' (celibate student) who lives in the hermitage of his wise and erudite teacher and devotes his time, attention and energy in diligently and rigidly following the tenets, rules and regulation of a committed student life aimed at acquiring knowledge, disciplining the self and learning self restraint and control, following a regimen and a curriculum which makes him lean and thin— such a student is the 3<sup>rd</sup> symbolic pillar/shoulder of Dharma.

All such people who follow these paths of 'Dharma' (as described above) with dedication, commitment, diligence, sincerity and honesty of purpose become eligible to find an abode in the heaven where all righteous souls go. They obtain the elixir of eternity, bliss, peace and felicity present with the Brahma (1).

प्रजापतिर्लोकानभ्यतपत्तेभ्योऽभितपत्तेभ्यस्त्रयी विद्या संप्रास्रवत्तामभ्यतपत्तस्या अभितप्ताया  
एतान्यक्षराणि संप्रास्रवन्त भूर्भुवः स्वरिति ॥२॥

[The importance of 'Tapa' is described now—] Prajapati Brahmaa decided to do 'Tapa' in order to initiate the process of creation. [This 'Tapa' was severe meditation.] As a result of this severe 'Tapa', the 3 basic and primary knowledge called the 'Tri Vidyas' (त्रयी विद्या) emerged or crystallised. [These 3 Vidyas were in the form of the Rig, Yajur and Sam Vedas.] Further meditation and contemplation upon these basic forms that knowledge took resulted in Prajapati Brahmaa pronouncing the 1<sup>st</sup> three letters of creation —Bhu (भू), Bhuvaha (भुवः), and Swaha (स्वः). [The word Bhu represents earth, Bhuvaha represents the sky, and Swaha represents the heavens] (2).

तान्यभ्यतपत्तेभ्योऽभितपत्तेभ्य ॐकारः संप्रास्रवत्तद्यथा शङ्कुना सर्वाणि पर्णानि

संतृण्णान्येवमोङ्कारेण सर्वा वाक् संतृण्णोङ्कार एवेदं सर्वमोङ्कार एवेदं सर्वम् ॥३॥

He meditated upon these 3 words further and obtained the essence of the three in the form of the word OM. Just like a leaf is covered by a net or web of capillaries, the primordial, primary and essential form of sound was represented by the word OM which uniformly pervades and forms an integral part of all forms of speeches and voices in this world. OM is the fundamental sound or a basis on which the entire faculty of speech and the spoken word is founded. OM symbolically represents this whole world indeed. [That

is, the world is a visible manifestation of this invisible OM.] The OM pervades in the entire sky, both the sky called 'Bhuvaha' (the solar system or the sky above the earth but before the heavens) as well as 'Swaha' (the heavens which is the vast space beyond the solar system). [That is, all that comes under the definition of 'space' is occupied by OM. Since sound waves fill all available space, OM fills the entire 'sky'.] (3)

[Note :- The 1<sup>st</sup> phase of life of a man —called the Brahmacharya phase —has been highlighted here as a stepping stone to attain supreme knowledge of Brahma in the form of OM. The main objective of acquiring knowledge is upliftment of the soul which is symbolised by looking up towards the sky. Verse no. 1 clearly states that Brahmacharya is one of the pillars on which Dharma rests. Dedication, humility and submission to the teacher and his teachings, self restraint and austerity are the hallmarks of this phase of life. The concept of OM has been explained in detail in appendix no. 4 of this book.]

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### Canto 2/Section 24

[The process of doing the fire sacrifice for spiritual elevation is being described in this section. The fire sacrifice is done 3 times a day —morning, noon, evening. They symbolise the desire of the aspirant to obtain worldly and materialistic well being, name and fame in all the directions, and finally obtain salvation upon death. See also canto 3, section 16 in this context.]

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनं रुद्राणां माध्यन्दिनं सवनमादित्यानां च विश्वेषां य  
देवानां तृतीयसवनम् ।१॥

Those who are expert in the knowledge pertaining to Brahma aver that the 'Sawan' (सवन)<sup>1</sup> done in the morning belong to the different 'Vasus'<sup>2</sup>; the 'Sawan' done during noon time belongs to the different 'Rudras'<sup>3</sup>, and the third 'Sawan' done during the evening hours belong to 'Aditya' (the Sun-God) as well as to the 'Vishwa Devas' (or Lokpals; the various custodian Gods of the world) (1).

[Note :- <sup>1</sup>The *Sawan* (सवन) means 'the ritualistic purification bath or ablution done at the beginning of the fire sacrifice 3 times a day, morning, noon and evening. It also means the sacred rite of libation offered to Gods by offering them water to clean themselves and drink. One of the requirements during this religious sacrament was to pour out the juice pressed out from the 'Som plant' and offer it to the Gods before accepting it (or drinking it) as sanctified liquid. It is followed by the fire sacrifice itself.

<sup>2</sup>The *Vasu* (वसु) (a) is a demi-god having 8 subordinate Gods under him. They provide shelter or a dwelling place to the aspirant. (b) The word also means the patron Gods of fire, gems, wealth, water and gold as well as Kuber, the treasurer of Gods, Sun, Vishnu as well as saintly and pious souls. Their patron God is 'Fire'. See also canto 3, section 16, verse no. 1 in this context.

<sup>3</sup>The 11 *Rudras* are the following — (i) Mannu (मनु), (ii) Manu (मनु), (iii) Mahinas (महिनस), (iv) Mahaan (महान), (v) Shiva (शिव), (vi) Ritdhwaj (ऋतध्वज), (vii) Ugra Reta (उग्ररेता), (viii) Bhava (भव), (ix) Kaal (काल), (x) Vamdeo (वामदेव), and (xi) Dhritvrat (धृतिव्रत) Their patron Gods is 'Wind'. See also canto 3, section 16, verse no. 3, note no. ii in this context.

The above verse refers to the situation whereby the benefits obtained by doing the fire sacrifice are offered to the various Gods. So the question arises, what benefit is begot by the person who does the fire sacrifice, or the patron on whose behest and for whose benefit the whole exercise is being done? This question is asked in the next verse by the Upanishadic sage.]

क्व तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं कुर्यादथ विद्वान्कुर्यात् ॥२॥

Then where is the abode for the person who does the fire sacrifice? Why will he do the sacrifice if he does not know the benefits that accrue to him? Hence, it is ordained and accepted that only a person who has knowledge of it should perform the fire sacrifice. [That is, those aspirants who are ignorant about the benefits that accrue as a result or as a reward of doing the fire sacrifice should not do them, because ignorance about the rewards will not sufficiently motivate a person to do the sacrifice with due diligence and sincerity.] (2).

पुरा प्रातरनुवाकस्योपाकरणाज्जघनेन गार्हपत्यस्योदङ्मुख उपविश्व स वासव २

सामाभिगायति ॥३॥

In the morning, before commencing to sing the hymns of the Sam Veda, the chief patron aspirant, or the person who does the fire sacrifice on behalf of the chief patron, sits behind the household ritualistic fire called 'Garhapatyagni' (गार्हपत्याग्नि) and faces North. Then he sings those hymns which are meant for the Vasus (see verse no. 1) (3).

लो ३ कद्धारमपावा ३ णू ३३ पश्येम त्वा वयस्रा ३३३३ हुं ३ आ ३३ ज्या ३ यो ३

आ ३२१११ इति ॥४॥

'Oh Fire-God! Open the door of this world (i.e., the earth and its benefits) for me so that I can have your 'Darshan' (divine sight) and be entitled to enter that door. [That is, enable me to establish and expand my reign (if the aspirant is a king) or right (if the aspirant is a householder, a farmer, a landlord etc.) over the land, by your graciousness and blessings] (4).

[Note :- (i) Obviously, this is a prayer offered to the cosmic fire and the Fire-God for conquest and territorial expansion by a king as well as for worldly gains and acquisition of wealth, prosperity and property, such as farmland, having a good harvest and other things of material well-being by a householder. The Fire-God resides in heaven. Hence, this prayer is meant to invoke the celestial fire symbolised by the household fire called 'Garhapatyagni'. (ii) The word 'Iti' (इति) means the 'end, conclusion, finish', or 'Amen' in English. Hence the word indicates that the aspirant's prayers to the celestial or cosmic fire represented by the household fire have come to an end. (ii) The numerals in the text indicates the pause between 2

words as well as the musical measure or meter used for intonation purposes during singing.]

अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य  
लोक एतास्मि ॥५॥

After invoking the ‘Fire-God’ in the heavens by means of singing the Sam Veda hymns (as described in verse no. 4 above), the aspirant should begin to offer prayers to the terrestrial fire by the following invocation— ‘Oh Fire-God who resides on the earth! I bow reverentially before you. Bless me with the benefits of this Loka (world and its benefits). Surely this is the place for an aspirant like me. Let me obtain it, possess it and reap the benefits of it (5).

[Note :- This answers the question poised in verse no. 1 and 2. The aspirant should seek the blessings of the Fire-God, who is one of the chief Vasus, to empower him and make him entitled to obtain the benefits and rights over the land on this earth. This is the place for him while he is still alive. It is here on earth that his glory is expected to be established. He aspires to obtain all the materialistic comforts and achievements while living on this earth. Heavens are meant for dead persons. A person can achieve heaven only if he can do righteous things and honour the God of the heaven, i.e., Brahma. In order to be able to concentrate his mind and energy on religious pursuits he should be free from the humdrum cares of the world; he should be well looked after and comfortable on this earth. The earth is the launching pad for the aspirant to reach the heaven, as it were. So, in brief, the aspirant invokes the Fire-God through the medium of the household fire to bless him and provide him with land and comfort on this earth so that he can live peacefully and comfortably here on this earth while he is alive, do his duty righteously and not be compelled or forced by circumstances to do anything which is unrighteous and unworthy, and subsequently elevate his soul so that it reaches the heaven, and become so exalted as to ultimately merge with the Brahma. It must be noted that without earth, the aspirant will have no abode at all or any ground to stand upon, to live, to do his duties, and even to offer prayers to the Fire-God, because there will be no such thing as the household fire, and even the sacrificial fire, without the base of the earth on which the fire is lit.]

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिधमित्युक्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनं  
संप्रयच्छन्ति ॥६॥

While doing the fire sacrifice, the chief patron who is the aspirant himself (called ‘Yajman’ — यजमानाय) says, ‘Let me attain residence or living rights in the divine abode called ‘Punya Loka’ (or the sinless, auspicious heaven where the righteous ones go to live) at the end of my life. I am offering this oblation to you (i.e., the Fire-God) for this purpose’. Then he says ‘Swaha’ (स्वाहा)<sup>1</sup> and gives the offering to the fire. At the conclusion of the fire sacrifice (done in the household fire as described), the aspirant gets up with the following prayer, ‘remove all obstacles or hurdles in my way’.

Being pleased by his prayer and oblations to the sacred fire, the Vasus<sup>2</sup> oblige him and provide him with an abode as desired by him (6).

[Note :- <sup>1</sup>The word *Swaha* (स्वाहा) is used to offer any offering to the ritualistic fire during the fire sacrifice. The offering is in the form of clarified butter, cereals, sweets and fruits etc.. With each offering, the word is pronounced.

The word means ‘hail, hail to you, may a blessing rest upon you!’ Swaha in mythology is a personification of the oblation offered to the fire sacrifice. Swaha is also depicted as the daughter of Daksha Prajapati and wife of Agni, the Fire-God; she is said to preside over burnt offerings. Her body consists of the 4 Vedas and her limbs are the branches of the Vedas, called Angas. In some texts, Swaha is also depicted as the wife of Rudra Pashupati.

<sup>2</sup>The Vasus are the Gods that can provide a comfortable place to live in the world and they look after the materialistic comforts, well being and daily needs of the aspirant. Here, the aspirant invokes the Fire-God, who is the chief deity amongst the Vasus and their patron God, and requests him to give territorial benefits while he (aspirant) is alive (see verse no. 4-5) and the heaven after death (see verse no. 6).

The different Vasus are enumerated in note to verse no. 1 of this section.]

पुरा माध्यन्दिनस्य सवनस्योपाकरणाज्जघनेनाग्नीध्रीयस्योदङ्मुख उपविश्व स रौद्रः  
सामाभिगायति ॥७॥

Before the worship of the fire sacrifice during the noon, the aspirant should sit behind the ‘Dakshinagni’ (दक्षिणाग्नि—णाज्जघनेनाग्नीध्रीय) with his face to the North and sing the following hymns (or prayers) of the Sam Veda meant for the Rudras (see verse no. 1) (7).

लो३कद्वारमपावा ३ णू ३३ पश्येम त्वा वयं वैरा ३३३३ हुं ३ आ ३३ ज्या ३ यो ३  
आ ३२१११ इति ॥८॥

He sings the prayers to the Wind-God, who is the patron God for all the Rudras, saying, ‘Oh Wind-God! Open the doors of the sky/celestial space for me so that I can have your ‘Darshan’ (divine sight) and be blessed by you so as to become eligible and entitled to find an abode in ‘Vairaj’ (वैरा) or the abode of the supreme Lord (i.e., abode in the heavens)’ (8).

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे यजमानय विन्दैष वै यजमानस्य  
लोक एतास्मि ॥९॥

Now, the aspirant performs the fire sacrifice and prays as follows, ‘Oh Wind-God who resides in the outer sky or space! I bow reverentially before you. Please bless me so that I can obtain the auspicious abode located in the sky above. Surely it is the place where an aspirant like me is eligible to go and take abode. Let me have access to it and ultimately obtain it’ (9).

[Note :- (i) In verse no. 5, the aspirant seeks worldly and material benefits which is symbolised by the household ritualistic fire as motioned in verse no. 3. After having lived a fruitful life, he now prays to the Wind-God—who is also the patron God of the vital Pran or breath—to give him an abode in the *Vairaj Loka*, or the abode of

the supreme Lord, i.e., the heaven. In essence it means that after completing his worldly duties as a householder during his prime days in life, the aspirant now wishes to achieve freedom from his worldly attachments, responsibilities and bondages, and aims for emancipation and deliverance from this world and find salvation for his soul by merging his own vital wind, the Pran, with the cosmic wind, the 'element wind', to become one with it, to become 'eternal, omnipresent and infinite as the wind itself'. (ii) *Rudra* is a metaphor for the Wind-God because the ordinary wind can at times become scary and vicious as is evident during severe storms, tornadoes, hurricanes and gales. Rudra also refers to Shiva who is the most wise and enlightened ascetic. He is known to trounce all evil and decadence in the world by his wrathful third eye of wisdom and rage. Hence he is 'Rudra', meaning one who is angry, wrathful, vicious, vehement etc.. So by invoking the Wind-God, the aspirant seeks to cleanse his inner-self of all the accumulated impurities while he was involved in his worldly duties and fulfilling his household responsibilities during the earlier period of life represented by the period between the sacrificial fire done in the morning at dawn (verse no. 3) and the sacrificial fire done at noon (verse no. 7). This is because wind is the only element amongst the 5 basic elements (the others being sky, fire, water and earth) that can 'lift' one from the ground. This is seen when the kite flies, the bird flies and the dust, old leaves etc. are swooped away from the ground during the storm. (iii) There are 11 Rudras, and their patron God is wind. The names of those Rudras are listed in note to verse no. 1 of this section.]

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिधमित्युक्त्वोत्तिष्ठति तस्मै रुद्रा माध्यन्दिनः  
सवनं संप्रयच्छन्ति ।१०॥

Now the Yajman (the chief patron or aspirant) says while doing the fire sacrifice, 'let me obtain the celestial world (heaven) at the end of my life. I am offering this oblation to the sacred sacrificial fire with this wish'. Then he says, 'Swaha' and makes the offering to the fire. Before getting up from his seat, he requests the Wind-God, who was being prayed in this sacrifice offered during the noon time, to remove all his obstacles and hurdles in obtaining the celestial world (or heaven) (10).

पुरा तृतीयसवनस्योपाकरणाज्जघनेनाहवनीयस्यादङ्मुख उपविश्य स आदित्यः स वैश्वदेवः  
सामाभिगायति ।११॥

Before the start of the 3<sup>rd</sup> ritualistic worship done in the evening hours, the Yajman should sit behind the fire called 'Awahaniya' (अवहनीय) and face North. Then he should sing the hymns (or prayers) of the Sam Veda meant for the 'Vishwa Devas' and 'Adityas' (the Sun-Gods) (11).

[Note :- The *Viswadevas* are the various custodians of the world. *Aditya* is the Sun-God and there are 12 mythological Adityas or Suns led by the visible Sun in the sky.]

लो ३ कद्वारमपावा ३ णू ३३ पश्येम त्वा वयस्स्वारा ३३३३३ हुं ३ आ ३३ ज्या ३ यो

३ आ ३२१११ इति ।१२॥

He offers his prayers to them and says, ‘Oh Lords (the Sun-God)! Open the doors of the heavens for me so that I can have your divine sight (Darshan) and be blessed by you so that I become eligible and entitled to obtain independence or have an independent kingdom (वयःस्वारा) (12).

[Note :- The word ‘kingdom’ generally implies that the person who is performing the fire sacrifice must be a king, because only a king has a kingdom. In olden days, large fire sacrifices were done by kings because they entailed a lot of expenses and large scale preparations. But in this section, the fire sacrifice is being done by a householder. So the word ‘kingdom’ should not be taken too literally. Even a man who has a small land holding is a ‘king’ of that land. So, the allegory is to a person who is independent like the king. The word *king* is a metaphor for freedom and independence because a king rules over others and is not subject to taking orders from them.]

आदित्यमथ वैश्वदेवं लो ३ कद्वारमपावा ३ णू ३३ पश्येम त्वा वयः साम्ना ३३३३३ हुं

३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ।१३॥

The above ‘Sam’ (song of the Sam Veda) pertains to Aditya or the chief Sun-God (आदित्यमथ). [This refers to verse no. 12.] Now the ‘Sam’ pertaining to the ‘Vishwa Devas’ (वैश्वदेवं—Lokpals or the various custodians of the world) are being described and they are worshipped, ‘Oh Gods (Vishwa Devas)! Open the doors of the heaven for me so that I can have your Darshan (divine sight) and be blessed by you so that I can be eligible and entitled to become an ‘emperor of the realm (वयःसाम्ना)’ (13).

[Note :- When verse no. 12 and 13 are read together, the meaning becomes clear. The aspirant asks the Sun-God to give him independence, to bless him so that he does not have to remain subordinate and subservient to others, to remain as a serf or vassal under someone else. He asks the Vishwa Devas, which means the Lokpals or the guardians of the world, to extend their patronage to the aspirant and bless him so that he can rule over others. That is, he can be superior to others. There are many Lokpals who preside over their respective realms. When the aspirant pleases these Lokpals, all of them open the doors of their own realms for him and welcome him. On the contrary, the Sun is only one in the heaven; this Sun stands as a guard to the door of the heaven presided over by Brahma; besides this, the Sun is a metaphor for knowledge and enlightenment symbolised by its brilliant light. So in verse no. 12, the aspirant had to please only one Sun-God to enter heaven, while in verse no. 13 he has to please all the other junior Gods who preside over so many other mythological worlds which the aspirant hopes to vanquish or conquer before he can approach the realm of the Sun in the sky. That is why he asks the Vishwa Deva to make him an emperor, while he asks the Sun-God to provide him with emancipation and salvation.]

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे

**यजमानाय विन्दत ।१४॥**

Then the aspirant prays both to the Sun-God as well as to the Vishwa Devas (Lokpals) while doing the fire sacrifice, 'Oh the Sun-God and the Vishwa Gods who reside in the heavens (दिविश्चिन्द्रयो). Do accept my reverential bow and obeisance that I offer to you from this terrestrial world (earth) where I presently reside (लोकश्चिन्द्रभ्यो). Please grant access to the 'upper Loka' or heavens (लोकं) to this Yajman (aspirant). This is my humble, earnest and sincere prayer to you (विन्दत) (14).

**एष वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादायुषः**

**स्वाहाऽपहतपरिघमित्युक्त्वोत्तिष्ठति ।१५॥**

This heaven is surely the auspicious abode where the Yajman (aspirant or chief patron) can go. Let me have access to it (or let me obtain the heavens on behalf of my chief patron)<sup>1</sup>. The aspirant says the following prayer while performing the fire sacrifice, 'let me obtain the heavens at the end of my life. I am making this offering for this purpose'. Saying 'Swaha', he should make the offering to the sacred sacrificial fire (see verse no. 11). Before he concludes the sacrifice, he gets up from his seat and prays, 'let all my obstacles and hurdles in the path be removed' (15).

[Note :- <sup>1</sup>This sentence applies when the aspirant engages another Brahmin priest to do the fire sacrifice in case he is not able to do it himself.]

**तस्मा आदित्याश्च विश्वे च देवास्तृतीयं सवनं संप्रयच्छन्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ।१६॥**

Such an aspirant is blessed by the Sun and the Lokpals with the 3<sup>rd</sup> Sawan (or the benefits obtained by purifying oneself by taking a symbolic bath called ablution). Those who understand this basic element involved in doing the fire sacrifice, they are the ones who know the essential truths pertaining to such sacred fire sacrifices (16).

[Note :- (i) The fire sacrifices and ritualistic ablutions and oblations referred to in this section mark the 3 stages in the life of a person. In the 1<sup>st</sup> phase symbolised by the 'morning' ritual, the aspirant or seeker wishes to get ready for the unfolding new life in front of him even as the day unfolds after the dark night. He aspires for worldly wellbeing, material successes and a rich and happy householder's life. At 'noon' which signifies the zenith of a person's life and achievements, he prepares to break free from the entangles of worldly and household affairs and 'fly off like the wind'. He wishes to move out into the wide and fathomless sky symbolising the renouncing of household fetters and taking to the vows of 'Vaanprastha' when the aspirant roams around freely in the world, literally, 'as free as the wind'. That is why he symbolically prays to the Wind-God during the noon prayers which represent the 2<sup>nd</sup> phase. Lastly, in the 3<sup>rd</sup> phase of life, 'he worships the Sun which is an embodiment of light symbolising knowledge and enlightenment. During this phase, the aspirant spends his time in studying, meditating and contemplating. This is the last 'Sanyas' phase of life. By aiming for the heavens, he aspires to shed his mortal coil and find

eternal peace. Further, the evening or setting sun marks the end of its journey across the sky, symbolising the final days of the aspirant's journey of life on this earth. The sun gradually fades away into oblivion after nightfall, inspiring the aspirant to hope to pass away from this world very peacefully and find complete rest after death. Hence, the prayers offered in the 'evening hours' refer to this last stage of life.

Since the 2<sup>nd</sup> phase is the stepping stone to the 3<sup>rd</sup> phase of seeking emancipation and salvation, verse no. 8 says that the aspirant seeks an abode in the celestial world.

The above mentioned 3 types of fires— Garhapatya (गार्हपत्य) in verse no. 3, Dakshinagini (दक्षिणाग्नि) in verse no. 7 and Ahawaniya (आहवानीय) in verse no. 11 are ample proofs of these interpretations because these 3 fires are respectively meant to be worshipped by a householder, a Vaanprastha who is a person who leaves the house and takes to the forest in preparation for the final stage of life called the Sanyas Ashram to become an ascetic or hermit who prepares himself to make his final exist from this temporal world and find an abode in the celestial world in the heaven. The reader is advised to refer to note of canto 4, section 10, verse no. 4 for different types of fires.]

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### Canto 3/Section 1

[The use of 'honey' as a metaphor to explain Vedantic concepts of contemplation and meditation on one selected divine aspect of creation is called 'Madhu Vidya'. Here in this canto, it is applied to the Sun. This Madhu Vidya has been explained elaborately in appendix no. 5 of this book under the sub-title of 'contemplation and meditation.' The analogy of the 'honeybee' is used in canto 6, section 9 also.]

**असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चीनवःशोऽन्तरिक्षमपूपो मरीचयः पुत्राः ।१॥**

The Sun is a visible manifestation of OM. It is like the container of nectar or honey (ambrosia) for the Gods (देवमधु). The 'Duloka' (द्यौरेव) or the abode of the Sun (see note below) is like the slanted bamboo stem (तिरश्चीनवः शो) from which this honeycomb (Sun) dangles or hangs. The deep celestial sky beyond the solar system, called the Antariksha (ऽन्तरिक्ष), is like the slightly concave surface of the umbrella which protects this honeycomb. The rays of the Sun are like the tiny offspring of honey bees (or a number of honey bees—मरीचय पुत्राः) coming and going from the source of the honey called the Sun (1).

[Note :- The Sun is obviously the sustainer of life of all the creatures. So the Upanishad, after prescribing the fire sacrifice as described in canto 2, section 24, now goes on to describe the symbolic forms of worships of the Sun which is the best, most splendid and most exalted entity worth worshipping in the sky.

Since the Sun provides light symbolising enlightenment, wisdom and knowledge as well as life and happiness even to the Gods in the heavens, it is compared to

‘honey or nectar’ for them (देवमधु).

The *Duloka* (दुलोक) refers to the part of the sky where the sun moves. From the earth, this sky appears curved like a bent bamboo pole, being fixed to the ground on the eastern horizon where the sky meets the earth and from which point the sun rises, and bent all across the sky till it touches the western horizon. The sun appears to slowly move along this imaginarily pole from its eastern end to its western tip in a fixed path daily.

The *Antariksha* (अन्तरिक्ष) is the space beyond the sky and it is supposed to be a parabolic mirror or an umbrella. This umbrella protects the Duloka (the bamboo pole) from where the Sun hangs like a honeycomb and it moves along its spines. The Sun is like the gigantic globule or pitcher full of honey sticking to its inner surface. The rays of the Sun are like so many honey bees making a bee-line to and from it seeking honey and radiating from it in all the directions after taking honey from it. This honey is the glory of the Sun which is spread across the realm in the form of sunlight by these rays.]

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्यः । ऋच एव मधुकृत ऋग्वेद एव पुष्पं  
ता अमृता आपस्ता वा एता ऋचः ॥२॥

The rays on the eastern side of Aditya (sun) resemble the pores on the left side of it (the side from which the symbolic honey bees are expected to collect their honey). The hymns or verses of the Rig Veda, called Richa (ऋचः) are the honey bees, the Rig Veda is the flower, the nectar called Som and other forms of liquid elixir or ambrosia symbolise the water element of creation (2).

[Note :- The rays of the Sun going towards the eastern direction are like the ducts in the honeycomb going towards its left or the eastern direction. The hymns sung in the honour of the Sun-God create and store the elixir of eternity and bliss in the Sun. Hence, they are like the honey bees. They collect this honey from the Rig Veda in the form of the eternal, divine and a eclectic knowledge contained in it. Hence, the latter (Rig Veda) is like a flower. The Rig Veda hymns or Richas are chanted while doing the fire sacrifice, and the offering to the fire include liquefied butter (known as ghee), milk, curd, honey etc.. All these are water-based viscous or semi-fluid liquids based upon water, and these offerings are symbolically converted into the ambrosia for the Gods. Even the symbolic honey stored in the Sun is based on water because honey is a viscous fluid, and all fluids have the water element intrinsically present in them. Further, the honey is a metaphor for something which is the sweetest and the best, and it represents the essential body of supreme knowledge that has been created for the benefit of the creation by the Lord. Since the Sun is the most exalted, most splendours, life giving and most radiant entity in the heavens or skies, it is metaphor for a treasury of honey, the honeycomb, symbolising supreme knowledge, not only about the supreme Spirit but also about life.]

एतमृग्वेदमभ्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोज्जायत ॥३॥

Those hymns stimulated, churned or 'energised' (literally, heated— तप्त) the Rig Veda, and from this energised or enabled Veda were produced the qualities such as 'Yash' (यश— fame, glory and majesty), 'Tej' (स्तेज—radiance and splendour), 'Indri' (इन्द्रियं—potentials and powers of the various sense organs of perception and action), 'Virya' (वीर्य—strength, valour, potent, courage, aptitude etc.), 'Anna' (अन्नादि—food) and other forms of the 'essential juices' (रसो) or qualities and virtues in a man (3).

[Note :- In ancient times, and especially the period in history when the Rig Veda was composed, life revolved around rituals offered to the forces of Nature, and Rig Veda is basically ritual based lauding of the various forces of Nature and its hymns are devoted to the various manifestations of Nature which it preferred to call 'Gods'. Since the 'Sun' was the manifestation and embodiment of the glory of Nature along with the 'rains' which symbolised the benevolence of the Gods pouring down upon the earth as the life sustaining water, the Rig Veda hymns are dedicated to Aditya (sun) and Indra (the controlling God of rains and clouds). Without the sun and the rain, there would be no food to eat, no warmth to sustain life, no water to drink. Hence, these were the two essential props to sustain life on the earth, and worthy of adoration and worship. Those hymns and their accompanying rituals were actually poetic composition in honour of the stupendous and magnificent forces of Nature. Sun is one such manifested force which is the powerhouse of the visible cosmos and which regulates life on earth as well as lightens up the realm. It was believed by the sages and seers that by praising the Sun and Rain one keeps those 'Gods' happy and pleased, which in turn meant all types of reward for the common man, because life depended so much on the Sun and the Rain. By chanting, or in modern terms 'studying and repeating' the verses of the text of the book called the Rig Veda, a man could cultivate all the virtuous qualities which were being praised and honoured by those hymns in honour of the Gods, and which qualities made life worthwhile and noble to live for a man on this earth if he followed the exemplary example of the Gods in his day to day interaction on this earth.]

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रोहितरूपम् ॥४॥

These 'essential juices' or extracts which were produced from the Rig Veda went up or were taken up by the honey bees symbolising the hymns or Richas of that Veda. They took shelter or were placed in the eastern half of Aditya (Sun). That is why the Sun appears red during the sunrise period because these juices (representing the best of virtues and qualities in creation) were red in colour (4).

[Note :- (i) The liquefied extracts of the good qualities produced by churning or heating the symbolic liquid representing the knowledge contained in the Rig Veda was the nectar or elixir or ambrosia that was stored in the sun and used by the Gods. The chanting of the hymns created sound waves in the air, and the fire sacrifice heated the air around it. This produced convection currents in the air

which rose above towards the sun, symbolically carrying with them the droplets of the nectar (representing the prime knowledge and wisdom) produced by chanting of the hymns of the Rig Veda towards the heavens and storing them in the sun.  
(ii) The 'red colour' mentioned in this verse refers to the red and infra-red colours of the light spectrum. Red is also the colour of blood which is the liquid synonymous and analogues with life, and more closely resembles honey than anything else.  
(iii) It should be noted here that Rig Veda was created by Brahmaa while his head was turned towards the East. The east is the direction from where the Sun rises, heralding the end of the dark night and proclaiming the arrival of knowledge and a new life with the arrival of the light of the day. The colour red, being the colour of blood, is synonymous with life. Hence the symbolism.]

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### Canto 3/Section 2

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाङ्गो यजूंष्येव मधुकृतो यजुर्वेद एव  
पुष्पं ता अमृता आपः ॥१॥

The rays of the Sun going in the southern direction are like the ducts of the honey comb spreading in that direction. The hymns of the Yajur Veda are the honey bees, the Yajur Veda is the flower, and the Amrit (elixir, ambrosia, essence) of that Veda is the water element (1).

[Note :- The metaphor of the honey bee, elixir and the water have been explained earlier in section 1, verse nos. 2-4 of this canto in relation with the Rig Veda. The same symbolism applies here too. The Atharva Veda was created when Brahmaa faced South.]

तानि वा एतानि यजूंष्येतं यजुर्वेदमभ्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं  
वीर्यमन्नाद्यश्रसोऽजायत ॥२॥

The singing or chanting of the hymns or verse of the Yajur Veda stimulated, heated, activated, churned and energised this Veda. From it was produced Yash, Tej, Indri, Virya, Anna and other essential juices and qualities (as described in section 1, verse 3 above) (2).

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्लं रूपम् ॥३॥

These essential extracts or juices (representing the various qualities) became activated and energised, and they went up to find a place for storage in the south side of the Sun. The Sun's (Aditya's) white countenance (hue) is because of these juices (virtues and qualities) having their origin in the Yajur Veda (3).

[Note :- The white countenance of Aditya refers to the white colour of sunlight which incorporates all shade of colours in it.]

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## Canto 3/Section 3

अथ येऽस्य प्रत्यङ्घो रश्मयस्ता एवास्य प्रतीच्यो मधुनाङ्घ्रः सामान्येव मधुकृतः सामवेद एव  
पुष्पं ता अमृता आपः ॥१॥

Now, the rays of the Sun going out from it in the western direction symbolise the honey ducts going in that direction from the core of the honeycomb. The hymns or verses of the Sam Veda (called Sam) resemble the honeybees, the Sam Veda is the flower, and the Amrit (elixir or ambrosia) is the water element (1).

[Note :- These metaphors of the honeybees, the flower and the water element have been explained in section 1, verse nos. 2-4 of this canto. Brahmaa created the Yajur Veda while he faced west and Sam Veda while he faced north.]

तानि वा एतानि सामान्येतः सामवेदमभ्यतपःस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यः  
रसोऽजायत ॥२॥

The singing or chanting of the hymns or verses of the Sam Veda stimulated, heated, activated, churned and energised the Sam Veda, producing the extracts in the form of such qualities as Yash (fame and glory), Tej (radiance and splendour), Indri (sense organs), Virya (potent and valour), Anna (food) and other essential juices (2).

[Note :- Please refer to verse no. 3, section 1 of this canto.]

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य परं कृष्णरूपम् ॥३॥

The essential juice or extract (virtues and qualities in creation) were activated and energised. They went up to the west side of the Sun and established themselves there. The dark hue or countenance of the Sun (i.e., the darkness that descends upon the world when the sun sets) is due to those juices or qualities (3).

[Note :- (i) Please refer to verse no. 4, section 1 of this canto. (ii) The dark qualities refer to the darkness of ignorance and delusions which engulf the world from all sides once the light of knowledge represented by the sun sets.]

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## Canto 3/Section 4

अथ येऽस्योदङ्घो रश्मयस्ता एवास्योदीच्यो मधुनाङ्घ्रोऽथर्वाङ्गिरस एव मधुकृत इतिहासपुराणं  
पुष्पं ता अमृता आपः ॥१॥

The rays of the Sun going towards the northern direction symbolise the honey ducts going in that direction from the center of the honeycomb. The hymns or verses of the Atharva Veda resemble the honeybees, the various 'Itihas-Purans' are the flowers, and Amrit (the elixir or ambrosia representing the essence of those voluminous text) is the water element (1).

[Note :- (i) Please refer to verse nos. 2-4, section 1 of this canto. (ii) The 'Itihas-Purans' are the mythological histories of the later Vedic period of the ancients. This Atharva Veda is the last Veda produced and is deemed to be pronounced by Brahmaa, who was supposed to be the most exalted Brahmin or a wise one, when

he uttered the words ‘Janaha’ (जनः) in order to create the creatures to populate the 3 worlds that he had earlier created as the creator. Once populations came into existence, history —or a narration of the episodes associated with that population —followed as a natural corollary. The Atharva Veda is a code of conduct developed specially for this population whose histories were recorded in the form of the different Itihas and Purans. The word ‘Itihas’ means history, while ‘Puran’ means old. So this refers to ‘the old mythological histories of the ancient world’.]

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपःस्तस्याभितप्तस्य यशस्तेज इन्द्रियं  
वीर्यमन्नाद्यःसोऽजायत ॥२॥

The singing or chanting of the hymns or verses of the Atharva Veda stimulated, heated, activated, churned and energised that Veda, producing the essential juices in the form of the qualities such as Yash, Tej, Indri, Virya, Anna and other essential juices (represent the virtues and qualities in creation) (2).

[Note :- Please refer to verse nos. 3, section 1 of this canto.]

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य परं कृष्णरूपम् ॥३॥

These essential extracts or juices (qualities and virtues) were activated and energised. They went up to the northern side of the Sun and established themselves there. The darkest hue (or the bleakest aspect) of the Sun is due to these juices (3).

[Note :- (i) Please refer to verse nos. 4, section 1 of this canto. (ii) The Atharva Veda was used during the horse sacrifice. These sacrifices lasted for a long time and the participants needed some avenue to keep monotony and boredom at bay. So the sages devised the story telling pattern to keep them entertained and engaged during the long process covering many days of the horse sacrifice. The fire sacrifice was done during day time and these Itihas Puran stories were narrated to keep the spectators of the fire sacrifices occupied, spellbound and entertained during the evening and night hours. That’s why the sun, which has already gone down the western horizon, is regarded as the ‘darkest’ under the influence of the Atharva Veda hymns. These are only symbolic references. It also proves that those sages were aware of the fact that the Sun ‘does exist’ even after it was no more visible to the eye after sunset. This ‘night Sun’ had the predominant influence of Atharva Veda over it as described above. (iii) According to this canto, the morning rising Sun in the east represents the Rig Veda, the bright noon Sun represents the Yajur Veda, the evening setting sun represents the Sam Veda, and finally the sun after it has set, i.e., during the entire period of night before sunrise, represents the Atharva Veda.]

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### Canto 3/Section 5

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता  
अमृता आपः ॥१॥

The rays of the Sun going upwards (towards the deep space, away from the earth in the

opposite direction) are like the honey ducts moving in that direction from the center of the honeycomb. The secret command in the form of untold laws of Nature and the esoteric rules and principles of that law (गुह्या एवादेशा) is the honey bee, the supreme transcendental Brahma who created these laws is the flower (ब्रह्मैव पुष्पं), and the Amrit (in the form of Som etc. representing the elixir of life, eternity, bliss and felicity as well as the laws that govern a righteous life and regulated behaviour) is the nectar representing the water element (1).

[Note: - The reference to Brahma and the rays of the Sun going upwards are both indicative of the higher state of existence leading to realisation of Brahma. The rays of the Sun going upwards is a metaphor for upliftment of the soul towards the infinite Brahma. Since Brahma is infinite, the deep celestial space called 'Swaha' (the heaven) is a habitat of Brahma. Brahma is invisible, attributeless, indefinable; his commands are neither heard nor perceptible in any discernible way. He is the puppeteer who runs the show from behind the curtain of invisibility and subtlety. He is like the software engineer or computer programmer who prepares the software and programmes of the computer anonymously and lets the machine do the rest of the functions for the user on its own. For an observer, or computer user, the machine seems to be doing so many miraculous functions on its own automatically, but it is the secret code or programme fed into its brain called the chip that does the trick, but the brain who had programmed these elementary functions is the software programmer. Likewise, it is the Brahma that has programmed the functioning of Nature and the entire world. Hence the instructions or commands issued by Brahma are called 'secret' (गुह्य). They are 'esoteric' because only a few wise and enlightened people could know them.

Brahma is like the 'flower' which produces the nectar or 'Amrit' of bliss, beatitude, felicity, knowledge, erudition and enlightenment. This nectar is transformed as coded instructions for the purpose of regulation of the functioning of the entire world even as the nectar of the flower is converted into honey by the honeybees for use by humans. Hence the rays of the Sun are like the ducts which transmit this symbolic honey from its source to the world below for its use. Being bright, splendorous and dazzling in the otherwise featureless sky, the Sun is indeed an epitome of good qualities. It regulates life on the earth which symbolises the use of this honey representing the best of virtues, knowledge and wisdom created by Brahma and encrypted by him in the 4 Vedas and then extracted or distilled from them to be stored in the heavenly pitcher of honey, the Sun, to be finally made available to the creatures of this world for their own use and benefit. As pure honey is accessible to only a selected few privileged ones, the knowledge of Brahma is also the privileged access restricted to only a few wise, erudite, sagacious and enlightened ones, such as the great sages and seers.]

त वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं  
रसोऽजायत ॥२॥

Those secret, coded instructions or commands prodded, stimulated, activated, churned or energised Brahmaa, the creator. From that stimulated Brahmaa was produced the qualities such as Yash, Tej, Indri, Virya, Anna and other essential juices (or virtues and qualities) (2).

[Note :- Please refer to verse no. 3, section 1 of this canto.]

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य मध्ये क्षोभत इव ॥३॥

That imperishable and eternal essential juice (nectar representing various exalted qualities and virtues) was specially energised and it went up (was taken up by the honeybees in a symbolic way) to find itself stored (established firmly) in the higher (upper) side of the Sun. The central core of the Sun (Aditya) which appears to be simmering hot, volatile and like a slow boiling semi viscous fluid, is this essential juice (representing Brahma) stored in it because the sun is regarded as a cosmic pithcer of honey (3).

ते वा एते रसानां रसा वेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा  
हमृतास्तेषामेतान्यमृतानि ॥४॥

[This verse summarises all that has been said up till now.] The essential juices (रसा) stored in the various parts of the Sun and having different shades of colour (such as red, white, dark etc.) are the distilled extracts of the raw juices or nectar produced by the flower representing the 4 Vedas (रसा वेदा). They are like refined extracts or essence, called Amrit, of the crude juice (knowledge) created by Brahmaa in the form of the 4 Vedas (4).

[Note :- (i) Brahmaa is like the flower (verse no. 1) which produced, or from whom effused the essential and fundamental knowledge of creation along with the codes to regulate that creation. This raw knowledge is in the form of the 4 Vedas. This knowledge was churned, boiled and subject to ‘treatment’ (i.e., was discussed, debated and distilled) by wise and erudite sages and seers who were like the honeybees. The distilled liquid had different colours as anyone familiar with a chemistry lab in a college will know that different chemicals have different colours. We must remember that symbolism, similes and metaphors are the tools used by ancient sages to explain profound metaphysical and theological concepts. The meaning will be clear once we understand the ‘spirit’ of the verses rather than letting ourselves be bogged down or getting entangled in the web of their ‘literal meaning’.

So, Brahmaa is a manifestation of Brahma. Brahma was like a flower which produced the nectar of knowledge. But this nectar had to be put to good use. So Brahmaa symbolised that aspect of Brahma which made the undefined knowledge accessible to the intellect of a man in the form of the Vedas. But again this knowledge was crude and further distillation was needed. The ‘honey’ is the refined version of that nectar, and this honey is useable by humans while the raw nectar of the flower is not. Hence, the ‘refined knowledge’ was akin to ‘honey’, and since the Sun is the brightest object aloft in the sky, this honey or nectar or juice or distilled extract of the Vedas or their essence was symbolically ‘kept’ or ‘stored’ in it (the sun) which was hanging from the ceiling of the sky. It is like keeping milk or curd in a glass

pitcher and hanging it from a latticed basket from the ceiling to keep it out of reach of mischievous children in the house who would spill it all over the place without any benefit to anyone. This stored honey was the elixir or ambrosia used as a 'tonic or medicine or sustainer' by the 'grown ups' in the family; and these grown ups were the wise and erudite sages and seers of the society. The stored honey was the 'knowledge' stored in the Vedas which was delineated and separated from their ritualistic aspect. The ritualistic aspect of the knowledge of the Vedas was like the residue remaining after the distilled part of the liquid has been extracted. The Vedas in their 'purified and distilled form' was this 'honey stored in the Sun', while their 'raw or crude form' was present as the nectar originating in the 'flower'. The refined honey was the Upanishad. A marvelous chain of metaphors and similes have been used in these verses.

Further, the various colours or shades or hues of the Sun are also very easy to understand at a metaphysical plane. 'White' is the colour formed by a combination of 7 colours of the rainbow and it stands for purity, nobility, truth and the best of virtues. 'Red' is a hot colour signifying agility and vigour, physical strength and prowess. The 'dark' colour probably is indicative of the 'sun-spots' as seen on the surface of the sun. As is well known, these sun-spots affect and interfere with the electromagnetic radiations and even affect radio transmission during a high sun-spots activity time. Hence, the dark spots stand for all the negative traits present in a creature which come in the way of its spiritual as well as worldly progress. The core of the sun is so hot that it seems to be on the boil, much like a semi-viscous jar of jam or honey put in an oven. The colour 'dark' represents evil, sinful and pervert tendencies of the world. So we see that these metaphors and analogues are not absurd or totally imaginary. In fact, they portray the actual position of things as observed by those sages. The imagery is there, but it is not an unfounded and illusionary imaginary. The sages and seers tried to explain things in a way that was in vogue those days.]

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### Canto 3/Section 6

[In sections 6-10, the imagery described above is carried forward to describe how these essential juices stored in the Sun flow out from it and how they are used and benefited from by the various Gods.]

तद्यत्प्रथममृतं तद्वसव उपजीवन्त्यग्नि मुखेन न वै देवा अश्मन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा  
तृप्यन्ति ।१॥

The 1<sup>st</sup> type of Amrit or the elixir of eternity, bliss and felicity (प्रथममृतं), and which is red coloured (see section 1, verse no. 4), sustains and nourishes the various Vasus who reveal themselves as 'fire' and benefit from it. The Gods do not eat or drink (like ordinary creatures). They obtain contentedness and bliss by simply seeing or observing (दृष्ट्वा तृप्यन्ति)

that Amrit (1).

[Note :- It is not a 'physical seeing or observing' as we humans understand the word. It means that the Gods observe the life sustaining energy radiating out from the Sun which contains this Amrit in its eastern side. Since this Amrit represents the Rig Veda, and this Veda lays great emphasis on fire sacrifices, its essence or juice is represented by the 1<sup>st</sup> type of Amrit, the 'fire', which is the patron God of the Vasus. The fire which is worshipped in the dawn period is call the 'Garhpatya' fire. This fire is also the basic element which initiated and sustained the process of creation. The names of the various Vasus are given in canto 2, section 24, verse no. 3. We find that all the Vasus represent the primary elements of creation that looked after its material wellbeing, and their chief patron deity is the Fire-God (canto 2, section 24, verse no. 5).]

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥२॥

Sometimes those Gods (Vasus) become calm, peaceful, renunciate and dispassionate when they observe this form (the red colour of the Sun). They become active, agile and stimulated when they observe it at other times (2).

[Note :- When they find that the time is not proper, they lose interest in this Amrit. But when the time is favourable, they actively partake of it. In simple terms it indicates the reason why a set of fire sacrifice rituals 'fail' to deliver the expected benefits, while others done at other times are 'successful' in delivering the benefits. The 'failed rituals' indicate that the Vasus are in a renunciate or detached and dispassionate mode, while 'successful rituals' indicate that the Vasus are in an active and graceful mode, ready to give and take.]

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाग्निनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स य एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥३॥

A wise and erudite person, who understands the subtle and secret meaning behind this form of Amrit, becomes contented and as exalted one as one of the Vasus themselves. Being erudite and enlightened, sagacious and wise, he realises the importance of 'fire' which symbolises a pure, glorious and potent form of that Amrit (stored in the eastern side of the sun). He becomes meditative and ponders deeply into its significance and import, and becoming aware of it, he is stimulated and energised by merely looking at this Amrit-like fire itself (3).

[Note :- (i) The aspirant realises by the process of putting the offerings into the burning sacrificial fire and 'seeing or observing' them being reduced to ashes, that the pursuit of worldly desires is of no consequence and it is futile. All will come to an end one day —this realisation is the 'knowledge or Amrit' that injects renunciation mode in him; he becomes dispassionate and detached from worldly pursuits. 'Stimulated' by this deep and profound truth and enlightened by this realisation, he goes about his normal duties in the world with a renewed vigour, but this time he is happy and blissful like he has 'absorbed' the essence of that Amrit which has freshened his mind, intellect and heart. He has absorbed the nectar from the flower

and has literally flown away, as it were, like the honey bee, leaving behind the flower. A self realised and enlightened aspirant grasps what is beneficial for him and leaves the rest behind. He extracts the essence and leaves the residue. Having realised the perishable nature of the world, he becomes dispassionate towards it, and this frees him from the shackles of attachments.

(ii) Another interpretation of this verse is this —the aspirant activates the various ‘Chakras’ (subtle energy centers in the body; a diagram depicting these Chakras is appended separately in this book in appendix no. 3) inside his body by ‘stoking the fire of the Kundalini’. The resultant chain reaction fills him with the bliss of Brahma realisation and contentedness which comes only with renunciation, dispassion and detachment. But this does not prevent an enlightened person from doing away with his worldly duties and responsibilities which he now does with a cheerful disposition and vigour marked by dispassion and detachment. This ‘attitude’ towards activity is the ‘benefit of the Amrit’ which he has absorbed by seeing or observing everything being burnt to ashes in the sacrificial fire.]

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव तावदाधिपत्यं स्वाराज्यं पर्येता ॥४॥

From the time the Sun rises in the east and till it sets in the west, the various Vasus are the presiding deities, and they have sway or command over the Sun. During this time, they have the right over the Amrit stored in the Sun (4).

[Note :- The aspirant who worships the sun while contemplating upon the elixir stored in its eastern wing acquires worldly property, prosperitty and wealth, radiance and splendours, glory and fame, which are the various forms of Vasus. That is, this is the reward of this worship of the Sun in the eastern sky. He acquires the radiance, glory and potent of ‘fire’ which is also one of the Vasus and their chief patron God.]

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### Canto 3/Section 7

अथ यद् द्वितीयममृतं तद्रुद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥१॥

The 2<sup>nd</sup> form of Amrit or the elixir of eternity and bliss (द्वितीयममृतं) which is ‘white’ in colour and present in the southern side of the sun (see section 2, verse no. 3 of this canto), sustains and nourishes the various Rudras who benefit from it under the leadership of Indra, the king of Gods. [The names of the various Rudras are given in canto 2, section 24, verse no. 1). These Gods (Rudras and Indra) neither eat nor drink anything to survive (like ordinary creatures), but they find contentment and bliss by merely ‘observing or seeing’ that Amrit (मृतं दृष्ट्वा तृप्यन्ति) (1).

[Note :- The interpretation of ‘seeing or observing and feeling contented by just this method’ is given as note to verse no. 1, section 6 above.]

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥२॥

They observe that form of Amrit and feel renunciate, detached and dispassionate as well

as calm, meditative and peaceful at one time, but at other times they feel stimulated, agile and activated (2).

[Note :- See note to verse no. 2 of section 6 for elaboration of this concept.]

स य एतदेवममृतं वेद रुद्राणामेवैकौ भूत्वेन्द्रेणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव  
रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥३॥

A wise and erudite person, who understands the subtle and secret meaning behind this form of Amrit, becomes contented and as exalted as one of the Rudras themselves under the leadership of Indra by merely looking at that Amrit. He becomes meditative and renunciate at one point of time, while at other times he becomes agile and stimulated like them (3).

[Note :- (i) Canto 2, section 24, verse nos. 7-10 tells us that this fire sacrifice when the Rudras are invoked for worship is done at the noon time of the day when the sun is the brightest and in its zenith. Hence, its colour is 'white or brilliant'. The fire that is lit during this period is the 'Dakshinagni'. The rest of the interpretations are the same as in verse no. 3 of section 6 of this canto. The Rudras have Wind as their patron God, and Indra is the Lord of rains as well as the clouds which harbour the rain. The clouds need wind to move, as directed by Indra, from one place to another. So the Rudras are under the tutelage of Indra.]

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावदक्षिणत उदेतोत्तरतोऽस्तमेता रुद्राणामेव  
तावदाधिपत्यं स्वराज्यं पर्येता ॥४॥

The time taken by the Sun to rise in the southern direction and set in the northern direction<sup>1</sup> is twice the time taken for it to rise in the east and set in the west (as in verse no. 4 of section 6 above). This is the time when the Rudras have a sway over it and its Amrit content. This is the time when the Amrit is dominated by the Rudras. During this time, the aspirant is under the command, influence and dominion of the various Rudras<sup>2</sup> (4).

[Note :- <sup>1</sup>The 'rising of the sun in the south' and 'setting in the north' refers to the summer solstice of the sun when the sun moves from the south to the north of the equator.

<sup>2</sup>That is, during this time, the offerings/oblations made to the fire sacrifice are accepted by the Rudras. Rudras represent the force of 'wind'. Hence, by worshipping this Amrit in the sun, the aspirant is rewarded by the potent and strength possessed by the wind, which is indeed enormous as is evident from violent storms and hurricanes.]

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### Canto 3/Section 8

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं  
दृष्ट्वा तृप्यन्ति ॥१॥

The 3<sup>rd</sup> form of Amrit or elixir of eternity and bliss (यत्तृतीयममृतं) (which is 'dark' in colour and

present in the western side of the Sun— see section 3, verse no. 3 of this canto), sustains and nourishes the various Adityas (the mythological Suns) under the leadership of Varun (the patron God of water; Indra)<sup>1</sup>. These Gods do not eat or drink (like ordinary creatures), but survive by merely ‘looking at or observing’ this Amrit (1).

[Note :- (i) Canto 2, section 24, verse nos. 12-16 describe how the Sun is worshipped along with the Vishwa Devas or the Lokpals. These Vishwa Devas are the ‘Gods of the world’ or the custodian-Gods who look after different segments of the world, e.g., the Lokpals as well as the 12 Adityas (which are the mythological Suns) and they are responsible for taking care of the creation because the life on this earth cannot be sustained without the presence of the sun and without the guardianship of the Lokpals

(ii) <sup>1</sup>*Varun* means— (a) the Water-God and Indra, and (b) Sun. *Aditya* literally means the ‘sons of Aditi, the mother of Gods’. There are 12 mythological Adityas —Sun, Indra, Vishnu, Vaaman (the dwarf mendicant, who was an incarnation of Vishnu) and the 8 Vasus = totaling 12 entities. Out of these, the visible, celestial ‘Sun’ is considered the main Aditya because it is physically verifiable, and its splendour and radiance lights up the world vividly for everyone to observe. The Sun also sustains life on earth much like Vishnu, but the latter is not visible. Hence, the ‘visible Sun’ is considered the chief Aditya.

Varun, though principally the God of water, is also another name of Sun, because the heavenly Sun appears to rise from beneath the water of the ocean in the eastern horizon at the time of sunrise as seen across the vast expanse of the ocean. And after traversing through the sky, it dips once again into the ocean water when it sets in the western horizon. This allegory of the sun as rising from the water is the reason why it is called the ‘God of water’ or Varun. Indra controls the clouds which give rain and is invoked by the Vedic hymns when praised as the Lord of rains as well as the king of Gods. But since section 7, verse no. 1 praises ‘the king of Gods’ who happens to be known as Varun besides Indra as noted above, we infer that this verse also refers to Indra when it talks about Varun.]

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥२॥

These Gods are inspired to have a sense of renunciation, detachment and dispassion as well as peace and calmness at one time, or stimulated and become active and agile at other times by merely observing this Amrit (2).

[Note :- Please refer to section 6, verse no. 2 of this canto for elaboration.]

स य एतदेवममृतं वेदादित्यानामवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स  
एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥३॥

The wise and erudite aspirant who understands the subtle and secret meaning behind this form of Amrit, becomes contented and as exalted as one of the several Adityas themselves under the leadership of Varun by merely looking at or observing the Amrit. He becomes a renunciate and meditative at one point of time, and at other points of time he becomes

stimulated, agile and active like those Adityas (3).

[Note :- Canto 2, section 24, verse nos. 12-16 tell us that the setting Sun is worshipped while doing the fire sacrifice in the 'Ahawaniya' fire. The rest of the interpretation of this verse is almost the same as verse no. 3 of section 6 of this canto.]

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्पश्चादुदेता पुरस्तादस्तमेताऽऽदित्यानामेव  
तावदाधिपत्यं स्वराज्यं पर्येता ॥४॥

The time taken by the Sun to 'rise in the west' and 'set in the east' is double the time taken by it to rise in the south and set in the north (as in verse no. 4 of section 7 of this canto). This is the period when the aspirant is under the command, influence and sway of the various Adityas who also have a right over the Amrit (stored in the main Sun) during this time (4).

[Note :- (i) To understand how the dark sun 'rises in the west' and 'sets in the east', we must imagine that a person is standing on the opposite, dark side of the face of the earth while still facing north and having his left hand pointing to the west and right hand pointing to the east as he was earlier standing on the lighted side of the earth. Obviously for such an imaginary person who is standing on the dark side of the earth (i.e., on the opposite side to the lighted side), the 'dark disc of the sun' appears to be rising from the western side of the earth after it has set in the horizon of the lighted west side of the earth (i.e., his left hand) and setting in the eastern side before rising in the eastern side of the lighted face of the earth (i.e., his right hand).]

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### Canto 3/Section 9

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं  
दृष्ट्वा तृप्यन्ति ॥१॥

The 4<sup>th</sup> Amrit or elixir of eternity and bliss (यच्चतुर्थममृतं) sustains and nourishes the 'Maruts' under the leadership of the Som-God (i.e., the Moon). These Gods neither eat nor drink (like ordinary creatures) to survive and sustain themselves, but they find contentment and bliss by merely 'looking at, seeing or observing' the Amrit (1).

[Note :- (i) The different *Maruts* are the various Gods of the vital winds —Pran (the breath), Apaana (the wind which passes down the alimentary canal), Samaana (the wind that controls circulation and absorption of nutrients equally in the body), Udan (the wind passing up, e.g., belching, coughing; this wind helps in exhaling breath), and Vyan (the wind which maintains equilibrium in the body). There are 49 Maruts in number. (ii) The *Som-God* is a synonym for the Moon-God who controls the mind and the heart. The word 'Som' means the intoxicating ambrosia which keeps the Gods happy, blissful and joyful. It must be noted that this ambrosia called 'Som' which is stored in the moon is very different from the 'Som' or ambrosia stored in the sun. The former provides intoxication, ecstasy and worldly happiness and is related to the heart, while the one present in the sun is related to the mind and

intellect, and it provides knowledge and wisdom and its accompanying supreme bliss of self realisation or Brahma realisation. (iii) This is the ‘very dark’ form of elixir referred to in section 4, verse no. 3 of this canto.]

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥२॥

These Gods are inspired to become meditative and have a sense of renunciation and dispassion as well as peace and calm at one point of time, and they are activated and stimulated into activity and agility at other points of time by merely ‘seeing or observing’ this Amrit (2).

[Note :- Please refer section 6, verse no. 2 for elaboration on this concept.]

स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥३॥

The wise and erudite aspirant who understands the subtle and secret meaning behind this form of Amrit, becomes contended and as exalted as any one of the Maruts themselves under the leadership of the Som-God (the Moon-God) by merely seeing or observing this Amrit. He becomes renunciate and meditative at one point of time and active at other points of time just like those Maruts (3).

[Note :- Please refer section 6, verse no. 3 for elaboration on this concept.]

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यं स्वराज्यं पर्येता ॥४॥

The time taken by the Sun to ‘rise in the north’ and ‘set in the south’ is twice than that taken by it to rise in the west and set in the east (as in section 8, verse no. 4). That is the period when the aspirant is under the command and control of the Maruts, and the latter hold them and the Amrit under their sway (4).

[Note :- The ‘other face’ of the earth, i.e., that face of the earth which is in the dark side, faces the vast celestial space. The time taken by the ‘dark sun’ (i.e., after it has set in the lighted side of the earth) to cross this apparently endless and fathomless space completely enveloped in darkness, is half than what it takes to transit from the summer solstice to the winter solstice, or ‘from the north to the south’.

Assuming that on an average the sun takes 12 hours to go from the east to the west (section 6, verse no. 4), it will take  $12 \times 2 = 24$  hours to cross the equator (section 7, verse no. 4) and  $24 \times 2 = 48$  hours to cross the night sky enveloped in darkness after setting in the western horizon and re-emerging in the eastern horizon the next day (section 8 verse no. 4). And, according to this verse, it takes  $48 \times 2 = 96$  hours for it to transit from the summer to the winter solstice. From the Indian perspective, this is hypothetically true because the summers are almost twice as long as the winters, the summer days are also much longer and more shiny and bright than the winter days, but during winter, the days are short and nights are long.

In Hindu mythology, the 4 directions of the celestial globe has the cities of Indra, Yam, Varun and Som respectively called Amrawati (अमरावती), Saynam (संयम),

Varun Nagari (वरुण नगरी) and Som Loka (सोम लोक). It is believed that the life of the inhabitants living in Yam's Loka is twice than that of Indra's Loka; those of Varun's abode is twice that of Yam's abode; and those of Som's abode is twice that of Varun's abode. Hence, for a residence of Yam's abode, the Sun shines, or 'lives', for a period twice that of Indra's abode; for a resident in Varun's city, the Sun is visible for a period twice of that visible in Yam's abode; and for a resident in Som's abode, the Sun's life is twice of what it has in the Varun's abode. This is what is meant by verse no. 4 of sections 6-9 of this canto. Further, the lighted portion of the sky is an inverted hemisphere with a shorter radius, while the dark side behind the earth appears to be like a parabola with a long focal point. Hence, the time taken during the night by the sun (section 8, verse no. 4) is greater than what it takes during the day (section 6, verse no. 4) to rise and set.]

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### Canto 3/Section 10

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥१॥

The 5<sup>th</sup> type of Amrit or elixir of eternity and bliss (यत्पञ्चमममृतं) present in the central part of the Sun (see section 5, verse no. 3) sustains and nourishes the superior Gods under the leadership of Brahmaa, the creator and patriarch of creation. These Gods neither eat nor drink (like ordinary creatures) to sustain themselves, but they are contented and satisfied by merely looking at or observing this Amrit (1).

[Note :- Please refer section 6, verse no. 1 of this canto for elaboration.]

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥२॥

They mediate upon this form of Amrit and become engrossed in it at one time (or become so deeply meditative and contemplative that they forget about everything else), while at other times they become stimulated and active by merely observing or looking at that Amrit (2).

[Note :- Refer section, verse no. 2 of this canto for elaboration.]

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥३॥

An aspirant who realises or understands the true nature and secret meaning of this Amrit becomes contented and as exalted as those superior Gods under the leadership of Brahmaa by merely observing or looking at this Amrit. He becomes a renunciate and meditative at one point of time, and active and stimulated at others, just like those Gods themselves (3).

स यावदादित्यः उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्तावदूर्ध्वमुदेतार्वागस्तमेता साध्यानामेव तावदाधिपत्यं स्वराज्यं पर्येता ॥४॥

The time taken by the Sun to 'appear in the upper horizon' and 'set in the lower horizon' is twice that it takes to rise in the northern direction and set in the southern direction. For

that time being, the aspirant is subject to the control, influence and command of those Gods because he lives in their domain (i.e., in their city and territorial realm) (4).

[Note :- Mt. Meru is in the extreme north (in the Himalayas). According to mythology, the Gods and Gandharvas have their abode there. The sun goes around it in a circle. This part of the mythological globe is called 'Ilavrit Khand' (इलावृत खण्ड). This is the modern day 'north pole' where the sun seems to rise and set in the horizon without traversing across the sky. The rays of the sun enter this realm by penetrating through the crevices and gaps between mountain peaks at the top. So this creates a dramatic illusion that it rises at the top of one mountain and goes behind the other, hiding and emerging in a fascinating and dramatic sequence, until it finally sets in the valley below.]

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### Canto 3/Section 11

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये स्थाता तदेष श्लोकः ॥१॥

Higher than this abode, the Sun neither rises nor sets anywhere but remains steadily shining at one point. The following verse (Shloka) is said about it — (1)

[Note :- Obviously, when the aspirant lifts himself above the earth and imagines that he is positioned at a point above the atmosphere of the earth somewhere in space, the sun appears to be fixed at a point. The rising and setting of the sun, as it is viewed from the surface of the earth, is because the earth rotates around its axis. The going of the sun from the south of the equator to the north and vice versa is because the earth revolves around the sun in 365 days (a year) on a tilted/inclined axis. Since the earth is slightly tilted/inclined on its axis, it is presumed in mythology that the sun rises and sets in some odd direction which is difficult for us to imagine, as is described in verse no. 4, section 10 above. But when the aspirant goes into the open space, he sees the sun perpetually at one point. The movement of the sun is only an illusion while one stays on the earth's surface. Even a layman in modern time knows that an astronaut can observe this fact.]

न वै तत्र न निम्लोच नोदियाय कदाचन । देवास्तेनाहः सत्येन मा विराधिषि ब्रह्मणेति ॥२॥

'It is a certainty that the Sun never rises nor sets in that world (i.e., in the heavens). Oh Gods! Let me not go against this universal truth and violate or transgress the laws of nature' (2).

[Note :- The world referred to in this verse is the world of the solar system where, beyond the confines of the earth, the sun is the epicenter of all existence. All the planets go around the sun, making it their axis of revolution. It is symbolic of Brahma because it is bright, radiant, dazzling and splendours against the background of the void of dark, deep space. It is the only source of 'hope and life' like Brahma. The whole creation revolves around it. Even when there was no earth and even when there will be no earth in the future, the sun will be there just like Brahma who was

present before creation and shall outlive it. So, this abode of the Sun or the Sun-God is synonymous with the abode of Brahma. The rest of the creation revolves around it]

न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा हैवास्यै भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥३॥

For a wise, erudite, sagacious and enlightened seeker or aspirant who acquires or becomes acquainted with this ultimate and universally truthful knowledge called 'Brahmo-panishad Veda' (ब्रह्मोपनिषदं वेद), or the supreme knowledge pertaining to Brahma as propounded, expounded, proclaimed and enunciated by the Upanishads, is an enlightened and illuminated soul who has the great knowledge symbolised by the Sun which (i.e., the knowledge) never rises or sets in any point of time. For him, it is always 'daylight' of wisdom, enlightenment and truthful awareness of the supreme knowledge of Brahma, generating bliss, peace, tranquility, felicity and beatitude in its wake (3).

[Note :- Knowledge, wisdom, enlightenment and erudition, generally referred to by the word *Gyan*, is eternal, illuminating, ethereal and universal. The maxims and the axioms of the Vedas do not perish with civilisations. Many societies and civilisations have come and gone on this earth, but the basic truths and laws of Nature, the science and knowledge which has always come to the aid of humankind, will always remain universally present. They can be 'discovered' by mankind, but never 'invented'. The Sun is regarded as a visible manifestation of Brahma because the ancient sages and seers looking for a suitable analogue or metaphor to represent Brahma, found the Sun as the best candidate—it was high above, it was splendorous and bright, it sustained life, it never waxed and waned, it was everlasting compared to its cousin, the Moon, which waxed and waned, and it was the most majestic celestial object visible to the naked eye. Without the Sun, there was complete darkness. So those sages and seers thought it proper to refer to the Sun, referred to as Aditya also, as a visible and best example for manifestation of Brahma.

तद्वैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यस्तद्वैतदुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥४॥

This supreme knowledge about the transcendental, universally truthful Brahma was first enunciated by Brahmaa (the creator) for the benefit of Prajapati (Vishnu; literally, the master of the subjects of this creation; or the Lord and sustainer of this creation). Prajapati then preached it to Manu (the first male human) who, in turn, narrated it for the benefit of his heirs or offsprings on the earth. This knowledge pertaining to Brahma was also preached to sage Uddalak (उद्दालक) by his father because he was his eldest son (4).

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाय्याय वान्तेवासिने ॥५॥

This excellent and sublime knowledge about the essential truth of the supreme, transcendental Brahma should be preached or taught by the father to his eldest son, or by a learned teacher to his competent disciple (student) (5).

[Note :- Sage Uddalak had preached his son Shwetketu the profound eclectic knowledge of Brahma and Atma, describing to him the genesis of creation and

many other great maxims and axioms of Vedanta using numerous examples. This is the subject matter of the entire canto no. 6 of this Upanishad.]

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यादेतदेव ततो भूय  
इत्येतदेव ततो भूय इति ॥६॥

It should not be taught or preached to anyone else by the learned teacher even if the seeker or aspirant (here the disciple or student) entices him by offering the whole earth along with its oceans and wealth as a reward or fees for imparting this knowledge to him. This is because that pristine, supreme, subtle, sublime, divine, eclectic and transcendental truthful knowledge, which is esoteric, ethereal and eclectic, is far superior in importance to the allurements presented by worldly wealth, pomp, pageantry, majesty, fame, renown and material comforts which are all illusionary and perishable in nature (6).

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### Canto 3/Section 12

[This section deals with ‘Gayatri’ which is considered the best form of poetic composition called Chanda. Since Gayatri Chandas are meant for incantation or recitation, they symbolise the best form of life as it’s the Pran which empowers the faculty of speech to speak or sing. The Gayatri Chandas are basically prayers offered to the Sun-God.]

गायत्री वा इदं सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वा इदं सर्वं भूतं गायति च  
त्रायते च ॥१॥

All that is visible in the creation (सर्वभूतं —literally, the mortal world consisting of Bhuts or mortal creatures) is ‘Gayatri’. All the animate and the inanimate world there is, is indeed ‘Gayatri’. Speech is a manifestation of Gayatri, and speech is a symbol of life, and obvious feature of all living creatures (i.e., only living creatures speak, not dead ones). It is Gayatri that pronounces the name of all creatures. And it is Gayatri which protects them (1).

[Note :- (i) *Gayatri* is a type of Chanda or poetical composition style used in the Vedas. Since a Chanda or poetical stanza or verse has to be recited, and for recitation, voice is needed, the latter is called a ‘manifestation of Gayatri’. This Chanda has 3 steps or phrases having the total of 24 letters or syllables of the Sanskrit/Hindi language; each step has 8 letters. Out of the various types of Chandas, it is Gayatri that is considered as a doorway to Brahma. Generally, the Gayatri hymns are offered to the Sun-God.

(ii) There is a mythological story that the Gods sent the 3 types of Chandas to bring the ‘Som’ (Amrit or elixir of eternity and bliss) for them—Gayatri, Trishtup and Jagati Chandas. The latter two Chandas found themselves incompetent to reach and bring the Som for the Gods, so they returned from midway. Only Gayatri Chanda managed to reach the Som, defeated its protectors and brought that ambrosia for the Gods. This story appears in Aiteriya Brahmin of the Rig Veda.

(iii) Gayatri is a type of lyrical Chanda, but its origin is in the ‘sound element’ represented by the primordial primary word OM which is a representative of the invisible and attributeless entity known as Brahma. This sound filled the whole space that existed before the creation crystallised in its present form. Sound was the first element in which Brahma revealed its self according to Vedanta philosophy. Sound is the subtlest of the 5 elements created at the beginning of creation. Hence, all creation is said to be a manifestation of Gayatri, indirectly or directly.

(iv) The words and the voice are used by a person to ‘speak’, or the voice or words are used to identify any creature and separate one creature from the other—for example, we say ‘this is a cow or a goat’. Similarly, the voice says, ‘don’t be afraid of this or that’, and it instills fearlessness in the mind of the hearer; hence, the allusion that ‘it protects the creatures’. Therefore, Gayatri (in the form of voice or speech) gives an identity to a creature by calling out its name, and it protects the creature from fear by either warning him of danger or assuring him that there is no danger.

(v) The famous *Gayatri Mantra* is a hymn in honour of Brahma composed in the typical style of a ‘Gayatri Chanda’. That Mantra is the following, ‘OM BHURBHUVAHA SVAHA<sup>1</sup>, TATSAVIURVARENYAM<sup>2</sup>, BHARGO DEVASYA DHIMAHİ<sup>3</sup>, DHIYO YO NAH PRACODAYAT<sup>4</sup>’. It means ‘OM is the supreme, transcendental Brahma. He is the lord of creation of the terrestrial, the celestial and heavenly worlds. That Brahma is luminous like the Sun. He is excellent, the best, the most exalted, a destroyer of sins, and a divine entity. May he imbibe, infuse and inspire our intellect with wisdom and enlightenment so that we are purified and move on the righteous and noble path’. The 4 phrases of the Gayatri Chanda are clearly marked by small numerals in this Mantra. This Mantra appears in the Rig Veda (3/62/10), the Sam Veda (1462), and Yajur Veda (3/35, 22/9, 30/2, 36/6).

There are 24 Rishis (seers), 24 Chandas (metres), 24 Devtas (patron deities), 24 Shaktis (divine powers), 24 Varnas (colours or shades), 24 Tattvas (essential element) and 24 Mudras (postures) of the Gayatri Mantra. They have been listed in chapter 4 (Maitryanyu-panishad), canto 5, note to verse no. 7.]

या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्याः ह्रीदः सर्वं भूतं प्रतिष्ठितमेतामेव  
नातिशीयते ॥२॥

This Gayatri is an image of all mortal creatures as well as of the earth because the earth is the habitat where all mortal creatures live (or are established). They never go beyond it, i.e., the mortal creatures cannot survive outside of the earth. Hence, the earth is a manifestation of Gayatri because it sustains, protects and helps the creatures to establish themselves (2).

[Note :- The earth is one other manifestation of Gayatri, the other being the animate creatures who inhabit the earth.]

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव

नातिशीयन्ते ॥३॥

This 'earth' is the gross element which is a constituent part of the body of a man. [That is, the body of a man has the earth element as its basic raw material or ingredient from which it has been moulded by the creator.] The 'Pran' or the vital life giving force present in the body is also called Gayatri. This Pran dwells in the body and it cannot have an existence outside of the body (just like the creature cannot live sans the earth for his survival as pointed out in verse no. 2 above) (3).

[Note :- The body is made of 5 elements —space, air, water, fire and earth. Out of this, the earth is the grossest element, and it is like the earth used by a potter to mould any pot. The 'Pran', which is synonymous with breath, is equivalent to Gayatri because it helps a man to speak. A person speaks when air passes through his throat. Since speaking and the faculty governing speech have already been established as being equivalent to Gayatri in verse no. 1, by natural corollary, the Pran is also equivalent to Gayatri.]

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदयमस्मिन्हीमे प्राणाः प्रतिष्ठिता  
एतदेव नातिशीयन्ते ॥४॥

That subtle living force present in the man's body is located in the heart or his bosom, because it is the site of the 'Pran', and it (the life-force) cannot violate the territorial space of the heart to remain inside the body elsewhere (4).

[Note :- Of all the internal organs in the body, the only one which shows any perceptible or audible sign of life is the 'heart' because it beats regularly and rhythmically. These pulsations, or beating of the heart, are symbolic of 'life'. When the Pran leaves the heart, or life exits the territorial realm of the heart, this stage is synonymous with the 'stopping of the heart's beat', and obviously that means 'death' for the creature. This is the meaning of the phrase that the 'Pran cannot violate the territorial limits of the heart' as mentioned in this verse.]

सैषा चतुष्पदा षड्विधा गायत्री तदेतदृचाभ्यनूक्तम् ॥५॥

This Gayatri has 4 steps<sup>1</sup> or lines or phrases, and it has 6 types<sup>2</sup>. It is proclaimed, proposed, announced or expressed in the form of 'hymns' or 'Richas' (ऋचा) of the Vedas (5).

[Note :- <sup>1</sup>*Gayatri Chanda* has already been defined in note to verse no. 1 of this section. It has 3 steps or phrases or lines, and each step has 8 letters or syllables, bringing the total number to 24. Note number (v) of that verse describes the 'Gayatri Mantra' dedicated to Brahma. It has 4 steps also, each step representing one Veda. In this case of the Gayatri Mantra, each step has 6 letters or syllables, bringing the total number to 6 x 4 = 24. <sup>2</sup>The 'six types or classes of Gayatri' means it represents the 6 elementary entities that constitute life form on this earth —soil, voice/speech, creatures (animate), body, heart and Pran (which is the vital wind that sustains life and enables a person to speak). It also means the 6 directions of the compass — east, west, south, north, up and down. This implies that there is no place where Gayatri is not present.]

तावानस्य महिमा ततो ज्यायाश्च पूरुषः । पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥६॥

What has been enunciated and defined as Gayatri in the Vedas is actually the cryptic enunciation or expression or proclamation of the glory of the supreme transcendental Brahma as propounded and expounded by those Vedas. The manifestation of Brahma is the macrocosmic, invisible and all-pervading 'Viraat Purush' who is symbolic of that Brahma, and is as vast, measureless and infinite as the former. The entire creation is only one step of this 'Viraat Purush'. The other 3 steps are present or established in the luminous, nectar like Atma (soul or spirit) present in all the creatures at the micro level and the Hiranyagarbh at the macro level (6).

[Note :- (i) Verse no. 5 above tells us that the Gayatri Mantra of the Vedas have 4 steps or stanzas or phrases. This creation is a symbolic manifestation of one stanza, while the Atma/soul is an embodiment of the other three stanzas. Obviously, the potent, magnificence and glory of the Atma is 3 times that of the entire creation, figuratively speaking. It is a stupendous and fascinating proposition having great metaphysical importance!

(ii) Brahma is pure and pristine, subtle and sublime; it is 'Shuddha' (शुद्ध), literally meaning uncorrupt, while the 'Viraat' (the macrocosmic form of Brahma), has a job to do— to create and regulate the creation. Hence, it is called 'Kaarya Brahma' (कार्य ब्रह्म) or that form of Brahma that 'does something'. ]

यद्वै तद्ब्रह्मेतीदं वाव तद्योज्यं बहिर्धा पुरुषादाकाशो यो वै स बहिर्धा पुरुषादाकाशः ॥७॥

अयं वाव स योज्यमन्तःपुरुष आकाशो यो वै सोऽन्तःपुरुष आकाशः ॥८॥

अयं वाव स योज्यमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णमप्रवर्तिनीं श्रियं लभते य एवं वेद ॥९॥

The macrocosmic, featureless, vast, fathomless Brahma that is present outside the body of the man is the same entity which has revealed itself in the form of the vast, fathomless, measureless and featureless void or space of the sky. [That is, the space or sky is pervaded by Brahma, it is an image of Brahma and it is synonymous with Brahma, because it has all the characteristics of Brahma, such as being macrocosmic, vast, fathomless, featureless and endless] (7).

The space or sky (Akash)<sup>1</sup> present outside the body of the man is the same as the one present inside his body. The space that is present inside the body (i.e., the space present between any two individual organs in the body of a man) is the same as the one present in his heart (8).

This innermost space of the heart is eternally complete, immutable and unchangeable<sup>2</sup>. A seeker/aspirant who knows or realises 'that' Brahma (i.e., the Brahma which is synonymous with sky or space) in this form, is always able to acquire all the glorious virtues, magnificence and accomplishment which are everlasting, complete in all respect, immutable and loyal to him (i.e., these successes or accomplishments or achievements which the aspirant or seeker strives for and is able to acquire will always be

accessible to him, they will be complete and be always present with him. They will never abandon him or betray him) (9) [7-9].

[Note :- <sup>1</sup>The *Akash* or space referred above are the various spaces that encircle and envelop the entity that gives the sky or space its nomenclature. According to Vedanta, there are 5 types of skies or spaces called 'Panchakash' (पञ्चाकाश —or the 5 skies). These 5 subtle skies encircle the following — (i) food 'sheath' (अन्नमय कोश), (ii) vital air sheath (प्राणमय कोश), (iii) mental sheath (मनोमय कोश), (iv) intellectual sheath (विज्ञानमय कोश), (v) and bliss sheath (आनन्दमय कोश). These have been explained appendix no. 6 of this book. Everything that exists does so in any one of these spaces. Every nook and corner where there is no solid or liquid, is filled with space or 'Akash', which is a synonym of sky. It is omnipresent, all-pervading and all-encompassing.

<sup>2</sup>That is, these 3 forms of the skies, the outer, the inner and that which is present inside the heart, are all the same; there is no distinction or demarcation or boundary or fundamental difference between any two skies. The apparent boundary or limitation imposed on the sky by the physical body or the membrane of the heart is only deceptive in nature. Once a person dies, for example, his body perishes, and the space present inside the heart merges indistinguishably with the space present inside the body when the body is cremated or decays when buried, and they together merge with the vast space present outside the body.]

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### Canto 3/Section 13

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य प्राङ्सुषिः स प्राणस्तच्चक्षुः स  
आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्व्यन्नादो भवति य एवं वेद ।१॥

The heart has 5 areas or sections having valves. Each pertains to the 5 Gods. The section on its 'east side' symbolises the Pran<sup>1</sup> (the vital wind or life giving force), the eye<sup>2</sup>, Aditya<sup>3</sup> (the sun), the Tej<sup>4</sup> (radiance, vibrant energy, effulgence, glory) and the food<sup>5</sup> elements. Hence, these entities are worthy of being worshipped, honoured, adored, respected, contemplated and meditated upon. A seeker/aspirant who knows this subtle and secret truth, and worships, admires, adores and honours them as Gods (supreme entities and sublime forces of Nature), becomes radiant, glorious, majestic and possessed of divine powers and energy. He will be nourished and kept healthy by being able to consume and digest food (i.e., he will be able to acquire food, eat it with a good appetite, digest it, assimilate it and enjoy it) (1).

[Note :- The heart is divided into 5 hypothetical sections and said to have 5 valves or apertures called *Sushi* (सुषिः). These are regarded as the 'holes or doorways' through which the <sup>1</sup>*Pran* can enter or escape the respective abodes of the Gods towards whom that particular doorway leads. The 1<sup>st</sup> of these five is the valve opening in the 'eastern direction' of the heart through which the Pran enters it. The <sup>2</sup>*eyes* are the apparatus by which the light of the world, both physical as well as

metaphorical light of wisdom, enlightenment, knowledge and erudition enter the perception centers of the mind. The world, no matter how beautiful and illuminated, will be in dark if a person does not have the eye. The <sup>3</sup>*Sun or Aditya* symbolically resides in the eye as its patron God, or as its torch, because it illuminates the realm which the eye is able to see, for the eye cannot see in darkness. The common coefficient in both the cases (i.e., the eye and the sun) is 'light and illumination'. The sun is radiant, brilliant and splendorous with <sup>4</sup>*Tej* (energy, radiance, splendour and glory). So this factor 'Tej' is the essence and life of the sun even as 'Pran' is the essence and life of a creature. If the sun had no 'Tej' in it, it would be worthless. <sup>5</sup>*Food* obviously provides the basic nourishment and energy to the creature. What will the eyes do or what is the use of the sun if there is no food to eat, for in its absence the creature will not survive.

So, all these entities are the 1<sup>st</sup> categories of Gods who reside in the eastern side of the heart. They should be respected, adored and honoured for the good characteristics, noble virtues and sublime essence that they represent, and not just because they are some powerful Lord who will punish severely if not shown due respect.]

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रं स चन्द्रमास्तदेतच्छीर्षं यशश्चेत्युपासीत  
श्रीमान्यशस्वी भवति य एवं वेद ॥२॥

The opening of the heart in the 'south direction' (दक्षिणः सुषिः) is patronised by the God called Vyan<sup>1</sup> (a vital wind). It also symbolises the ears<sup>2</sup>, the moon<sup>3</sup>, Sri Yash<sup>4</sup> (fame, renown, majesty, glory, pomp and pageant), and Sampada<sup>5</sup> (क्षीर्षं यशश्च — i.e., material opulence, wealth, prosperity). These qualities are worthy of being respected, honoured, adored, admired and worshipped. A seeker/aspirant who realises the subtle and secret meaning and essential characteristic virtues of these entities (and not their gross forms), becomes famous, renowned, respected and honoured as well as is bestowed with majesty, dignity, excellence and glory in this world (2).

[Note :- <sup>1</sup>Vyan is the vital wind that maintains equilibrium in the body. It is present everywhere in the body. <sup>2</sup>The ears are the literal doors or holes through which the vital wind called Vyan entered the body and the <sup>3</sup>*Moon-God* took its abode there at the time of creation when the 'Viraat Purush' created man in his image and ordained that the various Gods should take up residence in the various parts of the human body which corresponded to the respective part of the 'Viraat Purush' himself from which these Gods were created. The Sun was created from the Viraat's eyes, so it took up its residence in the human eye. Similarly, the Moon was created from the Viraat's ears, so it found shelter in the human ear. And so on and so forth. (ii) Any student of biology knows that the semi-circular canals present in the ear are responsible for maintaining balance in the body. Patients of low or high blood pressure or those suffering from disbalanced pressure of air on the ear drums (the tympanic membrane) can experience fluttering of that drum, snapping sounds when inhaling

as well as the sense of dizziness. This can be rectified by deeply inhaling wind, clipping the nostrils tight shut and trying to exhale. The pressure of wind causes the tympanic membrane to inflate and open the closed eustachian tube with a snap. The patient feels relieved. (iii) The ears are the apparatus by which we 'hear and gather' information. Hence, they are the 'ventilators' of the house through which fresh air representing new information and knowledge enters, and like the ventilators, they are placed on the top. The moon is regarded as the pitcher where the Amrit or the elixir of eternity is stored by the Gods. This moon, therefore, symbolises the essential extract (nourishing elements) present in food. Every wise, erudite and knowledgeable person gets fame, renown and a following of disciples, which in turn translates into wealth and ample food to eat, and therefore these qualities represent <sup>4</sup>*Yash* and <sup>5</sup>*Sampada* respectively.]

अथ योऽस्य प्रत्यङ् सुषिः सोऽपानः सा वाक् सोऽग्निस्तदेतद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत  
ब्रह्मवर्चस्यन्नादो भवति य एवं वेद ॥३॥

The opening of the heart in the 'western direction' (प्रत्यङ् सुषिः) represents the doorway of the Apaana Vayu (the 3<sup>rd</sup> vital wind)<sup>1</sup>. It also symbolises the faculty of speech<sup>2</sup>, the fire<sup>3</sup>, the 'Brahma Tej (ब्रह्मवर्च — i.e., the stupendous energy, radiance and potential powers associated with the supreme, transcendental, almighty Brahma)<sup>4</sup> and the essential elements of food<sup>5</sup>. A seeker/aspirant who realises the subtle and secret meaning and sublime essence of these entities and worships, adores, admire, honours and respects them as such, becomes endowed with, or infused and imbued with, the stupendous effulgence, divine energy, potentials and prowess associated with Brahma as well as with the energy and vitality associated with food (eaten by him) (3).

[Note :- (i) <sup>1</sup>The *Apaan* wind is the one which goes down in the body and regulates the intake of food as well as its excretion. It is the wind which enables a person to speak because it helps to digest food which in turn provides the necessary energy to a man enabling him to gather sufficient energy to speak, for a weak and starving man can't <sup>2</sup>*speak* much, and it is associated with the <sup>3</sup>*fire element* because it helps the body to digest food and provide it with energy to speak. The enzymes present in the alimentary canal which digest food are all acidic or 'hot' in nature like the fire. This is why food is digested in the intestines and utilised by the body by the combined efforts of the *Apaan* wind, the *Samaan* wind and *Vyaan* winds. Without the presence of 'heat and warmth' in the body, it would be dead, and there would be no question of eating, digesting etc.. So the importance of 'fire' cannot be overstated.

(ii) Righteousness, auspiciousness, morality, ethic etc. as well as the study of scriptures, contemplation and meditation are the different virtues which are associated with Brahma realisation, and therefore they are manifestation of his divine characters such as divine glories and virtues. That is why they are called <sup>4</sup>*Brahma Tej* because the elementary force operating in them is 'Brahma' as opposed to the demonic forces present in the form of worldly pursuits, thinking of worldly matters and

devoting oneself to studying worldly material sciences and acquiring worldly skills which are far removed from spiritual knowledge leading to the upliftment of the soul. These features are like Christ and anti-Christ.

(iii) Since the downward peristaltic movement of the intestines helps in taking in food, digesting it and help in its excretion, the Apaana wind is likened to the ability of the body to absorb and assimilate nourishment from <sup>5</sup>food, or be a 'consumer of food'. The energy trapped in the food is released in the body and empowers it to speak and to acquire all the glorious potentials that Brahma possesses, called Brahma Tej, such as the powers to think righteously, contemplate, meditate, procreate, sustain, protect and nourish the world as well as be auspicious, pious, wise and enlightened.]

अथ योऽस्योदङ्मुखः स समानस्तन्मनः स पर्जन्यस्तदेतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत  
कीर्तिमान्व्युष्टिमान्भवति य एवं वेद ॥४॥

The opening of the heart in the 'northern direction' (योदङ्मुखः) is patronised by the vital wind called 'Samaan' <sup>1</sup>. This wind represents the 'Mun' (the mind and heart complex) <sup>2</sup>, the cloud (the water element) <sup>3</sup>, fame and glory <sup>4</sup> as well as physical charm of the body (i.e., a healthy, muscular, attractive, well proportioned, athletic body having a glazed, radiant complexion, and a taut, wrinkle free skin) <sup>5</sup>. These entities are characteristics which are worthy of appreciation, honour, respect and praise. A seeker or aspirants who adores, admires and honours them with awareness of their subtle and secret meaning and sublime essence, is endowed with good name, glory and fame as well as a physically fit, robust, attractive and charming body (4).

[Note :- <sup>1</sup>The 4<sup>th</sup> vital wind is called *Samaan* and it regulates circulation in the body as well as proper and balanced distribution of nourishment to all the cells of the body. The word 'Samaan' means 'equanimity, equity and uniformity'. This wind distributes food and water equitably and uniformly throughout the body, hence has the name of Samaan. <sup>2</sup>The *mind* is associated with this wind because any disturbance in the distribution of food and water in the body will cause unrest in the mind. Also, when the mind is disturbed, it affects the whole body, thereby disturbing the equilibrium of nourishment in the cells of the body because this wind gets disturbed. <sup>3</sup>*Varun and water (cloud)* were created by the 'Viraat Purush' from his 'Mun' (mind). Hence, the water element in the form of the cloud is also a form of Samaan wind. More practically, we see that the proper distribution of food in the body depends upon the blood which is a vehicle for such transport of the nutrients present in the food to all the parts of the body. Blood is a fluid, and fluidity depends upon the water element. Without water, the whole process of digestion and absorption will come to standstill. The mind is the epicenter of wisdom and knowledge; it is the regulatory authority of the various functions and actions of the body. A good, healthy, wise and intelligent mind will obviously lead to <sup>4</sup>fame and glory. The proper maintenance of the level of fluids in the body keeps the <sup>5</sup>body healthy and in prime shape with a glowing skin and a complexion full of luster.]

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्तदेतदोजश्च महश्चेत्युपासीतौजस्वी  
महस्वान्भवति य एवं वेद ॥५॥

The opening of heart in the ‘upper end’ (योर्ध्वः सुषिः) is associated with the life force or vital wind called ‘Udan’<sup>1</sup>. This vital wind represents the air element<sup>2</sup> pervading in the whole sky. It is also synonymous with the sky itself (because it is not possible to delineate and segregate the air and the sky; both exist together)<sup>3</sup>. It is also synonymous with ‘Oj’, meaning strength, valour, power, potential and prowess (ओजः)<sup>4</sup> as well as ‘Maha’, meaning importance, significance, greatness, grandeur and majesty (महः)<sup>5</sup> associated with the upliftment of the soul (5).

[Note :- <sup>1</sup>The *Udan* wind rises from the bottom of the body and goes up to the head. It symbolises ‘elevation and levitation, upliftment and upgradation’. The word ‘Udan’ itself means ‘to fly, to go up’. It signifies the inclination of the man to do noble deeds and use his legs to walk higher and climb higher in the spiritual realm. It literally ‘helps the soul to fly off into the sky like the bird’, hence it has the name ‘Udan’. Like the hot air balloon, any wind that helps lift a heavier-than-wind object into the air is called ‘Udan Vayu’. <sup>2</sup>Since *air* fills the <sup>3</sup>*whole sky*, there is no segregation between them. It is not possible to separate the sky from the wind or air element simply because the wind or the air element has the tendency to occupy all the space that is available to it. Anything that can ‘lift’ a heavy body from the ground must be stronger and more powerful than the body which it lifts as well as the forces which try to pull the body down. Hence, this ‘Udan’ wind is synonymous with the quality of <sup>4</sup>*Aj* or *Oj* (अज —strength, valour, power, potentials and prowess present in a creature). Its glory and importance in upliftment of the man, i.e., in inspiring him towards nobler pursuits and goals in life, and assiduously endeavour for realisation of Brahma makes it <sup>5</sup>*Maha* (महः), that is important and significant, marked by greatness, grandeur, potent and majesty.]

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य  
लोकस्य द्वारपान्वेदास्य कुले वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च  
ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेद ॥६॥

These 5 vital winds (referred in verse no. 1-5) are called ‘Brahma Purush’ (पञ्च ब्रह्म पुरुषाः). They are the doorkeepers of the entrance to heavens (स्वर्गस्य लोकस्य द्वारपाः). Anyone who knows or is acquainted with these gatekeepers of heaven is blessed with birth of famous and strong children in their clan, and such a person himself attains heaven. Hence, one should know and get himself acquainted with these doorkeepers; he should honour them, respect them, adore and admire them as well as worship them (so that the access to heaven is made easy for him and these vital winds, which are the gatekeepers to the abode of Brahma, do not create unnecessary and avoidable obstacles to the creature in his endeavour to attain heaven) (6).

[Note :- (i) As has been said earlier, the heart has 5 divisions or sections having

valves or holes or openings or apertures. Vedanta says that the Atma of the individual is the same as the vast macrocosmic supreme and transcendental Atma of the cosmos called Brahma, and that this Atma resides in the bosom of the individual creature, i.e., in his heart. These 5 vital airs, the organs of perception (eyes, ears etc.) and manifestations of life (e.g., speech, intelligence etc.) are like the gatekeepers of that Emperor Brahma residing in the heart in the form of the Atma. When the mind is under the sway of the attractions of the world, it cannot focus on the Brahma residing in the heart in the form of the Atma because it would not have pleased these 5 doorkeepers by paying tribute to them. The access to Brahma would be denied by these gatekeepers to the wayward and ungrateful mind of the creature.

(ii) Since access to the emperor-like Brahma gives special powers and importance to the creature even as acquaintance with or access to an ordinary king gives importance and powers to a man in this world and enhances his stature in society, it is no wonder that the heirs in the man's family grow from strength to strength and rise higher in stature and respect in the world. This analogue means that since Brahma is accessible by truthful knowledge, diligence, devotion, self discipline, dedication, etc., these qualities are passed on from the father to the son. This becomes a tradition in the family. As is very evident from worldly history, all those people who had direct access to kings became prosperous and acquired fame and powers because of their nearness and accessibility to the king and their patronage by him. In the case of the Upanishads, the king is the Atma which is a representative of the supreme emperor-like Brahma, and any access to the Atma makes the person spiritually elevated and famous, entitling him to respect, reverence, honour and dignity.]

**अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं  
वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिस्तस्यैषा दृष्टिः ॥७॥**

The ethereal glow that diffuses and spreads throughout the inter-galactic outer space much beyond the realm of the solar system, in the space which is higher than all the worlds, shines eternally upon the lower worlds like a distant lamp (dangling from the ceiling of a high-ceilinged room represented by the cosmos). It is the same as the illumination present inside the bosom of the creature (because the bosom is a microcosm of the cosmos) (7).

[Note :- The illumination present in the bosom or heart of the creature is due to the glow effusing from his Atma, while the glow which exists in the heavens is due to the cosmic Atma or Brahma present in the universe.]

**यत्रैतदस्मिञ्छरीरे सस्पर्शो नोष्णिमानं विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णावपि गृह्य निनदमिव  
नदथुरिवाग्नेरिव ज्वलत उपशृणोति तदेतद्दृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति य  
एवं वेद य एवं वेद ॥८॥**

The practical method to 'experience' that entity (Brahma) in the form of light and energy here in the body is to touch the skin. It feels hot or warm because of the heat energy generated by that 'light' present in the bosom or heart of the creature. Similarly, the method to 'hear' its activity is to close the ears with the fingers when one would hear the clattering

noise of a chariot on the move, the bellowing of oxen and the hissing and sputtering sound emanating from a burning fire. Hence, the supreme, transcendental entity which radiates the divine cosmic glow can be experienced as well as be heard. It is worthy to be worshipped, honoured, adored and admired in this way. A seeker/aspirant who worships, reveres, honours, adores, respects and pays tribute to 'it' (i.e., the light representing Brahma, both at the macro as well as the micro levels), becomes blessed with glory, radiance, good name and fame (8).

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### Canto 3/Section 14

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः पुरुषो यथा  
क्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥१॥

The entire world is certainly an image of Brahma. It originates in Brahma, it is sustained by Brahma, and it merges back into Brahma (at the time of its annihilation or conclusion). One should calmly worship, honour, contemplate and meditate upon it, keeping oneself far away from all consternations, agitations, doubts, confusions and perplexities. A man is naturally inclined to make different 'Sankalps' (i.e., make vows, have determinations and volitions, have various ambitions, desires and yearnings). Whatever type of Sankalp he makes or has during his lifetime, he becomes a creature who is in consonance with them in his new life after death. Hence, he should strive to have or make 'good' Sankalps instead of bad ones so that he is reborn in a better form in the evolutionary heirarchy than his earlier life (1).

[Note :- This is in accordance with the theory that all unfulfilled desires and the cumulative effects of the deeds done and the actions taken by the creature while he is alive determine the life that he gets on re-birth.]

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः  
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥२॥

That Brahma has the following characteristics —it dwells in the mind-heart complex, has manifested itself as the Pran (the vital life sustaining wind), is radiant and splendorous and it represents all the good virtuous and noble Sankalps (i.e., determination, vows, volitions, ambitions and desires) in a creature, is as vast, fathomless and measureless as the sky, is the creator of the whole universe, is the one who does all deeds and fulfills all desires, is possessed of all the best of essence and extracts (literally, the best of divine perfumes and juices present in the world—सर्वगन्धः सर्वरसः), is all-encompassing and all-enveloping as well as all-pervading and immanent, is without a speech or voice, and is devoid (i.e., free) of all delusions, ignorance, misconceptions and illusions (2).

एष म आत्मान्तर्हृदयेऽणीयान्नीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष  
म आत्मान्तर्हृदये ज्यायानृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥३॥

The Atma (the pure consciousness, spirit, soul of the creature) residing in the core of the lotus-like heart is more miniscule and microscopic than rice grains, barley, mustard seeds,

cumin seed and pollen. At the same time, it is more vast, huge, colossus, great and extensive than the earth, the solar system, the heavens (the galaxy of the solar system) and even beyond it, such as the intergalactic space and furthest corners of the far away galaxies and beyond (i.e., Brahma represents both the microcosm as well as the macrocosm) (3).

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय  
एतद् ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्वा न विचिकित्सास्तीति ह स्माह  
शाण्डिल्यः शाण्डिल्यः ॥४॥

The Atma which has the characteristics of Brahma defined in verse no. 2 and 3 above — such as being the doer of all deeds and fulfiller of all wishes, being the essence and extract (literally perfume and juice) of all that exist, being all encompassing and enveloping everything from all sides as well as pervading it from within, being without any speech or voice, and being free from all delusions, ignorance and illusions — resides in the center of the lotus-like heart of the creature. ‘This is that Brahma whom I shall reach upon death’ — a person who firmly believes in this, is convinced of its irrefutable and immutable truth and veracity, and who does not doubt about it in his heart in the least, then surely enough he is able to attain the essence of Brahma (i.e., he is able to realise the truthful nature of Brahma rather than being deluded by so many confusing doctrines relating to this essence). This is the tenet which sage Shandilya (शाण्डिल्यः), the enlightened votary of Brahma and one of the greatest exponents of this philosophy, had propounded, proclaimed, expounded, elucidated and enunciated for the welfare of all (4).

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### Canto 3/Section 15

अन्तरिक्षोदरः कोशो भूमिर्बुध्नो न जीर्यति दिशो ह्यस्य स्रक्तयो द्यौरस्योत्तरं बिलं स एष  
कोशो वसुधानस्तस्मिन्विश्वमिदं श्रितम् ॥१॥

[The macrocosmic form of Brahma, or the ‘Viraat Purush’ is being expounded and illustrated in these verses —]

That ‘un-blown bud’ or ‘the cell or the primordial embryo’ (कोशो) that never decays, has the sky or space (अन्तरिक्ष — Antariksha, literally the area around the sun, the solar system) as its abdomen or stomach, the earth as its foot or root, the directions as its corners, and the vast opening of the sky as the aperture or hole or opening at its top. That unopened bud or the primordial embryo is the place where the life giving force called ‘Pran’ has found its dwelling. The whole cosmos/universe is intrinsically and inherently established in it as its integral part or constituent (1).

[Note :- The word ‘Kosh’ (कोशो) has the followings meaning also, besides the above — sheath, shell, womb, egg, cocoon, covering, accumulation of wealth and treasure. Here the word refers to the microcosmic atom-like Atma or life infusing force present in the cosmos. This Atma is the wealth of the creature, and the treasury is the heart where it is stored.]

तस्य प्राची दिक् जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी नाम प्रतीची सुभूता नामोदीची तासां  
वायुर्वत्सः स य एतमेवं वायुं दिशां वत्सं वेद न पुत्रोदः रोदिति सोऽहमेतमेवं वायुं दिशां  
वत्सं वेद मा पुत्रोदः रुदम् ॥२॥

That bud's or embryo's (Kosh's) eastern side (direction) is known as 'Juhu' (जुहू), the southern side (direction) is known as 'Sahamana' (सहमाना), the western side (direction) is known as 'Ragyi' (राज्ञी), and the northern side (direction) is known as 'Subhuta' (सुभूता). 'Vayu' (wind, air) is like an offspring or son (वत्स) of those directions. A wise person who realises this fact and treats the air or wind as symbolising his son, does not lament or wail for the want of a son. [That is, he never feels that he has no son or offspring, because the directions of the earth and the wind that pervades in all those directions are treated as his son.] He reassures himself with the following thought— 'I know that the wind or air present in the 4 directions are like my son. Hence, I must not regret that I don't have a son, or yearn to have one'. [The son helps to spread the fame of his father. When a wise man treats the wind as his son, he ensures that his fame and glory will spread far and wide as far as the wind goes] (2).

अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना प्राणं प्रपद्येऽमुनाऽमुनाऽमुना भूः प्रपद्येऽमुनाऽमुनाऽमुना  
भुवः प्रपद्येऽमुनाऽमुनाऽमुना स्वः प्रपद्येऽमुनाऽमुनाऽमुना ॥३॥

He should contemplate thus— 'I take the shelter of the imperishable 'Kosh' or sheath (अरिष्टं कोशं प्रपद्ये) along with my kith and kin. I take the shelter or refuge of the vital Pran (the life giving vital wind — प्राणं प्रपद्ये) present in my body along with my kith and kin. I take the shelter or refuge of 'Bhu' (भूः प्रपद्ये) along with my kith and kin. I take the shelter or refuge of 'Bhuvaha' (भुवः प्रपद्ये) along with my kith and kin. And I take the shelter or refuge of 'Swaha' (स्वः प्रपद्ये) along with my kith and kin' (3).

[Note :- (i) According to Vedanta, the Atma is surrounded by 5 coverings or sheaths. These are called *Panch Kosh*, and these are the following— (a) 'Annamaya Kosh' (the food sheath), (b) 'Pranmaya Kosh' (the vital air sheath), (c) 'Manomaya Kosh' (the mental sheath), (d) 'Vigyanmaya Kosh' (the intellect sheath) and (e) 'Ananadmaya Kosh' (the bliss sheath). The details of these different sheaths have been explained in a separate appendix no. 6 of this book.

(ii) The metaphor of the various *Lokas* (worlds) have been used here to indicate the vastness of the soul. The seeker or aspirant first takes the shelter of the wind present in his body as his *Pran*. Then he takes the shelter of the *Bhu* element which is the earth, then the *Bhuvaha* element which is the celestial sky surrounding the sun, and finally the *Swaha* element which is the heavens beyond the solar system. Since all space is occupied by wind, he indirectly says that he has taken the shelter of all the air present in the entire cosmos. Read along with verse no. 2 above, this verse indicates that the creature is asked to treat his Atma as sublime, subtle, vast, all-pervading, all-encompassing and light as the wind element. Seeking shelter is to take refuge with and seek the help of someone. The aspirant is

advised to submit himself to the great forces of creation and imbibe qualities that these forces inherently possess. This shelter-seeking is only a symbolic manner of showing respect to these great forces of creation. A person should have humility and endeavour to understand the subtle, ethereal and esoteric metaphysical concepts without the interference of ego and haughtiness on his part.

(iii) This verse advises the aspirant to rise above selfishness and the mundane world, and shed his ignorance and delusions about his true identity and nature. He must follow the noble precepts expounded by Vedanta and realise that he should take the shelter of Brahma residing in his body as his Atma in order to become immortal and attain bliss rather than seeking immortality and peace in this gross artificial world.]

**स यदवोचं प्राणं प्रपद्ये इति प्राणो वा इदं सर्वं भूतं यदिदं किंच तमेव तत्प्रापत्सि ॥४॥**

‘When I said that I have taken the shelter or refuge of ‘Pran’ (प्राण), I meant that the essential element having any worth in all the creatures (or creation as a whole) is nothing else but ‘Pran’. I seek its shelter or protection or blessing (4).

**अथ यदवोचं भूः प्रपद्ये इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्ये इत्येव तदवोचम् ॥५॥**

When I said that I take the shelter or refuge of ‘Bhu’ (भुः), I meant that I have taken the shelter or protection or refuge of the earth (पृथिवी), the sky (अन्तरिक्ष —i.e., the atmosphere of the earth as well as the sky beyond in the vicinity of the sun; Antariksha) and the lighted realm (दुलोकः —Duloka) (5).

**अथ यदवोचं भुवः प्रपद्ये इत्यग्निं प्रपद्ये वायुं प्रपद्ये आदित्यं प्रपद्ये इत्येव तदवोचम् ॥६॥**

After that when I said that I take the shelter or refuge of ‘Bhuvaha’ (भुवः), I meant that I have taken the shelter or protection or refuge of the fire (Agni —अग्नि), the wind (Vayu —वायु), and the Sun (Aditya— आदित्य) (6).

**अथ यदवोचं स्वः प्रपद्ये इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये सामवेदं प्रपद्ये इत्येव तदवोचं तदवोचम् ॥७॥**

When I said that I take the shelter or refuge of ‘Swaha’ (स्वः) I meant that I have taken the shelter or protection or refuge of the 3 Vedas, the Rig Veda, the Yajur Veda and the Sam Veda’. In other words, I seek the knowledge enshrined in these scriptures for my welfare and spiritual enhancement (7).

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### Canto 3/Section 16

[This section treats the life of a man as a symbolic fire sacrifice, and uses this symbolism to describe great metaphysical concepts. The Chandas or poetical composition styles use to compose various hymns incanted during the 3 sacramental sacrifices done 3 times a day —morning, noon and evening —are likened to the number of years of the life of a man from his birth right up till his death. See canto 2, section 24 in this context.]

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशतिवर्षाणि तत्प्रातःसवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं  
प्रातः सवनं तदस्य वसवोऽन्वायताः प्राणा वाव वसव एते हीदः सर्वं वासयन्ति ॥१॥

Verily, the man's life is a symbolic sacrificial ritual (Yagya— पुरुषो वाव यज्ञस्तस्य). The first 24 years of a man's life represent the morning sacrament and the fire sacrifice done at that time. This is because the 'Gayatri Mantra' (see canto 3, section 12, note to verse no. 1) is pronounced in the morning (as it is dedicated to the Sun God). This Mantra (which is a Chanda) has 24 letters in it, each letter representing one year of life of this phase. The 'Vasus' (वसु) are the followers or protectors and patrons of the morning sacraments. The Pran (प्राण —vital wind force sustaining life) represents these Vasus because it has sustained all the creatures just like the Vasus do (see also canto 2, section 24, verse no. 1, note (i) in this context (1).

[Note :- There are 8 Vasus including Vishnu, the sustainer, and the Sun-God to whom the Gayatri Mantra is dedicated. Both Vishnu and the Sun symbolise the 'sustaining and nourishing' aspect of creation —Vishnu as the invisible almighty power in the form of the macrocosmic 'Viraat Purush', and the Sun as the visible, illuminated powerhouse and endless source of energy which lights up and provides energy to this world.]

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनं  
सवनमनुसन्तनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयत्युद्धैव तत एत्यगदो ह  
भवति ॥२॥

If the aspirant faces some distress or an emergency situation which is alarming and potentially dangerous during this phase of life, then he should pray to the Vasus as follows — 'Oh Vasus who symbolise my Pran (or life)! Be kind and gracious to extend my period of life representing the morning sacraments so that it seamlessly and effortlessly merges into the afternoon sacrament such that I am not subject to any problems arising out of misfortunes that face me while still offering my morning sacrifices (i.e., literally, I am not killed or harmed or die or suffer defeat or humiliation in any other way during this period; I request you to remove all hurdles in my way during this phases of life so that I can live peacefully and comfortably)'. By praying thus, the aspirant is freed from that danger or relieved of that distressful and troublesome condition or circumstance that causes pain, distress, bewilderment, consternation and miseries for him (2).

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं चतुश्चत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभं  
माध्यन्दिनं सवनं तदस्य रुद्रा अन्वायताः प्राणा वाव रुद्रा एते हीदः सर्वं रोदयन्ति ॥३॥

The next 44 years of life are like the mid day sacrament or fire sacrifice rituals done at noon time when the 'Trishtup Chanda' is used to do the fire sacrifice. The 'Trishtup Chanda' has 44 letters and the sacraments done during the day time are related to it. The various Rudras are the followers, protectors or patron deities of the fire sacrifice offered during the noon time. Verily, the Pran is akin to the Rudras because they make everyone cry or wail (3).

[Note :- (i) The *Trishtup Chanda* has 4 lines of 11 letters or syllables each, totaling

4 x 11 = 44 letters. The Yajur Veda principally has these Chandas. Each of the letters of this 'Trishtup Chanda' stands for one year of the entire period of 44 years of this phase of life.

(ii) There are 11 *Rudras* who are the various forms of Shiva. Their patron deity is the Wind-God (Marut) who is the vital wind force of life. The name of the 11 Rudras are given in canto 2, section 24, verse no 1, note no. (iii) The word 'Rudra' literally means vengeful, wrathful, exceedingly angry and vehement. It also means one who makes others wail or weep because of his actions and deeds as well as because of his behaviour, terrifying countenance and demeanours. The Pran is likened to Rudra because the period of life referred to in this verse (i.e., the 24<sup>th</sup> year to the 68<sup>th</sup> year of life— 24 + 44 = upto 68 years) is full of worldly problems, turmoil, worries, responsibilities, agitation, agonies and sorrows, health problems and various disease that afflict the aspirant as well as his family, causing immense mental restlessness and distress for him.]

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यन्दिनं सवनं तृतीयसवनमनुसन्तनुतेति  
माहं प्राणानां रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥४॥

If any problems, distresses or difficulties arise during this phase of life, then he should pray as follows— 'Oh Rudras representing my Pran (life)! Be kind and gracious to extend my period of life symbolising the day or the noon sacraments (the fire sacrifice done during midday) so that it seamlessly and effortlessly merges into the evening sacraments so that I am not harmed or defeated or demoted or humiliated during this current phase of life while still doing my day sacraments or sacrifices'. By praying thus, the aspirant is relieved of all distresses and troubling circumstances that have been tormenting him, and which are usually associated with this 2<sup>nd</sup> phase of life (4).

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती जागतं तृतीयसवनं  
तदस्यादित्या अन्वायत्ताः प्राणा वावादित्या एते हीदः सर्वमाददते ॥५॥

The last 48 years of life are symbolic of the 3<sup>rd</sup> sacrament or the evening fire sacrifice. It is related to the 'Jagati Chanda' which has 48 letters in it (each letter representing 1 year of this phase of life). The various Adityas (Suns) are the followers, protectors or patron deities of this fire sacrifice offered during the evening hours. The Pran is like the different Adityas (Sun) because it accepts or receives the objects and sensory perceptions pertaining to this world (5).

[Note :- (i) The *Jagati Chanda* has 6 lines of 8 letters each = 6 x 8 = 48 letters. (ii) The Adityas are the mythological Suns or Puranic sons of Aditi, the mother of Gods. They are 12 in number and include the Sun God and Indra, the king of Gods. The Pran is like the Sun and Indra because both these Gods accept all the offerings (oblations and libations) made to the fire during a sacrificial ritual just like the Pran, or the conscious factor present in a man, absorbs all experiences, perceptions and stimuli that come to it from the external world through the medium of the organs of perception and diverted to it through the mind intellect complex. We must note that

this is the ripe old age of a man —from the 68<sup>th</sup> year onwards —till the 116<sup>th</sup> year of life when the lifetime of experiences makes a man ‘as wise and illuminated in wisdom as the sun’ and ‘as exalted and respected amongst human as the Indra God is amongst the Gods’.]

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसन्तनुतेति  
माहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥६॥

If any kind of problem, distress, trouble or danger etc. arises during this phase of life, the aspirant should pray as follows— ‘Oh Aditya representing my Pran! Be kind to ensure that this 3<sup>rd</sup> phase of my life represented by the 3<sup>rd</sup> sacrament (the evening fire sacrifice that I do) is seamlessly and effortlessly merged with the rest of my life and I do not have to suffer or be subjected to any torments or distress while doing this fire sacrifice. [That is, let me complete my full life of apprx. 100 years or so without suffering any problems due to old age. Let me die peacefully.]’

By praying thus, the aspirant is relieved of all distresses and torments that might trouble him, and he remains free from diseases and old age problems too (6).

[Note :- By saying ‘let my 3<sup>rd</sup> phase of life be like the rest of my life’, the aspirant simply means that he should not be crippled by the old age after the 2<sup>nd</sup> phase of life ending in the 68<sup>th</sup> year. He hopes to remain comparatively healthy and relatively active and independent as he was earlier on in his life.]

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म एतदुपतपसि योऽहमनेन न प्रेष्यामीति  
स ह षोडशं वर्षशतमजीवत्प्रह षोडशं वर्षशतं जीवति य एवं वेद ॥७॥

Sage Aitareya Mahidas (महिदास ऐतरेयः), who had invoked these prayers, announced, ‘Oh disease! Why are you tormenting me? I will surely not die due to the illness caused by you!’ By this firm conviction and faith (in the powers and potentials of these prayers, sacraments and fire sacrifices), he lived for a perfect 116 years as described in this Upanishad. [116 years = 24 years which are the 1<sup>st</sup> phase of life + 44 years which are the 2<sup>nd</sup> phase of life + 48 years which are the 3<sup>rd</sup> and final phase of life.] Any aspirant or seeker who worships the Pran as described in this section can live to a ripe age of 116 years (7).

[Note :- Please also refer to canto 2, section 24 in this context.]

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### Canto 3/Section 17

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षाः ॥१॥

A person who desires to eat and drink but remains indifferent to them and does not passionately indulge in them or becomes wistful for them, is said to have been initiated into the faith (or accepted as a follower of the axiomatic truths about the Atma/soul as proclaimed by the Upanishads (अस्य दीक्षाः) (1).

[Note :- See note to verse no. 4 below.]

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥२॥

A person who eats and drinks and enjoys eating and drinking, he is like a 'Upasak' (तदुपसदैरेति —literally, he is like a worshipper who adores and admires his object of worship, which in this case is the food and the drink. He enjoys them like a child would enjoy drinking milk from the breast of its mother or indulge in eating sweets) (2).

[Note :- See note to verse no. 4 below.]

अथ यद्वसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैरेव तदेति ॥३॥

A person who laughs, eats and involves himself in sexual activities and carnal pursuits as well as gratification of the sense organs, attains a stature which is similar to the Stotras (hymns) of a prayer (3).

[Note :- See note to verse no. 4 below.]

अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः ॥४॥

The virtues of 'Tapa' (तपो —observing austerities, doing penances and suffering hardship as well as keeping stern religious vows), charity, humility and simplicity, none-violence and truthfulness in speech that a person possesses, is like his reward or remuneration (दक्षिणाः) for performing the fire sacrifice (4).

[Note :- The previous section no. 16 has said that the life of a man is like the fire sacrifice done thrice a day —morning, noon, evening. In this section no. 17, his qualities or the character traits that he possesses are compared to the various aspects of the fire sacrifice. Verse no. 1 above describes a set of qualities that is akin to a vigilant and dedicated disciple who has been initiated into a life of discipline, self restraint and Brahmacharya. Verse no. 2 draws comparison with a worshipper who adores and always thinks of the object of his worship. In this case, the object of worship is the food and drink which he uses to sustain and nourish his body; so he accepted to eat and drink to sustain himself rather than enjoying them for their taste and flavour. So he relishes the food and drink which is turn nourish his body and helps to develop it and keep it healthy. In other words, he treats food and drink as gifts of Gods to keep him healthy. That is why he worships them.

Verse no. 3 metaphorically says that indulgences in worldly affairs —laughing, eating and gratifying the senses, including sexual enjoyment during the householder's phase of life, the 2<sup>nd</sup> phase —is like getting involved in rituals and chanting of prayers without being sincere about them. Such a man reduces the sublime and subtle meaning of the hymns of the prayers into mere ritualistic chanting without understanding their meaning and import. He does the rituals because he is supposed to do them, not because he is really interested in them. He is being simply vocal like the chanting itself, repeatedly opening and shutting his mouth like when one eats anything or indulges in sexual activity. He loses awareness of the fact that sexual activity has been designed by the creator to carry forward the process of creation. It is literally a divine mandate and is a sanctioned duty, not to be misused and misconstrued as a license for being licentious and promiscuous, in which case it is denigrated to mere

carnal gratification of the senses. It is akin to not understanding the subtle and sublime meaning of the Stotras, and just indulging in the physical activity of chanting mechanically even as sexual intercourse becomes a mechanical, impulsive, physical exercise instead of the divine duty which is ordained by the creator as a step in the cycle for propagating creation. Instead of being a divine activity, this exercise is reduced to carnal pursuits. Verse no. 3 refers to the householder phase of life, because procreation is a part of sanctioned activity of this period and a householder leads a boisterous life.

Verse no. 4 lists certain, though not all, qualities and virtues which enrich a person even as gifts and largesse that he receives at the end of a fire sacrifice makes him richer to the extent of the gift or largesse or donation or charity which he receives from the chief patron who performs the fire sacrifice, or the spiritual benefits that accrues to him if he is the chief patron himself. This verse refers to the 3<sup>rd</sup> or last phase of life of renunciation and seeking emancipation and salvation by doing Tapa. A lot of symbolism is involved in understanding this Upanishad, as will be evident in the following verses.]

**तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवास्यावभृथः ॥५॥**

A mother about to deliver a baby is said to be ‘producing a child’ or ‘bringing forth a child’. This is a man’s ‘re-birth’, while ‘death’ is like the bath that he takes at the end of a fire sacrifice (because he washes off or discards this impure, corrupt body at the time of death and assumes a fresh, clean and new body as an infant in his re-birth. This is like getting and wearing fresh clothes after having ablution or a purification bath) (5).

**तद्धैतद्घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाचापिपास एव स बभूव सोऽन्तवेलायामेतत्त्रयं**

**प्रतिपद्येताक्षितमस्यच्युतमसि प्राणसंशितमसीति तत्रैते द्वे ऋचौ भवतः ॥६॥**

The great sage Angiras (घोर आङ्गिरसः) had preached or explained this metaphysical philosophical concept to Lord Krishna, the son of Devki (देवकीपुत्र), such that he (Krishna) became disinterested in knowing more about other forms of worships. The sage had advised him — ‘A seeker/aspirant should remember these 3 Mantras at the time of death— (i) you are ‘Akshit’ (अक्षित —i.e., imperishable), (ii) you are ‘Achyut’ (अच्युत —i.e., cannot be fallen, denigrated, demoted, degenerated, defeated or reduced in stature and dignity), (iii) you are the microscopic ‘Pran’ (प्राण —the subtle and sublime life giving eternal and imperishable force present in a man as his Atma)’. There are 2 famous verses regarding these tenets— (6).

[Note :- This verse shows that this Chandogya Upanishad was composed after the period when Lord Krishna was alive on this earth i.e., the period of the Mahabharat war because the past tense is used.]

**आदित्यत्नस्य रेतसः । उद्वयन्तमसस्परि ज्योतिः पश्यन्त उत्तरस्वः पश्यन्त उत्तरं देवं देवत्रा**

**सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥७॥**

The 1<sup>st</sup> Richa (Mantra or hymn) is represented by the first two words of this verse ‘आदित्यत्नस्य

रेतसः' etc.. Its literal meaning is this— 'The radiance, glory and splendour of the most ancient and primordial 'Purush' (i.e., the Viraat Purush or the 1<sup>st</sup> subtle and sublime macrocosmic Male aspect of creation) is shining everywhere. It is his illumination, glory, splendour and radiance that is visible everywhere. That supreme, transcendental 'Purush' (Male) is perceptible and discernable as the 'Tej' (energy, vitality, essence and life) present in all the creatures of this creation'.

The 2<sup>nd</sup> Richa or hymn is 'उद्वयन्तमसस्परि ज्योतिः पश्यन्त उत्तरं स्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमग्नं ज्योतिरुत्तममिति'. The literal meaning of this Richa is as follows— 'Seeing or observing the illumination emanating from the entity which is beyond the darkness of ignorance and delusions (a reference to the glory and splendour effusing from the supreme, enlightened, sublime and transcendental Brahma, which is the cosmic consciousness or Atma of the cosmos) and the illumination emanating from the Atma or soul (which is the microcosmic image of that Brahma and is present as the pure self or pure consciousness in the bosom of the individual creature) — we certainly realise that we have attained or received that supreme source of illumination in the form of the 'Sun', which is splendorous, glorious, radiant, bright and dazzling amongst all the other Gods or celestial bodies'. [That is, the supreme Brahma and the Atma are compared to the brightly shining Sun in the sky] (7).

[Note :- The complete first Mantra or Richa is as follows— आदित्यत्स्य रेतसो ज्योतिः पश्यन्ति वासरम् । परो यद्विध्यते दिवि ।.]

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### Canto 3/Section 18

[This section describes the so-called 4 pedestals or legs or foot of Brahma. One should also see canto 4, section 5 to section 8 in this context and one would find a striking comparison.]

**मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं  
चाधिदैवतं च ।१॥**

'The 'Mun' (mind, intellect and heart complex) is an image or manifestation of the supreme, transcendental and sublime Brahma' —one should worship and contemplate upon it as such. This is the judgment after thorough investigation and critical evaluation of the truthful essence and meaning of spirituality. 'The sky or space is a form of Brahma —one should regard Brahma as such'. This is the conclusion after thoroughly investigating matters pertaining to the truthful and essential nature of Gods. These two deductions about the form that Brahma takes are called 'Adhyatmic' and 'Adhidaivic' forms of worship of the same Brahma respectively. Or, these two are the takes on Brahma based on these two 'sciences' out of the 3 fundamental classes into which the whole knowledge pertaining to Brahma have been classified. [The 3<sup>rd</sup> component of the worship of Brahma is called 'Adhibhautic'] (1).

तदेतच्चतुष्पाद्ब्रह्म । वाक् पादः प्राणः पादश्चक्षुः पादः श्रोत्रं पादः  
इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो दिशः पादः  
इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥२॥

The Brahma when investigated according to the 'Adhyatmic' philosophy is said to have 4 pedestals or feet —speech, Pran (the vital wind force sustaining life; breath), eyes and ears. Similarly, the Brahma according to the 'Adhidaivic' school of thought has 4 pedestals or feet —Fire (Agni), Wind (Vayu), Sun (Aditya) and the different directions (Disha). So, these are the two views of Brahma based on these two schools of thought or philosophy (2).

वागेव ब्रह्मणश्चतुर्थः पादः । सोऽग्निना ज्योतिषा भाति च तपति च भाति च तपति च  
कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥३॥

The speech or voice is the 4<sup>th</sup> leg of Brahma who is revealed in the form of the 'Mun', or mind and heart of the creature. This speech or voice is glorious and radiant with the scintillating light or brilliant illumination effusing from the 'fire' element. An aspirant who knows or realises this fact becomes blessed with good fame and glory, magnificence, splendour and radiance that is associated with Brahma and known as his 'Tej' (3).

[Note :- (i) The voice or faculty of *speech* in a man is an instrument by which Brahma residing in a creature as the mind and heart (*Mun*) expresses himself. What a man thinks in his mind and feels in his heart is made evident to others and is made known to them by the words which he speaks by using his voice. Sincerity or imposts are evident from the tone and tenor of his voice, his gestures and body language as well as the words of his speech. That is why we say 'heartfelt words' or 'to be in a proper shape of mind' when a man speak coherently and cogently. Further, it is by the words in speech that a man's heart and mind are known; they are like a window to Brahma present in the creature in the form of his mind and heart. Words can cement bonds or break them.

(ii) According to 'Adhidaivic' philosophy, the *fire* is one of the 4 legs of Brahma. The speech of a man makes him glorious, famous and highlighted just like the fire is known and recognised by the bright illumination and heat it generates all around. Hence, speech and fire have factors which are common to both. That is why we say 'a fiery speech', a speech that 'illuminates' our wisdom or knowledge and enhances them, a speech that spewed 'fire and brimstone', and the 'heat' generated by a person's 'fiery speech'. Besides this, at the time of creation, the Fire-God took up a residence in the mouth of a man. It is through the mouth that he speaks. Hence, speech and fire are likened to the 4<sup>th</sup> pedestal of Brahma.]

प्राण एव ब्रह्मणश्चतुर्थः पादः । स वायुना ज्योतिषा भाति च तपति च भाति च तपति च  
कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥४॥

In the same vein, the 'Pran' is Brahma's 4<sup>th</sup> leg or pedestal. It is energised or infused with the light and vitality of life by the mind as well as by the 'air or wind' element which is

Brahma's 4<sup>th</sup> leg according to 'Adhidaivic' philosophy. A person who knows or realises this fact is blessed with good fame and renown, glory and magnificence, radiance and splendour laced with the stupendous powers of the mind and the vitality and agility of air which are manifestations of Brahma (4).

[Note :- Pran is synonymous with breath or fresh air. At the time of creation, the Wind-God took up residence in the nostril of a man. Worship of Pran is the Adhyatmic form of worship of Brahma, while that of the air or wind is the Adhidaivic form respectively—Aeitereyo-panishad, 1/2/4.]

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति च तपति च भाति च तपति च  
कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥५॥

The 'eyes' are the symbolic 4<sup>th</sup> leg or pedestal of Brahma (who is invisibly, subtly, imperceptibly present in the eyes in the form of the innate ability of the eyes to 'see'). It is glorious, illuminated and radiant with the splendorous glow and brilliance emanating from 'Aditya' (Sun) which has its symbolic presence in the eyes and which represents Brahma according to the Adhidaivic school of philosophy. An aspirant who knows and realises this fact is blessed with good fame, name, majesty, splendour, radiance, stupendous glory which resembles that of the Sun and which is associated with Brahma (5).

[Note :- The Sun is like the bulb in the headlight of a car represented by the body. The headlamp would be useless if the bulb did not have its presence there. It is the bulb that illuminates the dark world outside for the car to move on. This bulb of the car's headlamp is like the celestial sun for the world at large. The former is at a micro level while the latter is at the macro level. This metaphor would explain the importance of the saying that the *Sun resides in the eye*. At the time of creation, the Sun-God was ordered by Viraat Purush to be established in the eye of a man. So, whereas the worship of Brahma in the eye is his Adhyatmic form of worship, worshipping him in the Sun is the Adhidaivic form—Aeitero-panishad, 1/2/4.]

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या  
यशसा ब्रह्मवर्चसेन य एवं वेद य एवं वेद ॥६॥

The 'ears' are the 4<sup>th</sup> leg or pedestal of Brahma who is in the form of the mind and heart or 'Mun' of a man. It is activated by the inputs from the various directions which are Brahma's 4<sup>th</sup> pedestal at the Adhidaivic level. [That is, the sound coming from everywhere makes the ears and the faculty of hearing active; without any sound, the ear loses its function and utility. To test that the ear is functioning normally, we test whether a person can hear or not]. A person, who knows and realises this fact become endowed with good fame, glory, majesty, powers and wisdom associated with Brahma.

[Note :- (i) We note that from verse no. 3 till 6, all the entities have been called the '4<sup>th</sup> leg or pedestal of Brahma', and not in a serial fashion such as the first, second, third and fourth in that order. This is to emphasise the fact that all of them are equally important and there is no distinction between the one and the other as to

their importance as well as to the extent Brahma is present in them. We cannot start the counting from any particular entity, say the Pran, as being number one and more important than the other three.

(ii) *Pran* is evidently ‘air or the wind element’ because breath is air or wind, and ‘Pran’ is synonymous with breath. Stop the breath of a man, and he dies. Now as we know, a ‘fire needs air to keep burning’. If the speech is likened to the fire, it needs the Pran in the form of wind to keep it alive by being fed with its life sustaining force. The ‘wind’, which is a forceful expression of the powers of ‘air’, is strong enough to blow away trees and even topple ships on the high seas as is evident during severe storms. Hence, the wind, as Pran, empowers a man to do tremendously difficult tasks requiring strength, stamina, vitality and power.

(iii) The *eyes* are like the ‘head lamp of the body’ even as the Sun is the head lamp dangling from the roof of the sky. Without the eyes the world is dark even as the sky will be dark without the Sun. Therefore, these 2 entities are synonymous with each other and are the metaphors for light and illumination, which in turn stand for wisdom and enlightenment. A person cannot read anything without the eye and light, and the light referred to here is the one provided by the Sun, because in ancient times, the Sun was the only source of light as compared to later days when light was produced by artificial means such as the candle and the electric bulb. Therefore, the eyes, the Sun and the light go hand in hand.

(iv) Similarly, the *ears* are like the radars which collect and ‘hear’ the information pouring in them from all the directions. In olden days when books were not in vogue, the only way to ‘acquire knowledge was to hear’, and to ‘give knowledge was to speak’. Again we see that the process of speaking and hearing are hand in hand. The various directions entered the ears of a man at the time of creation— Aetereopanishad, 1/2/4.

(v) The ‘mind’ is the controlling center of this network. All the inputs from the eyes and ears are sorted out here in the mind. The role of the mind and the heart are interlinked. The ‘heart’ is like a minister whose advices influence the decision taken by the mind. They work in tandem. A decision of the mind without the interference of the heart can be called ‘a clinical, dry, fact-based and emotionless decision’. So in the final analysis, we see that its such a complex image of interactions between the various facets of Brahma that the whole composite structure should be taken into account to understand what it means as well as the meaning of Brahma and his creation, rather than isolating one individual verse or section or canto of any Upanishad and fruitlessly and endlessly engaging ourselves in debates and discussions.]

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### Canto 3/Section 19

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत्तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत

तत्संवत्सरस्य मात्रामशयत तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥१॥

‘Aditya (the Sun) is Brahma’ —this is the conclusive judgment after deep investigation. [That is, the sages and seers decided that amongst all the metaphors and analogues that could be used to give an idea of how Brahma looks, the most appropriate was the Sun with its blinding and dazzling splendour.] There are various ways in which it (Brahma) is described. In the beginning it was invisible, but thereafter, in due course of time, it became apparent. It developed into an egg-shape which grew, matured and at proper time after one year, it hatched. It split into two parts—one was silvery and the other was golden in colour (1).

[Note :- (i) The word *1 Samvatsar* (तत्संवत्सरस्य) means 1 year. This was the time the primordial cosmic egg took to mature and hatch. The Sun was the catalyst of life. It injected energy and vitality, warmth and heat into the cosmic fluid that was fermented and coagulated, as it were, to produce myriad life forms.

(ii) ‘Brahma’ is a neuter gender. For once, it is the entity which has life as well as no life. If the former is considered, Brahma should be addressed with the pronoun ‘he’, while if the latter is considered, the pronoun will be ‘it’. Further, Brahma represents the macrocosmic Male aspect of Nature, and his first manifestation was ‘Hiranyagarbh’ from whom the ‘Viraat Purush’ emerged. This ‘Viraat Purush’ is the macrocosmic gross but invisible Male aspect of creation. So, with this consideration, Brahma is addressed with the pronoun ‘he’ and not as ‘she’. The divine comic energy which initiated the process of creation was a product of Brahma, it was created by Brahma. Another form that this energy took was Nature in whose womb the seeds of the entire creation were sown. Hence, ‘Nature’ is addressed by the pronoun ‘it’ or ‘she’. If the Nature is taken in a gross form in its inanimate form, the pronoun ‘it’ is used, while if it is treated as the harbinger of life, bubbling with it, as the ‘Mother’, then the pronoun ‘she’ is used for it indicating its motherly nature.]

तद्यद्रजतं सेयं पृथिवी यत्सुवर्णं सा द्यौर्यज्जरायु ते पर्वता यदुल्बं समेषो नीहारो या धमनयस्ता नद्यो यद्वास्तेयमुदकं स समुद्रः ॥२॥

The ‘silvery part’ of that egg metamorphosed into the earth (पृथिवी) and the ‘golden part’ transformed itself into the sky or the heavens (द्यौर्लोक). The ‘Chorion’ (जरायु) of that primitive egg became the mountains (पर्वता), the ‘amnion’ (उल्ब) became the cloud-like fog (समेषो नीहारो), the ‘allantoids’ (धमनयस्ता) became the rivers (नद्यौ), and the ‘amniotic fluid’ (यद्वास्तेयमुदक) became the oceans (समुद्र) (2).

[Note :- This verse shows that the sage who envisioned and enunciated this Upanishad was well-versed in embryology. The technical terms used here show that he knew what lay inside the shell of the egg. It is not a layman’s cup of tea, as it were, to describe the intimate details of the various parts of an egg as has been done here. Only an expert can use these metaphors which are however most appropriate.]

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उलूलवोऽनूदतिष्ठन्त् सर्वाणि च भूतानि

च सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूतिष्ठन्ति सर्वाणि च  
भूतानि सर्वे चैव कामाः ॥३॥

What emerged or hatched from that egg upon maturity was Aditya or the Sun. As soon as the Sun was born, there was a tremendous loud bang, and from this explosion emerged all the creatures as well as all the other material things and objects which they would eventually need to survive. That is why a resounding clutter of loud cacophonous noise is produced at the time of its (sun's) rising and setting in the horizon. Besides this noise, it is the time when the different creatures and the various things or objects of their use are also produced or enhanced in quantity and quality (3).

[Note :- (i) This verse clearly supports the 'big bang theory of creation of the universe' some 14 billion years ago. The 2006 noble prize for physics was awarded precisely for this work. After the initial blast having a temperature of 3000°C, the universe cooled down to -273°C. This supported the theory that the universe is expanding. Temperature variations in space provided clues to the formation of stars, planets, galaxies etc. as matter cooled and coalesced with each other. The similarity between this scientific view and the view expressed by the sage or seer of this Upanishad is very stark indeed. This shows that the wise and erudite sages of the period when the Upanishadic treatises were conceptualised and preached were highly accomplished scholars in various sciences— be it metaphysics, philosophy, psychology, astronomy, astrology, cosmology, physics, chemistry, biology and the medical sciences, or the physical practices of meditation and contemplation called Yoga which were physical training exercises in modern terminology which enabled them to focus their attention on the subject they were studying. The 'big bang theory' suggests that the cosmic explosion flung so much debris all around that it spread as far afield as the breadth and length of the universe. Some, not all, bred life, of which earth was the dwelling place of the most stupendous and fascinating variety of living creatures—right from the single cell bacteria and amoeba up to the complex structure of the human being.

(ii) The fact that the 'Sun' is a cosmic nuclear reactor is well known. The Upanishad sage or seer went far back into its (sun's) creation and visualised a scenario when the reaction was first started. The nuclear fusion reaction that powers the Sun and other such stars involves confining hydrogen under extreme temperature and pressure to create a highly energetic gas of helium neutron leftovers, and this process releases a large amount of energy in the form of heat, light, electromagnetic radiation etc.. It indeed must have taken a typical nuclear fusion reaction leading to a thermonuclear explosion which set off the chain reaction which still makes the sun burn and shine as it does. Scientist have calculated that when this hydrogen fuel of the sun is exhausted, the sun will expand like a hot balloon, engulfing the entire solar system and its planets, reducing them to cinders and finally collapsing back into itself to become a glowing 'red dwarf star', if not a 'black hole'! There will be

‘tremendous explosion’ at that time also. This is exactly what the sage or seer means to say in verse no. 3 here —that a resounding, thundering, reverberating loud bang or noise is produced both at the time when the sun rises (i.e., when it makes its presence felt, which means when it was created) as well as at time when it sets (which refers to the time when the sun is finally finished). We must remember that the cycle of creation and destruction continues like a ‘pulse’ —i.e., increasing and decreasing in rhythm. So, after one sun is finished or exhausted of its energy leading to its death and decay, the processes of nature will create another sun which will also die one day. So the axiom or maxim propounded in the above verse is absolutely true.

(iii) It is observed that after the peace of the night, there is a clutter of noises at dawn time and a flurry of activities. As the day progresses, all the creatures move out of their dens and go out for their respective worldly occupations. At sunset the cattle, birds, peasants, animals etc. all start returning to their respective homes for the night, creating another set of clamorous cacophony. As the night falls, silence descends upon the earth once again. So the noise produced at sun rise and sun set times also refer to this noise produced by the ‘world waking up from sleep’ and ‘returning home after a day’s hard toil’ respectively.]

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेनं साधवो घोषा आ च गच्छेयुरप  
च निम्रेडेरनिम्रेडेरन् ॥४॥

In this way, those who treat the Sun as the visible manifestation of the (supreme, transcendental, invisible, attributeless, featureless, formless, omnipotent, subtle and sublime) Brahma and worship it, adore it, honour it, praise it and pray to it as such, are able to witness that cosmic Naad or divine sound (represented by the word OM and called Pranav). This bestows the person with joy and happiness, bliss, felicity and beatitude of all kinds (4).

[Note :- The person who has a developed intellect will be the person who can think in these enlightened terms. Stupid ignorant persons don’t have the time and inclination to dwell in these matters. Being wise, learned, erudite and scholarly, any intelligent, discriminating person will not limit himself to reading one particular text of any Upanishad or one canto in isolation. He will read and read, imbibing as much knowledge as he can in this lifetime, because acquisition of knowledge is the one and only factor which distinguishes a learned man from other creatures of Brahma’s creation. Then he will surely have read those Upanishads (e.g., Naad Bindu, Yog Chudamani etc.) which proclaim that the high knowledge of Brahma enables a person to hear the cosmic Naad, or the background noise prevalent in the universe, that is still reverberating and echoing in the cosmos after that 1<sup>st</sup> explosion described in verse no. 3 of this section. Any person who has stood alone near a high tension electric overhead cable in a lonely, calm and quiet place will have witnessed a deep humming and resonating sound emanating from the electric towers over which the wire or the cable of electricity passes. Isn’t it ample proof that ‘energy produces

sound'? Off course, here Brahma is 'energy personified as the Sun', and no wonder than that it produces a cosmic sound or noise as it traverses across the sky. As the Sun progresses across the sky, especially during hot summer afternoons in India, it is observed that the wind rises gradually and at noon it gathers speed to, more often than not, produce a swift breeze creating a whistling, wheezing or a soft howling sound against the ear drums. As the evening hours approach, this sound of the wind ceases as the wind itself calms down. It is also known that the electromagnetic winds being blown out from the Sun in the form of the 'solar wind' also effect electromagnetic transmission. So, the ancient sages used terminology that was in vogue in those days to explain the scientific facts which we know to be true in modern times also.]

\* \_\_ \* \_\_ \* \_\_ \*

#### Canto 4/Section 1

जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य आस स ह सर्वत आवसथान्मापयांचक्रे  
सर्वत एव मेऽस्त्यन्तीति ॥१॥

The grandson of king Jansrut (जानश्रुतिर्ह पौत्रायणः) used to give a lot of wealth as charity. A lot of food was cooked (for feeding the poor) at his place. He had got constructed a number of rest houses/inns in his kingdom so that travelers and needy people could stay there and get free food (1).

अथ ह हःसा निशायामतिपेतुस्तद्धैवः हःसो हःसमभ्युवाद हो होऽयि भल्लाक्ष भल्लाक्ष  
जानश्रुतेः पौत्रायणस्य समं दिवा ज्योतिराततं तन्मा प्रसाङ्क्षीस्तत्त्वा मा प्रधाक्षीरिति ॥२॥

Once, two swans were flying over the kingdom during the night. One of them said to the other, 'Oh Bhallaksha (भल्लाक्ष)! Listen! The glory and radiance of the grandson of king Jansrut is spreading over everywhere as if it were the defused glow of light pervading the heavens. Don't touch it (or keep far away from it) lest it should burn you to ashes (2).

[Note :- (i) The grandson of the king had done so many righteous and noble deeds that the sublime divine energy accumulated by him due to those good deeds was effusing from him and radiating in all the directions like the splendour of the sun or the glow of a lamp. It formed a halo around him, and the light resembled a defused reflected light that is often witnessed by people of towns or cities during the night when the sky is covered by low level clouds and the city lights are reflected back from these clouds to create a sense of a shroud or canopy of defused translucent glow pervading everywhere —not dazzling enough to blind a person or bright enough to enable him to read a book but still clear enough to let one see the rough contours of the objects in the front. (ii) The swan flying at the back warned the one in the front of him to avoid that light. He called him a 'Bhallaksha', literally meaning 'one with a dim vision' because he wondered why Bhallaksha couldn't see that light though he was flying in the front, while the former had seen it, though he was behind. The swan at the back thought the one in the front was flying straight into

some kind of heavenly body that was glowing and hot like the sun, and he would be burnt to cinders by its heat.]

तमु ह परः प्रत्युवाच कम्बर एनमेतत्सन्तः सयुग्वानमिव रैक्वमात्येति यो नु कथं सयुग्व  
रैक्व इति ॥३॥

The other swan (the one in the front) replied, 'For which glorious king are you using such honourable words? Do you mean to say he is like a 'Raikwa' (रैक्व) with a cart! [That is, he is as praiseworthy as the 'Raikwa of the cart'; otherwise, why do you praise him so much?]

At this, the first swan (who was flying in the rear) asked, 'Who is this 'Raikwa of a chariot or a cart (सयुग्व रैक्व)?' (3)

[Note :- The word *Raikwa* refers to the person who takes care of the bullock cart. It also refers to a person who collects crop as revenue for the king and brings it to the royal granary. He is one of the humblest of his subjects. The 'Raikwa' could also be a person with that name who had a bullock cart. He was anonymous, but very wise and erudite. The swan referred to him while literally demoting the king from his exalted stature. The swan meant that the king is no comparison to the humble 'Raikwa' as far as the latter's wisdom and enlightenment is concerned though he might lack the external worldly majesty, pomp, pageantry and royal paraphernalia and other outwardly show which the king possesses. Raikwa might refer also to a general class of people looking after the bullock carts of a king.]

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनं सर्वं तदभिसमेति यत्किंच प्रजाः साधु कुर्वन्ति  
यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥४॥

Just like a person who wins with the dice with face having the digit 4, called 'Krit' (कृत), during a game involving dices of lesser digits, is deemed to have won all of them (dices), and consequentially the game, all the good deeds done by the subjects of the kingdom along with their accrued rewards and accumulated benefits are deemed to belong to him (or the Raikwa of that kingdom). This is all I have to say about a Raikwa and about a person who knows the secret known to the Raikwa (4).

[Note :- (i) The king thinks that he has won a battle on his own steam. In fact it is his charioteer who is responsible for steering the king and maneuvering the chariot through the battlefield to enable the king to win over his enemies and to escape when conditions aren't favourable. The army and the foot soldiers are the one who win a war, but the credit goes to the king. Taking the example of the legendary Mahabharat War, Arjun's charioteer was Lord Krishna. It was due to Krishna that Arjun won the war, though the credit for the victory went to him and the rest of the Pandavas.

(ii) Similarly, the king thinks that he is enjoying so much glory and fame because of his own righteous and noble deeds and actions. In fact, the good deeds done by the subjects of the kingdom accrue to benefit the kingdom as a whole, and being the sovereign of a prosperous kingdom, the king gets the credit and the fame for it. Even the various charities that the king does are made from funds collected from the subjects

and stored in the royal treasury. The source of the revenue of a king is the tax levied on the subjects. If this source of revenue is righteous, the charities done by the king bloom with glory and provide him with vibrant rewards in the sense that his glory spreads everywhere and he attains heaven. Otherwise, the opposite happens, leading to his downfall.

(iii) The humblest man, the Raikwa in the present instant, collects and brings in the revenue in the form of grains which he honestly collects and brings in his cart to be stored in the royal granary from where it is disbursed to the needy people. It is the Raikwa who should be given the credit for the successful completion of the cycle of charity done by a king —right from the origin of crop to the disbursement of it as charity.

(iv) The word *Krit* 'कृत' also means 'to do'; it refers to the 'deeds done by anyone'. The dice has 6 faces, out of which one bears a digit, from 1 to 4. If the dice with the face showing 4 shows up, the person wins the round. This 4-digit dice is a metaphor for 'Krit Yug' which is the 1<sup>st</sup> era of the 4-era Hindu mythological cycle consisting of the 4 Yugs —the Krit or Sat, Treta, Dwapar and Kali. This Krit era was marked by great righteousness and noble deeds. The rest of the digits stand for the other Yugs —viz., the digit 3 for Treta (when Sri Ram was born), the digit 2 stands for Dwapar (when Krishna was born), and 1 for the present Kali Yug. Figuratively speaking, the present era has only ¼<sup>th</sup> of the amount of righteousness and auspiciousness that prevailed in the Krit Yug. This metaphor of playing a game of dice indicates that this life as a human being is got by chance just like the appearance of desired digit on the face of a dice is just a matter of chance. But if that chance does materialise, the person should not miss it; it is his chance to win over the cycle of birth and death once and for all. He might be doing a humble job as a human, like a cart driver (Raikwa in the present case), but he should ever remain focused on divinity and his Lord to be declared the ultimate winner, because the opportunity to become a human being represented by the digit 4 of the dice might not come again.]

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान एव क्षत्तारमुवचाङ्गारे ह सयुग्वानमिव  
रैक्वमात्येति यो नु कथं सयुग्वा रैक्व इति ॥५॥

The grandson of king Jansrut had heard the two swans talking this way. The next morning, he said to the royal bards who were singing eulogies in his honour, 'Why do you sing my praises as if I am the Raikwa with a cart?' The royal servants asked him, 'Sir, who is the Raikwa?' (5).

[Note :- When the swans were flying overhead, the king was perhaps standing on the terrace of his palace. He had heard their conversation and the implied rebuke at his false pride and hypocrisy. He realised that he was junior to a person who was called Raikwa in his kingdom. He realised that the Raikwa with a bullock cart is more noble, glorious and praiseworthy than himself. So, when in the next morning

the royal bards began singing his eulogies, he felt embarrassed and annoyed. He taunted and snubbed the singers not to act like sycophants and flatterers and sing false praises in his honour. 'Are they sincere that the king is as praiseworthy as that Raikwa', the king wished to know. Taken aback at this, the bards stopped singing and wished to know of whom the king was talking about.]

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनं सर्वं तदभिसमेति यत्किंच प्रजाः साधु कुर्वन्ति  
यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥६॥

The king's grandson replied, 'Just like a person who is playing a game of dice wins all other pieces (numbering 1-3) if he has won the game by throwing the dice with 4 digits called 'Krit', all the good deeds done by the subjects of a kingdom along with their accrued benefits and rewards are deemed to belong to the Raikwa of the kingdom. This is all I know about the Raikwa, and even about all those who are privy to this secret mystery' (6).

स ह क्षत्तान्विष्य नाविदमिति प्रत्येयायतं होवाच यत्रारे ब्राह्मणस्यान्वेषणा तदेनमर्च्छति ॥७॥

Those royal servants went out to search for Raikwa, but they returned empty handed. 'We could not find him', they reported to the king. The king replied, 'Search for him in a place where Brahmins, i.e., the elderly, exalted and a wise persons are generally found' (7).

[Note :- Where is the place where Brahmins are found? Here, the word 'Brahmin' do not mean the people belonging to a particular caste or clan, but those who are wise, erudite, sagacious and acquainted with the knowledge pertaining to the elementary truth about creation. This truth pertains to Brahma, the Atma and their essential nature as being none-dual. The probable place where such noble and wise persons are to be found will be serene, tranquil and calm places in the forest, river banks and other places where they live away from the hustle and bustle of mundane life to contemplate and meditate, living a life of austerity and penances, keeping stern religious vows of righteousness and probity, and spending their time in self realisation and study.]

सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश तं हाभ्युवाद त्वं नु भगवः सयुग्वा रैक्व  
इत्यहं ह्यरा ३ इति ह प्रतिजज्ञे स ह क्षत्ताऽविदमिति प्रत्येयाय ॥८॥

They found the Raikwa sitting or lying under a bullock cart (सयुग्वा रैक्व) scratching the itch on the body. Seeing him, those royal messengers asked him, 'Sir, are you the 'Raikwa of the cart' we have been searching for?' The man replied, 'Yes indeed'. The messengers came to know of him and they came back to report to the king (8).

[Note :- Obviously, the Raikwa presented a very miserable and woeful view to the messengers. He was so poor, humble, wretched and unpretentious that he sat or lay under the bullock cart to scratch the itch. He had no pretensions of being wise and enlightened; he had no qualms in lying under the cart and scratching his body. The 'swans' are known by legend to be the wisest amongst birds; in fact, the word 'swan' is used as a metaphor for wisdom, erudition, knowledge and enlightenment. That is why the Goddess of speech, named Saraswati, rides on their back. The

wiser of the two swans, the one who was flying ahead, knew that the glory of the king was fake, and the humble and lowly looking Raikwa was the actual person who ought to be honoured and praised. That is why it snubbed the junior swan following him as described in verse no. 3 by chiding him for falsely praising the king's grandson for his heavenly glow which was no match or had no comparison to the miserable looking Raikwa whose glory was concealed.

Again, verse no. 7 tells us that the king thought the Raikwa would be a learned Brahmin or a hermit or a sage living at a place where usually such people lived as described in note to verse no. 7. He couldn't dream that the person whom the wise swans praised so much would be so humble that he would be scratching the itch, sitting under/below or by the side of the cart. It is also not necessary that Brahmins are the only enlightened and wise persons; even a cart man of low caste can be.

The whole central idea in this section is that a person's true worth is not in his exalted birth in a high caste or clan, or in ostentatious show of pomp and royalty, or making charity and giving of alms, such as constructing rest houses or feeding the poor and publicly doing charities as is usually done by the kings, but in humility, wisdom and enlightenment which the Raikwa possessed. Even if charity is made for public good, they should be done with the utmost humility and in an anonymous manner. This will be clear in the next sections. Ostention and bragging are absolutely detestable for a noble person because they lead to his spiritual downfall.]

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#### Canto 4/Section 2

तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्कमश्चतरीरथं तदादाय प्रतिचक्रमे तं  
हाभ्युवाद ॥१॥

Thereafter, the grandson of king Jansrut took six hundred cows, one valuable and priceless necklace or garland and a chariot pulled by mules as gift for Raikwa and went to meet him (see note to verse no. 3 and 8, section 1 above) (1).

रैक्वेमानि षट् शतानि गवामयं निष्कोऽयमश्चतरीरथो नु म एतां भगवो देवतां शाधि यां  
देवतामुपास्स इति ॥२॥

He said, 'Oh Raikwa! I have brought as gift for you these six hundred cows, one valuable necklace/garland and a mule driven chariot. Please accept it from me. Oh Lord! Preach me, or teach me about, or introduce me to the God whom you worship, have devotion for, adore, honour, praise and contemplate and meditate upon' (देवतामुपास्स) (2).

तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह गोभिरस्त्विति तदुह पुनरेव जानश्रुतिः  
पौत्रायणः सहस्रं गवां निष्कमश्चतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥३॥

Raikwa replied to him, 'Oh Shudra (शूद्र)! Keep these cows, necklace and chariot with you!' Peeved and embarrassed at this snub, the grandson of king Jansrut returned with enhanced gifts (i.e., he came back to Raikwa with more gifts because he thought that what

he had brought earlier were not sufficient enough). This time he brought along one thousand cows, a valuable and priceless necklace or garland, mules driven chariot and his own daughter (to offer her to Raikwa in marriage) (3).

[Note :- Raikwa addresses the king as a *Shudra*, i.e., a person who is of a low caste, which obviously the king was not, because all kings belonged to the upper caste such as the Kshatriya and Brahmin. The word 'Shudra' here means a lowly, backward, unworthy, contemptible, stupid, foolish, ignorant, morally depraved and corrupted person who is sinful, pervert, haughty, arrogant, egoist, dishonorable and despicable. This single word 'Shudra' shows that Raikwa had only contempt and disdain for the king. This also proves that Raikwa had no fear from the king because the king could have instantly vented his wrath on him for this unpardonable insult to his majesty by punishing him severely for calling him with such a denigrating term and thrown him into prison. Raikwa gave no value to either the king or the costly gifts that he brought. Such is the fearlessness of wise people!]

तः हाभ्युवाद रैक्वेद् सहस्रं गवामयं निष्कोऽयमश्वतरीरथ इयं जायाऽयं ग्रामो यस्मिन्नास्सेऽन्वेव  
मा भगवः शाधीति ॥४॥

The king said to Raikwa, 'Oh Raikwa. Take these one thousand cows, the priceless necklace, this wife, i.e., my daughter in marriage, and the village where you live, as a gift from me. Oh Lord, please preach and enunciate to me about the supreme truth and reality, and initiate me into it (i.e., accept me as your disciple)' (4).

तस्या ह मुखमुपोद्गृह्णन्नुवाचाजहारेमाः शूद्रानेनैव मुखेनालापयिष्यथा इति ते हैते रैक्व  
पर्णा नाम महावृषेषु यत्रास्मा उवास तस्मै होवाच ॥५॥

Raikwa regarded the mouth of the daughter of the king brought to him for marriage as the doorway to acquire 'Vidya' (i.e., truthful knowledge about creation and Brahma). So he conceded to the king's request and said, 'Oh Shudra (see verse no. 3 note)! All these things that you have brought for me are inconsequential and of no value to me. But you attempt to please me by opening this doorway to knowledge (by offering your own daughter to me in marriage) which shows that you are very sincere in your endeavour of acquiring truthful knowledge of the absolute reality'.

Hence, when Raikwa finally accepted the gifts and gestures of the king, the village where Raikwa lived in the country called Mahavrish (महावृषेषु) henceforth came to be known after him as 'Raikwa Parna' (रैक्व पर्णा नाम) (5).

[Note :- It is traditionally held that when a man offers a wise teacher his own daughter in marriage, she is to be regarded with the greatest of respect and the teacher shouldn't refuse her. This is the ultimate sacrifice that any seeker of knowledge can make, and that is offering his own daughter voluntarily. It is also held that when a true and sincere seeker approaches a wise teacher with selfless desires to learn something, the latter has no right to refuse and is duty bound to teach him. So, Raikwa was merely testing the king's sincerity. See also canto 5,

section 3, verse no. 7 in this context.]

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### Canto 4/Section 3

[The exposition on metaphysics by Raikwa for the benefit of the grandson of king Jansrut has been described in this section.]

वायुर्वाव संवर्गो यदा वा अग्निरुद्धायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति  
यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥१॥

The wind or air accepts all without any discrimination, removing distinction between entities (वायुर्वाव संवर्गो). When the fire cools down, it merges with the wind or air. When the sun sets, it merges with the wind or air. When the moon sets, it also coalesces with the wind or air (1).

[Note :- (i) When the *fire* ‘cools’ down, it acquires the inherent quality of the wind or air, i.e., it becomes invisible, cool, ever present everywhere and ready to emerge anywhere under favourable conditions. (ii) The *Sun* and the *Moon* both show movement across the sky, a characteristic feature of air or wind. When they set, they become invisible like the wind or air. When they finally disintegrate at the end of their lives, they will dissipate into minute particles and disperse in the cosmic wind. When they rise, they make their appearance felt like the calm air moving and touching the skin to make us aware of its presence in the form of a breeze.]

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्वैतान्सर्वान्संवृङ्क्त इत्यधिदैवतम् ॥२॥

When the water dries up, it evaporates and disappears into the wind or air. In this way, the wind or air is able to accept all entities into its self and make them indistinguishable from one another. This is the ‘Adhidaivic’ concept of worship (इत्यधिदैवतम् ) (2).

[Note :- The *Adhidaivic* worship is the metaphysical term for worshipping the various elements of nature in their macrocosmic terms or form as various patron Gods. It is the counterpart of the Adhyatmic form of worship which relates to the Atma or spirit and Brahma rather than their grosser form as the elements and their various manifestations in creation.]

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राणश्चोत्रं  
प्राणं मनः प्राणो ह्वैतान्सर्वान्संवृङ्क्त इति ॥३॥

Now the ‘Adhyatmic’ view of things are expounded — ‘Pran is the factor that accepts all without any discrimination and removes all distinction between entities. When the seeker/aspirant sleeps, his speech and voice rest in his Pran. Even the eyes (the faculty of sight), ears (faculty of hearing), and the mind and heart complex called ‘Mun’ (the thoughts and emotions) dissolve in the Pran (or they take rest in it). In this way, it is the Pran that accepts all without distinction and discrimination (when a person sleeps) (3).

[Note :- This concept is easy to understand. When a person sleeps, all his external faculties of speech, sight, hearing, thoughts and emotions are extinct for all

practical purposes. All of them ‘take rest’ or dissolve or merge in his vital life sustaining winds called Pran, which incidentally is the wind factor present in his body as his breath called Pran as well as 4 other winds called Samaan, Vyaan, Apaana and Udaan. These winds have been defined in canto 3, section 13 in detail. The macrocosm represented by the external air of verse no. 1 and 2 above have been reflected in the microcosm of the Pran in this verse no. 3. Now, when a man wakes up, all these faculties re-emerge from their hibernating stage in the Pran while the man was asleep, just like the fire (representing speech), the sun (representing the eyes), the moon (representing the mind and heart, thought and emotions) re-emerge the next day when the macrocosmic ‘Viraat Purush’ (the macrocosmic Male) wakes up from his deep slumber after the cosmic night representing the ‘dooms day’.]

**तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥४॥**

Hence, there are only 2 entities that dissolve or accept everything in themselves without any discrimination or distinction —amongst the subtle Gods at the macro level, it is ‘Vayu’ (the external, macrocosmic, all-pervading wind or air element filling the entire space of the sky), and amongst the gross organs of the body at the micro level of the creature, it is the ‘Pran’ (which is the internal, microcosmic form of the wind or air present inside the body of the creature as his vital winds) (4).

[Note :- The worship or exposition on the Vayu pertains to Adhidaivic branch of metaphysics or theosophy while that on the Pran to the Adhyatmic branch.]

**अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी विभिक्षे तस्मा**

**उ ह न ददतुः ॥५॥**

Once upon a time, sage Shaunak (शौनकं), the son of Kapeya (च कापेय) and Abhipratari (अभिप्रतारि), son of Kakshaseni (च काक्षसेनि), were being served their meals. A Brahmachari (a learned celibate person) begged them for food, but they did not oblige him (without ascertaining his credentials) (5).

**स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपास्तं कापेय नाभिपश्यन्ति**

**मर्त्या अभिप्रतारिन्बहुधा वसन्तं यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥६॥**

The Brahmachari said, ‘That one supreme Lord and protector of the whole world (देव एकः कः स भुवनस्य गोपास्तं) has incorporated all the four great entities in himself (महात्मनश्चतुरो स जगार). [That is, all the four forms as described in verse no. 1 till 5 above ultimately coalesce, merge or become one with the supreme Brahma.] Oh Kapeya and Abhipratari! What an irony that a man is unable to see that supreme Lord of the universe who resides or manifests himself in myriads of multifarious forms in this creation. [That is, all the creatures and all the things in this creation that we see are nothing else but the various revelations of the same Brahma who is the supreme and ultimate Lord and protector. When the essence of these myriad forms is truthfully determined, it would be Brahma everywhere and nothing else.] What an irony again that this food which is meant for ‘that Brahma’ has not been

given to the rightful one (6).

[Note :- (i) This was a stern rebuke to the two sages. The Brahmachari basically meant that the supreme, transcendental Lord who resides in all the creatures as an all-pervading, omnipresent and immanent entity also resides in him as he does in another person, including the two sages. So when the food was refused to him by the two sages when he asked them for it, because he lacked eligibility or for whatever reason, the food was actually refused to the supreme Brahma for whom it is intended, and this was an unpardonable offence and an abominable sin.

(ii) The 4 great entities are the fire, the sun, the moon and the water elements as mentioned in verse no. 1-2 at the macro level, and the speech, the sight, the hearing and the thoughts as well as the emotions of a creature at the micro level. All of them finally dissolve in the all-pervading wind element called Vayu or Pran which are synonym terms. Amidst the five elements of creation (space, air, fire, water and earth), the air, though only perceptible as a feeling when it touches the skin in the form of a breeze or a gently blowing wind, is in fact invisible and subtle. It uniformly occupies the whole space of the sky unlike the fire, water or earth elements. The latter three can occupy the whole sky, but only when they take the support of the wind. This Pran is the same in all the living creatures. Pran is a synonym of Brahma or Atma. The food is meant for the Pran which, as Atma, is a manifestation of Brahma. Refusing to give food to the Brahmachari because of his ineligibility for accepting food as a form of alms or charity is an insult of the Pran, and therefore of the Brahma who is present in the form of Atma or Pran in every creature, notwithstanding the type of physical body he possesses.]

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां जनिता प्रजानां हिरण्यदंष्ट्रो  
बभसोऽनसूर्मिहान्तमस्य महिमानमाहुरनघमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिन्नेदमुपास्महे  
दत्तास्मै भिक्षामिति ॥७॥

Kapeya of the Shaunak clan pondered over the remarks made by the Brahmachari and said to him, 'He who is the Atma (soul) of the Gods (आत्मा देवानां), who is the creator of the creation (जनिता प्रजानां), who is a Hiranyadanshtra (हिरण्यदंष्ट्रो— someone whose teeth never decay and fall), who devours everything, who is scholarly, wise, erudite, intelligent, potent, powerful, majestic and famous, who cannot be defeated, conquered and vanquished by others, and who does not eat food (as we understand the word eating of cereal based food in the physical, worldly terms —oh Brahmachari, we worship that Lord!' Saying this, he (Kapeya) ordered that food be given to that Brahmachari (7).

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश संतस्तत्कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव  
दशकृतं सैषा विराडन्नादी तयेदं सर्वं दृष्टं सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं  
वेद य एवं वेद ॥८॥

Then he (Kapeya) gave him (Brahmachari) food to eat. That supreme Being (Brahma) is beyond the purview of the 5 sense organs of perception as well as the 5 elements of

creation. They add up to 10 in number ( $5 + 5 = 10$ ). These 10 entities form the symbolic food present in all the direction of the heavens and are eaten by the 'Viraat Purush'. The 'Viraat' (विराट —the macrocosmic, all-pervading Male aspect of nature called Prajapati, Vishnu etc.) is the authority that eats (or accepts) everything, including those 10 entities mentioned here which form his food. It is that supreme authority that is visible in the form of the whole myriad and variable creation. Those persons who are wise, erudite and enlightened enough to realise this are able to see everything. (i.e., they develop deep insight into the reality) and they are entitled to eat food (i.e., they are entitled and eligible to be given food as an offering made to the supreme, all-pervading Brahma residing in their body as their Atma) (8).

[Note :- (i) The 5 sense organs or —eyes, nose, ears, tongue and skin. (ii) The 5 elements are space, air, fire, water and earth. (iii) 'Viraat' also has number 10 associated with him as a token of including all these above 5 entities. The 10 directions of the world —north, east, south, west, north-east, south-east, south-west, north-west, up and down also total 10 in number, and these are the places where 'Viraat' resides, being omnipresent, and has revealed himself as creation. (iv) Since food sustains life in all the creatures in all the 10 directions, it is deemed to be 'eaten and assimilated' by 'Viraat', because all the creatures are sustained by food, and these creature are the individual manifestations of 'Viraat'. Hence, the epithet that 'he eats everything' is apt. It also means that at the end of the life of the creation, the 'Viraat' would conclude everything and merge all inside him, or assimilate everything that exists in this creation, reduce it to its 5 basic elements called Bhuts (earth, water, fire, air, sky) and then withdraw or retract them into himself, into his vast and infinite body.]

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#### Canto 4/Section 4

[The episode relating to Satyakam and how he became enlightened and obtained knowledge is described here.]

सत्यकामो ह जाबालो जबालं मातरमामन्त्रयांचक्रे ब्रह्मचर्यं भवति विवत्स्यामि किं  
गोत्रोन्वहमस्मीति ॥१॥

Satyakam Jabal once said to his mother Jabali, 'Oh mother, I wish to become a Brahmachari (a celibate student or disciple) and live in the hermitage of Guru (a wise teacher). Tell me about my lineage or clan (गोत्र) (1).

सा हैनमुवाच नाहमेतद्वेद तात यद्वोत्रस्त्वमसि ब्रह्मं चरन्ती परिचारिणी यौवने त्वामलभे  
साहमेतन्न वेद यद्वोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्यकाम  
एव जाबालो ब्रुवीथा इति ॥२॥

His mother Jabali replied, 'Oh son, even I do not know about your lineage or clan. During my youthful days, I was always busy serving guests. It was during those times that I

conceived and got you. After that, when your father expired, I could not know about your lineage. Hence, I do not know about it. My name is Jabali, and your name is Satyakam. Hence, go and tell the wise teacher that your name is Satyakam Jabal (2).

स ह हरिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्तमिति ॥३॥

So the boy went to sage Haridrumat Gautam and said, ‘Oh Lord! I wish to live with you as a Brahmachari, and that is why I have come to you’ (4).

तः होवाच किं गोत्रो नु सोम्यासीति स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरः  
सा मा प्रत्यब्रवीद्ब्रह्मं चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि  
जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहः सत्यकामो जाबालोऽस्मि  
भो इति ॥४॥

Sage Gautam asked, ‘Oh gentleman (सौम्या)! What is your lineage or clan; which family do you belong to?’ Satyakam replied, ‘Oh Lord! I don’t know about it. When I asked my mother, she said that she used to serve guests for a long time, and when she got me as her son, she could not ask my father about the lineage because he had died. Hence, she does not know about my family line. My name is Satyakam and hers is Jabali. Therefore, my name is ‘Satyakam Jabal’ (4).

तः होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधः सोम्याहरोष त्वा नेष्ये न सत्यादगा इति  
तमुपनीय कृशानामबलानां चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंब्रजेति ता  
अभिप्रस्थापयन्नुवाच नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवासा ता यदा सहस्रं संपेदुः ॥५॥

Sage Gautam was pleased and he said, ‘No one can express such truth except a truthful Brahmin. Oh gentleman! I am pleased and I accept you because you have not forsaken the truth. [That is, you have not shied away from telling me that your mother does not know who your father was.] Hence, bring the ‘Samidha’ (समिधा —items necessary as a token gift taken to the Guru as an offering to the fire sacrifice which is lit as a witness to the initiation ceremony) and I shall initiate you (i.e., I shall accept you as my disciple)’.

Thereafter, having performed the sacrament called ‘Upnayan’ (उपनयन —initiation into the vows of Brahmacharya and acceptance of a disciple by Guru; the word also refers to putting the sacred thread on the body of a disciple by his Guru), Gautam gave him 400 thin and emaciated young cows with these instructions, ‘Oh gentlemen! Take these cows for grazing in the forest and keep them in your custody till their number becomes one thousand’.

Satyakam took the cows and replied, ‘Oh wise teacher! I shall not come back to you till these cows become 1000 in number’. As a result, he stayed in the forest for many years till their numbers swelled from the initial 400 to 1000 (5).

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### Canto 4/Section 5

[Sections 5-8 describe the so-called 4 pedestals or legs or foot of Brahma. The reader should read this along with canto 3, section 18 to relish the beauty of the two

interpretations of those 4 symbolic legs of Brahma. One would be held spellbound and left ecstatic with joy in this metaphysical pilgrimage.]

अथ हैनमृषभोऽभ्युवाद सत्यकाम ३ इति भगव इति प्रतिशुश्राव प्राप्ताः सोम्य सहस्रं स्मः

प्रापय न आचार्यकुलम् ॥१॥

One day, the bull (मृषभ) said to Satyakam, 'We have increased our numbers to become one thousand. So now take us back to the hermitage of the 'Acharya' (the teacher), sage Gautam (1).

ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राची दिक्कला प्रतीची

दिक्कला दक्षिणा दिक्कलोदीची दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम् ॥२॥

Should I tell you about one foot/leg (i.e., aspect) of Brahma?' Satyakam said to the bull, 'Oh Lord (भगवानिति)! Do tell me'. Then the bull preached to Satyakam— 'The 4 directions of the compass —east, west, north and south (the 4 cardinal points) —represent one leg of Brahma who is known and defined by the name of 'light', and who is 'self illuminated' (प्रकाशवान्नाम्) (2).

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिल्लोके भवति

प्रकाशवतो हे लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥३॥

A wise, erudite and scholarly person who worships, adores, contemplates upon and praises this illuminated and glorious form of Brahma as revealed in the form of the 4 directions, becomes endowed with the light of glory and fame in this world, and he is able to establish his authority over other such worlds. Such a person attains the same exalted and illuminated stature as that of the self-illuminated Brahma. [That is, he obtains glory and fame as an enlightened and wise person while alive, and his fame spreads in all the 4 direction as mentioned here. Upon death, even the Gods of those 4 direction, i.e., all the Gods present everywhere, show respect to him, and such a person acquires an exalted stature amongst all the Gods.] (3).

[Note :- Verse no. 3 expounds that Brahma stretches as far as the length, breadth and depth of the cosmos. This is the 3-dimensional (3D) version of Brahma. The word 'light or illumination' does not of course refer to the physical light, but the light of knowledge, wisdom, scholarship, erudition and enlightenment. It refers to the fact that a person who has this knowledge is as illuminated as a brightly lit lamp.]

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#### Canto 4/Section 6

अग्निष्टे पादं वक्तुं स ह श्वेभूते गा अभिप्रस्थापयांचकार ता यत्राभिसायं बभूवुस्तत्राग्निमुप-

समाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङ्मुपविवेश ॥१॥

The bull told Satyakam that the Fire-God will tell him further about the second foot or pedestal (i.e., aspect) of Brahma. After this, Satyakam drove the herd of cows towards the hermitage of the sage (his teacher, Gautam). When evening arrived, he stopped the

herd and lit a fire, offered oblations to it and sat down on its west side, facing the east (1).

तमग्निरभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥२॥

The Fire-God called out 3 times to Satyakam, and he replied, 'Yes my Lord!' (2).

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच पृथिवी कलान्तरिक्षं

कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥३॥

The Fire-God said, 'Oh gentleman! Should I tell you about the 2<sup>nd</sup> foot or leg or pedestal (i.e., aspect) of Brahma?' he Satyakam replied, 'Sure Lord, do tell me about it'.

Then the Fire-God said, 'The second leg of Brahma has the following divisions — the 1<sup>st</sup> aspect is earth, the 2<sup>nd</sup> is Antariksh (the sky or space above the earth), the 3<sup>rd</sup> is Duloka (heavens), and the 4<sup>th</sup> is the ocean (here referring to the vast inter galactic space or the space beyond the limits of the known universe as well as the ocean on earth which covers ¾<sup>th</sup> of the surface of earth, and represents that celestial ocean). The 2<sup>nd</sup> leg of Brahma with these 4 divisions or aspects or manifestations or forms is known by the name of 'Anant' (अनन्त) which means 'without an end' (3).

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो

ह लोकाञ्जयति य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥४॥

A wise, erudite, scholarly and enlightened person who worships, adores, contemplates upon and praises these 4 aspects of the 2<sup>nd</sup> leg of Brahma having the quality of 'Anant' (i.e., one which is without an end) —such a person becomes blessed with the quality and virtue of being Anant himself (while alive) and is also able to conquer or vanquish or establish his authority over those realms that are famous as having no end (i.e., he attains the eternal heaven upon death). In this way, a wise person who honours and worships Brahma who has this 2<sup>nd</sup> leg symbolising the above described 4 foundations or bases of the cosmos and possesses the quality of endlessness, is indeed able to attain a similar stature as that of the Brahma (4).

[Note :- (i) Everything created needs a base or foundation to rest upon and establish itself. These 4 worlds are the dwelling places of the macrocosmic Brahma in the form of 4 types of creatures that inhabit this creation —the earth for terrestrial creatures, the solar system for planets, the heavens for Gods, and the mythological ocean for the marine creatures represented by the distant visible or non-visible stars. The 4 type of creatures are also the following —those born from embryo, those from an egg, those from seeds and those from sweat or humidity on the skin. Since all entities of the creation, animate as well as inanimate, are a manifestation of Brahma and they live in these 4 worlds, it is a symbolic representation of the foot or leg or pedestal on which the entire creation represented by Brahma rests. (ii) The cosmos is infinite, fathomless and endless. Hence the word Anant is used to describe it. Knowledge has no end, and neither are the good qualities expected in a man limited by number or immensity. So, a wise, learned and enlightened man is like an endless ocean or sky.]

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## Canto 4/Section 7

हंसस्ते पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभिसायं बभूवुस्तत्राग्निमुप—  
समाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङ्मुपविवेश ॥१॥

The Fire-God said to Satyakam that a swan would tell him about the 3<sup>rd</sup> leg or pedestal of Brahma. The next morning, he drove the cattle further towards the hermitage of the sage (Gautam). When evening fell, he stopped them, lit a fire, offered oblations to it and sat down to its west, facing east (1).

तं हंस उप निपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥२॥

A swan came down near the fire and called out 3 times to Satyakam. The latter replied, 'Yes Lord!' (2).

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाचाग्निः कला सूर्यः कला  
चन्द्रः कला विद्युत्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मानाम् ॥३॥

The swan said to him, 'Oh gentleman! Should I tell you about the 3<sup>rd</sup> leg of Brahma?' He (Satyakam) replied, 'Yes Lord, surely'. Then the swan replied, 'The four aspects of the 3<sup>rd</sup> leg or pedestal of Brahma are the following —the fire, the sun, the moon and the electric. Oh gentleman! This 3<sup>rd</sup> leg of Brahma having these four aspects or forms or divisions or manifestations is known by the name of 'Jyotishman' (ज्योतिष्मानाम्), i.e., that which emanates radiance, light, splendour, brightness, illumination, shine, dazzle and glitter' (3).

स य एतमेवं विद्वाञ्छतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ज्योतिष्मानस्मिल्लोके भवति  
ज्योतिष्मतो ह लोकाञ्जयति य एतमेवं विद्वाञ्छतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ॥४॥

A wise, erudite and scholarly person who worships, adores, reveres, contemplates upon and praises this Brahma having these aforesaid 4 forms as delineated in verse no. 3 above as a constituent part of his 3<sup>rd</sup> leg which is known by the name of 'Jyotishman', i.e., one which is radiant, lighted, splendorous, brilliant, illuminated, bright and dazzling —such a person becomes endowed with the same brilliance, radiance, light and splendour (i.e., he has glory, fame, renown, majesty, scholarship, erudition, magnificence, enlightenment etc.) as that possessed by the Brahma while that person is alive in this world, and is also able to attain victory (i.e., reach and establish his authority) over those worlds which have these qualities, i.e., the heavens after his death. In this way, a wise person who worships, adores, honours and contemplates upon that 'Jyotishman' form of Brahma indeed becomes one like him (i.e., he obtains a stature which is as exalted, superior and majestic as Brahma, who is the brilliant, illuminated and enlightened One)' (4).

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## Canto 4/Section 8

मद्गुष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभि सायं बभूवुस्तत्राग्निमुप—  
समाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङ्मुपविवेश ॥१॥

The swan said to Satyakam that a bird called 'Madgu' (मद्गु —a kind of water bird,

generally referring to a Pelican) shall tell him about the 4<sup>th</sup> leg or pedestal or aspect of Brahma. The next morning, Satyakam drove the cows ahead towards the hermitage of the sage (Gautam), When evening fell, he stopped them, lit a fire, offered oblations to it and sat down near it to its west, facing east (1).

तं मदगुरुपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥२॥

A wise 'Madgu' (a Pelican) approached him and called out his name 3 times. Satyakam responded, 'Yes Lord!' (2).

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राणः कला चक्षुः कला

श्रोत्रं कला मनः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ॥३॥

Then 'Madgu' said to him, 'Oh gentleman! Should I tell you about Brahma's 4<sup>th</sup> leg or pedestal?' Satyakam replied, 'Yes Lord, do tell me'. Madgu said, 'The Pran (vital wind which sustains life; breath), eyes, ears and Mun (heart, mind and intellect complex) — these are the 4 aspects or divisions or forms or manifestations of the 4<sup>th</sup> leg of Brahma. Oh gentleman! This 4<sup>th</sup> foot or pedestal of Brahma is known by the name of 'Ayatan' (आयतनवान्नाम) which means 'an abode, a dwelling, a resting place, a house, a mansion, and an altar'. The word 'Ayatan' (आयतन) also means a unit of measure, a dimension. Therefore, the entities mentioned in this verse are used to recognise, to measure and define Brahma. They are the 4<sup>th</sup> dimension of Brahma. These are the places where Brahma symbolically resides, and by understanding them and being able to measure their impact upon the life of a creature, one can have an idea of the greatness and infinity of Brahma as all these 4 entities (Pran, eyes, ears and Mun) have an infinite reach (3).

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्त आयतनवानस्मिल्लोके भवत्यायतनवतो

ह लोकाञ्जयति य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥४॥

A wise, erudite and scholarly person who worships, adores, praises, reveres and contemplates upon this Brahma who has his 4<sup>th</sup> leg or resting place having the 4 aspects or manifestation as delineated above (as in verse no. 3), and who is known by the name of 'Ayatan' — such a person becomes an 'Ayatan' himself in this world while he is alive (i.e., he acquires the potentials and powers possessed by the Pran and the mind-intellect complex; he acquires deep insight into the greatest of mysteries because he has the powers of the subtle eye to see, and he becomes well informed and learned because the ears gather information from all the directions. Consequentially, his glories and fame spread far and wide with no end). After death, he attains the other world (i.e., heaven, which gives 'Ayatan' or rest, dwelling, refuge and shelter to him and which is infinite, endless, measureless and fathomless in its measurement and dimension)<sup>1</sup>. In this way, a person who worships, adores, honours and contemplates upon that quality of Brahma known as 'Ayatan' (i.e., the virtue of having the stupendous powers associated with the mind-intellect complex, called the Mun, having the majestic powers possessed by Pran which can make even a dead body alive and which is adored and worshiped as being an exalted element possessing the powers similar to Brahma, having the glorious illumination of the Sun-God

symbolically present in the eye, and having the vastness and expanse of the cosmos denoted by the various directions which have no end. Besides this, the Moon-God has his residence in the heart, also a part of the 'Mun'. Such a Brahma possesses the attributes of infinity, endlessness, eternity, being without any measurement and having no dimensions), attains that noble stature himself (i.e., he is able to acquire these virtues for himself) (4).

[Note :- <sup>1</sup>That is, a person who recognises the subtle and sublime 4<sup>th</sup> form of Brahma does not have to become a ghost or an aimlessly wandering spirit in search of a resting place or dwelling place after the person's death, and subjected to all difficulties associated with the lack of a shelter. While he is alive, such a person will never face problems of shelter and refuge; he will always have a comfortable dwelling for him, and when he dies, he will have comfortable dwelling in heaven. Further, such a person's fame and glory spreads far and wide while he is alive, and upon his death he is remembered till eternity.]

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#### Canto 4/Section 9

प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥१॥

When Satyakam reached the hermitage of his wise teacher or Guru (Gautam) known as Acharya (i.e., the wise, erudite, scholarly and enlightened teacher), the latter called out to him thrice, 'Satyakam!' He replied, 'Yes Lord!' (1).

ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये मनुष्येभ्य इति ह प्रतिजज्ञे भगवाःस्त्वेव मे कामे ब्रूयात् ॥२॥

The Acharya said to him, 'Oh gentleman (सौम्य)! You have a radiant divine glow effusing from you (भासि) like the one that comes out from a person who is enlightened about the true essence of Brahma (ब्रह्मविदिव). Who has taught you?' Satyakam replied, 'Oh wise teacher! I have been taught by those who are different from human beings. Now you should teach me as per my wish (2).

श्रुत् ह्येव मे भगवद्दशेभ्य आचार्याद्देव विद्या विदिता साधिष्ठं प्रापतीति तस्मै हैतदेवोवाचात्र ह न किंचन वीयायेति वीयायेति ॥३॥

I have heard from the mouth of exalted sages and seers like you that the knowledge spoken of or taught by a learned teacher is fruitful and beneficial for his disciple. Hence, I request you to preach me personally'. At this request, the 'Acharya' preached him the knowledge so complete in itself that nothing more was left to be learnt (3).

[Note :- It is not mentioned here what the teacher taught. But by reading ahead, we come to know that in due course of time, Satyakam Jabal himself became a renowned and enlightened teacher of metaphysics and theology.]

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## Canto 4/Section 10

[This section describes the story of the fire preaching sage Upkosal who was the son of Kamal. We must note here that Satyakam Jabal established his own hermitage later in life. He had his own line of disciples. The following episode relates to one of them.]

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्यमुवास तस्य ह द्वादशवर्षाण्यग्नीन्परिचचार  
स ह स्नानान्तेवासिनः समावर्तयस्तः ह स्मैव न समावर्तयति ॥१॥

One ‘Upkosal Kamlayan’ (उपकोसलो ह वै कामलायनः), the famous son of sage Kamal, used to stay as a Brahmachari (a celibate student), observing the religious vows of celibacy and self restraint, in the hermitage of sage Satyakam Jabal. He devotedly worshipped the holy fire for 12 consecutive years. The learned and wise teacher (i.e., Satyakam Jabal) finished his teaching assignment of other pupils or disciples and dismissed them after performing the valedictory ceremony (समावर्तयस्तः), but he did not release him (Upkosal) (1).

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन्परिचचारीन्मा त्वाग्नयः परिप्रवोचन्ब्रूह्यस्मा इति  
तस्मै हाप्रोच्यैव प्रवासांचक्रे ॥२॥

The wife of the wise and learned Guru (तं जायोवाच) said to her husband, ‘Look, this Brahmachari has diligently and devotedly done a lot of penance and austerity (तप्तो ब्रह्मचारी). He has also devotedly and steadfastly served the sacrificial holy fire for so long. Hence, you must teach him and give him your final blessing. Otherwise, the holy fires (the Fire-God) will criticise you (for not paying attention to such a committed, honest, diligent, devoted and sincere disciple)’. But Satyakam did not pay attention to her and went away (2).

स ह व्याधिनानशितुं दध्ने तमाचार्यजायोवाच ब्रह्मचारिन्प्रश्नान किं नु नाश्नासीति स होवाच  
बहव इमेऽस्मिन्पुरुषे कामा नानात्यया व्याधिभिः प्रतिपूर्णाऽस्मि नाशिष्यामीति ॥३॥

Upkosal was so dejected and disheartened and felt hopeless and dismayed that he decided not to eat. The wife of the sage asked him, ‘Oh Brahmachari! Why don’t you eat?’ He replied, ‘A man has so many desires. They divert his attention from the reality and are the cause of sorrows and agonies to him. I am overwhelmed with mental torments and anguish; I feel frustrated. So I won’t eat’ (3).

अथ हाग्नयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः पर्यचारीद्धन्तास्मै प्रब्रवामेति तस्मै होचुः ॥४॥

The divine ‘Fires’<sup>1</sup> assembled and discussed the matter amongst themselves— ‘This Brahmachari has finished doing his Tapa (austerity and penance, keeping stern religious vows). He has also served us well and devotedly. Now we shall teach (preach) him’. Having decided thus, the fires said to Upkosal, ‘The Pran (प्राण —the vital life sustaining wind) is Brahma. The letter ‘Ka’ (क) is Brahma; the letter ‘Kha’ (ख) is also Brahma’ (4)

[Note :- (i) <sup>1</sup>There are 5 formal *divine fires* — (a) ‘Garhyapatya’ (गार्हपत्य —the fire of the household hearth), (b) ‘Dakshinagni’ (दक्षिणाग्नि —the fire used as a witness to making charities or any other religious festivity), (c) ‘Ahavaniya’ (आहवनीय —the fire to invoke the Gods during a ritualistic sacrifice), (d) ‘Sabhya’ (सभ्य —the fire of the Vedic period which was continuously lit) and (e) ‘Awasathya’ (आवसथ्य —the fire of

the later Smriti period. Worship of the 3 important fires have been described in canto 2, section 24) while canto 5, sections 4-10, 19-24 explain there great symbolic metaphysical significance.

(ii) The letters 'Ka' and 'Kha' are the first two consonants of the Hindi/Sanskrit alphabets.

(iii) The preaching of the fire as described here is called 'Agni Vidya'. The other forms of Vidyas used in contemplation and meditation are, for example, Aditya Vidya (see 3/1/1-3/11/3, and 3/19/1-4). The Madhu Vidya is at the core of such philosophy and has been elaborately described in appendix no. 5 of this book under the sub-head 'contemplation and meditation'.]

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कं च तु खं च न  
विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव खं तदेव कमिति प्राणं च हास्मै तदाकाशं  
चोचुः ॥५॥

Upkosal asked 'I know that the Pran is Brahma. But I don't know about 'Ka' and 'Kha''. The divine Fires replied, 'What is 'Ka' is 'Kha', and vice versa'. In this way, they preached the essence to him about Brahma and 'Akash' (the sky or the space) (5).

[Note :- (i) *Pran* is indeed Brahma because a person lives as long as there is breath in his body. That is, as long as Brahma in the form of Pran lives or resides in his body, a person lives, but as soon as Brahma, in the form of Pran, departs from his body, the person is dead. (ii) The letter *Ka* stands for 'Sukh' (सुख —comfort, bliss, beatitude, peace and felicity), while the letter *Kha* stands for 'Akash' (आकाश—something which is vast, fathomless, measureless, endless, infinite and spotless as the sky or space).

The Fires mean that the eternal and undiluted peace, bliss, felicity and beatitude associated with Brahma who is as fathomless, vast, infinite and measureless as the sky. And since Brahma has these characteristics, these terms are synonymously used for Brahma. Further, since Brahma pervades in the whole space of the sky and is an embodiment of bliss, beatitude, peace and felicity, when we talk of the letter 'Ka' (bliss) we actually mean 'Kha' (sky) which is a metaphor for eternal, measureless Brahma. And this is true in the reverse order also.

There is another way of looking at it or interpreting this verse. The letter 'Ka' is the first consonant and it is followed by 'Kha' which is the second. Similarly, in the beginning was Brahma, who resembled 'Ka', and the next entity that came into being from Brahma, or followed from Brahma, was the space (Akash) which is represented by the letter 'Kha', the second letter of the alphabet. These two letters are used just to explain things like we assume certain things in mathematics (algebra or arithmetic) and use the different alphabets to denote them in order to solve a complex mathematical equation and arrive at a deduction. Here, we deduce or conclude that 'Ka = Kha', which is a divine formula to prove that bliss = space or sky, or in other words, true bliss, like the sky, cannot be measured. Since Brahma is

a synonym for both bliss and sky as well as for Pran, the divine formula or equation becomes Brahma = Pran = bliss (Ka) = sky (Kha). Further, Pran is a form of wind, and wind is known to occupy the entire space of the sky. Brahma is blissful. Hence, Brahma, as Pran, fills the entire cosmos and is infinitely blissful.]

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#### Canto 4/Section 11

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति य एष आदित्ये पुरुषो दृश्यते  
सोऽहमस्मि स एवाहमस्मीति ।१॥

The Fire called ‘Garhyapatya’ (गार्हपत्य —the fire of the household hearth) preached him (Upkosal) thus— ‘I am present in the Earth, the Fire, the Food that is eaten (cereals etc.) and Aditya (Sun). The ‘Purush’ (the supreme Being; an image of the divine and brilliant splendour) that is seen in the center of Aditya (Sun) is my image; it is me’ (1).

[Note :- A householder has land and farm representing *earth* in which he grows food. This *food* is grown with the help of the light of the *Sun*, and it is cooked in the *fire* of the fire place in the house. Hence, the Garhyapatya fire, or the householder's fire, is intrinsically present and is implied in these 4 entities. It is an integral part of these four. The earth has the ‘fire element’ because without heat and warmth, no seed would germinate and no life can survive on this earth. The food has fire present inherently in it because it is the energy inherent in food which helps to energise the creature who eats it. The presence of heat in the sun does not need to be explained because it is very evident.]

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः  
क्षीयन्त उप वयं तं भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ।।२॥

A wise and learned person who realises the essential form and intrinsic qualities of the ‘Fire’ and worships, reveres, honours and adores it as such, is able to destroy or overcome or ‘burn’ the ill effects of his evil deeds, is able to attain the pure and glorious abode of the Fire, is able to live his life to its full length (i.e., does not die prematurely), and he spends his life in fine fettle and pink of health, enjoying glory, fame and a bright future. His heirs or descendants do not suffer from any downfall, degeneration and extinction. We, the Fires, protect and sustain such a person in this world (while he is alive) and look after him in the other world (i.e., in heaven after his death)’ (2).

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#### Canto 4/Section 12

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि चन्द्रमा इति य एष चन्द्रमसि पुरुषो  
दृश्यते सोऽहमस्मि स एवाहमस्मीति ।१॥

Then the Fire called ‘Anwaharyapachan’ (अन्वाहार्यपचन —which is also called Dakshinagni— दक्षिणाग्नि) preached him thus— ‘The Water, the Directions (i.e., the cardinal points of

heaven— north, east, south, west, nadir and zenith), the Stars and the Moon —these 4 entities are my images or manifestations. The ‘Purush’ (supreme Being; the divine and shining image) that is seen inside the Moon is my image; it is me’ (1).

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः

क्षीयन्त उप वयं तं भुञ्जामोऽस्मिञ्च लोकेऽमुष्मिञ्च य एतमेवं विद्वानुपास्ते ॥२॥

A wise and learned person who realises the essential form and intrinsic qualities of the Fire (as described above) and reveres, worships, honours and admire it as such, is able to destroy or overcome or ‘burn’ the ill effects of his evil deeds, is able to attain the radiant abode of the fire, is able to live a full life in fine fettle and pink of health, enjoying glory, fame and a bright future. His heirs or descendants do not have to suffer from downfall, degeneration and extinction. We, the Fires, protect and sustain such a person in this world (while he is alive) and take care of him in the other world (i.e., in the heaven after his death) (2).

[Note :- The *Dakshinagni* fire is a witness to making of charities when some water is poured as libation to the Gods. It signifies that the Gods are offered water to drink. To give water to the thirsty is the greatest form of charity. Therefore, this fire is symbolically present in *water*, and when it is poured, it signifies that the heat produced by sins committed by the person has been doused. Charities and donations make a man famous and renowned, hence the allusion to *directions of the earth*. His glory shines like the bright *moon* and he is called a *star* among human beings. He is the most exalted amongst his peers and compatriots even as the moon is most prominent amongst the stars in the sky.]

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### Canto 4/Section 13

अथ हैममाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति य एष विद्युति पुरुषो दृश्यते

सोऽहमस्मि स एवाहमस्मीति ॥१॥

After that, the Fire called ‘Ahawaniya’ (आहवनीय —the fire lit to invoke the Gods during a ritualistic sacrifice) preached him thus— ‘The Pran (vital wind force of life; breath), the ‘Akash’ (space, sky), the ‘Duloka’ (the heavens) and ‘Vidyut’ (electric) —I am present in all these 4 entities. The divine ‘Purush’ (i.e., the dazzle, brightness, glow and brilliance) present in the Electric is none other than me; it is my image (1).

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः

क्षीयन्त उप वयं तं भुञ्जामोऽस्मिञ्च लोकेऽमुष्मिञ्च य एतमेवं विद्वानुपास्ते ॥२॥

A wise and learned person who realises the essential form and intrinsic qualities of the Fire (as described above) and reveres, worships, honours and admire it as such, is able to destroy or overcome or ‘burn’ the ill effects of his evil and misdeeds, is able to attain the divine abode which is as glorious as the Electric, is able to live a full life in fine fettle and pink of health, enjoying glory, fame and a bright future. His heirs or descendants do not

have to suffer from downfall, degeneration and extinction. We, the Fires, protect and sustain such a person in this world (while he is alive) and take care of him in the other world (i.e., in the heaven after his death) (2).

[Note :- The *Ahawaniya* fire is lit to invoke Gods, and the Gods live in the heaven. Hence the reference to the *sky*, *heavens* and *electric*. Since Pran is the best form of the vital winds, the allusion means that the Gods are the most exalted forms that exist in creation. The ‘electric’ is a metaphor for immense strength, potent and power, which of course the fire possesses. This inherent quality of Electric that it possess most stupendous powers and strength is likened to the presence of Brahma in it even as the great power and strength present in a man is due to the Atma or Pran present in him. Even as a man is useless without the presence of Pran in him, the Electric would lose its importance if there was no Brahma present in it which gives it its punch and strength.]

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#### Canto 4/Section 14

[This section describes the conversation between Upkosal and his Guru Satyakam Jabal.]

ते होचुरूपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु ते गतिं वक्तेत्याजगाम  
हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल ३ इति ॥१॥

Those Fires collectively said to Upkosal, ‘Oh gentleman! We have preached for you these 2 ‘Vidyas’ (knowledge and skill) —one which is related to us (the divine Fires) and the other related to the Atma as the divine ‘Purush’ present in the Pran, Aditya (Sun) and Moon (तेऽस्मद्विद्यात्मविद्या). Further knowledge will be given to you by your wise and learned teacher (i.e., Satyakam Jabal)’.

After that, his teacher came and said to him, ‘Oh Upkosal!’ (1).

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति को नु त्वानुशशासेति को नु  
मानुशिष्याद्भो इतीहापेव निहुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य  
किल तेऽवोचन्निति ॥२॥

He (Upkosal) replied, ‘Yes Lord’. (The teacher, Satyakam Jabal said —) ‘Oh gentleman! Your face looks glorious and radiant like that of a person who has been enlightened about Brahma. You exude so much confidence and happiness. Who has taught you?’

(Upkosal replied—) ‘No one sir; who is here to teach me?’ Then he pointed towards the fire of the sacrificial fire pit and continued to explain the source of his erudition and knowledge, ‘They (the divine Fires) have preached or taught me, but now they have changed their form’. [That is, when they were preaching me, they had assumed a divine form and shape which could speak with their mouth, but now when they saw you, they have disappeared and returned back to their original invisible form in the

sacrificial fire pit.]

(At this, the teacher enquired of him—) ‘Oh gentleman! What have they taught you?’ (2).

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं तु ते तद्वक्ष्यामि यथा पुष्करपलाशः  
आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै  
होवाच ॥३॥

Upkosal told him what the Fires had taught him. (Then the Acharya, Satyakam Jabal, said—) ‘Oh gentleman! They (the Fires) had preached you only about worldly or mundane matters. Now I shall preach or teach you about that supreme knowledge by knowing which all sins, misdemeanours, misdeeds, evil thoughts and unrighteousness do not touch or effect or cling to a man just like water which does not effect or cling to the petals of a lotus flower’.

He (Upkosal) replied, ‘Oh Lord! Do tell me about it’. At his request, the wise and learned Acharya preached him. (3).

[Note: - The divine fires essentially enumerated their own glories as described in section 11 verse no. 1 to section 13 verse no. 2. They did not expostulate explicitly about Brahma, which is the supreme knowledge that one should aspire to acquire, because the ‘fire’ is but one of the myriad manifestations of Brahma and it does not represent his image in totality. This is what the wise teacher meant to say when he said that the ‘fires’ did not give Upkosal the composite and comprehensive ultimate knowledge that he should aspire for and which would give him peace and bliss and eternity. What they taught him was only a part or fraction of the whole.]

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#### Canto 4/Section 15

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिर्वोदकं  
वा सिञ्चन्ति वर्त्मनी एव गच्छति ॥१॥

The divine, living, sublime and supreme entity called ‘Purush’ (पुरुषो) that dwells in the eyes and empowers the eyes to ‘see’, is the Atma or soul (एष आत्मेति) of the creature. It (Atma or soul) is the elixir of eternity called ‘Amrit’, is fearless and is an image of Brahma. If water or clarified butter (ghee) is put in the dwelling place of this Brahma (i.e., in the eye where the Atma as a representative of Brahma resides), it does not stick there but flows away towards the lids (even as the water put on the petal of a lotus flower slides away) (1).

[Note :- (i) This verse shows that Atma, Purush and Brahma are all symbolically present in that organ, called the eye, which enables the person to ‘see light’, representing knowledge, in this world. The ‘Purush’ referred to in this verse is a metaphor for the powers of the eye to see and the faculty of sight located in the brain of the individual. Brahma is that sublime, eclectic, supreme and divine force that activates all functions of this world. The eyes, as part of the body, won’t see

anything unless the body is alive and the brain is functioning. The body is alive only as long as the Atma lives in it. The brain functions as long as the 'Purush', representing enlightenment, wisdom, knowledge etc., keeps it alive. A brain of a foolish man, and idiot, is as useless as the brain in a dead body is. Therefore we deduce that the living entity called 'Purush' (literally, the divine Brahma or Atma) is neither the eye nor the gross form of the mind or brain. That 'Purush' is Brahma in the form of the Atma. Here Purush, Atma and Brahma form a triad and are synonyms for each other.

(ii) When water or any liquid is dropped in the eye, it immediately slips from its surface and slides out from the corner of the eye. This shows that nothing sticks or clings to the eye because the divine Purush lives there; he does not allow any external corrupting influences to stay near him even for a fraction of a moment. Similarly, the Atma is pure and its inherent tendency is to abhor corruption, perversion and sins in all their forms.]

एत॑ संयद्वा॒म इ॒त्याचक्ष॑त ए॒त॑ हि सर्वा॑णि वामान्य॒भिसंय॑न्ति सर्वा॑ण्येन॒ वामान्य॒भिसंय॑न्ति  
य ए॒वं वे॒द ॥२॥

This 'Purush' is called 'Saiyadwaam' (संयद्वा॒म) because all praiseworthy objects in the world (creation) that are fit and proper to be used or consumed or enjoyed in all the directions are received by it. A seeker or aspirant who worships, adores, honours and contemplates upon this 'Purush' with this divine knowledge and erudition is able to acquire all the objects of utility and worth from every direction (2).

[Note :- The organs of sight, i.e., the eye, along with other compatriots (such as the ears, nose, tongue and skin) receive stimuli and impulses from all around the external world. The mind receives these stimuli or impulses as information. It is like a clerk who passes on this information to the intellect, which is like a supervisor or superintendent who sieves through the huge input of information and presents the brief gist to his own superior boss, the Atma. The final sovereign who receives the information from the external world, and for whom the entire machinery of the body works, is the Atma or soul of the creature. This Atma is the creature's true identity, and this Atma is an image of Brahma, or is a fraction of Brahma. This is what is meant here. The king (Atma) is offered the best of things in the kingdom.]

ए॒ष उ ए॒व वाम॑नी॒रेष॑ हि सर्वा॑णि वामा॒नि न॑यति सर्वा॑णि वामा॒नि न॑यति य ए॒वं वे॒द ॥३॥

This 'Purush' alias the Atma is surely the real beneficiary and bearer (वामनी॒रेष॑) of all the rewards of good deeds. A seeker or aspirant who realises this fact is able to benefit from and bear all the rewards of good deeds (सर्वा॑णि वामा॒नि न॑यति) (3).

ए॒ष उ॒एव॑भा॒मनी॒रेष॑ हि सर्वे॑षु लो॒केषु॑ भाति सर्वे॑षु लो॒केषु॑ भाति य ए॒वं वे॒द ॥४॥

This 'Purush' alias the Atma is surely an embodiment of light and radiance (भा॒मनी॒रेष॑) because his glory shines and glows in all the Lokas (the heavenly worlds and their directions; the word also refers to the various places on this earth —सर्वे॑षु लो॒केषु॑ भाति). A seeker or aspirant who realises this fact and worships, adores, honours and contemplates upon him (Purush)

with this realisation is able to spread his own glory and radiance in all the directions because he will be renowned as a wise, self realised and enlightened person, and such a person surely gets honour and respect everywhere (4).

अथ यदु चैवास्मिच्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभिसंभवन्त्यर्चिषोऽहरह  
आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्बुधदङ्गेति मासाऽस्तान्मासेभ्यः संवत्सरः  
संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः ॥५॥  
स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्त  
नावर्तन्ते नावर्तन्ते ॥६॥

A person who has this knowledge attains the abode of Gods called ‘Archi’<sup>1</sup> (अर्चि) whether or not the last sacramental rites of his dead body is done. [That is, whether or not his funeral rites are properly done according to established tradition and as ordained by the scriptures, or he is unfortunately allowed to rot or decay as happens in wayside accidents, natural calamities, epidemics etc., such a person would still reach the abode of the Gods. Even a hermit who lives alone in a forest and on mountains has no one to do his last rites. But that does not mean he will not go to heaven. Why surely, he will indeed go there!]

From the ‘Archi’ God’s place, the soul of the creature progresses in its onwards journey to the God that regulates the days. From there, the soul goes to the God of night or darkness, from there to the God of the 6 months of the winter solstice, from there to the God of summer solstice to complete the one year cycle. From there, to the abode of Aditya<sup>2</sup> (the senior God who regulates the visible sun), from Aditya, the soul migrates to the Moon, and from there to the Electric. From there, spirits (i.e., disembodied humans who have attained heaven; the dead ancestors — तत्पुरुषोऽमानवः) (5) take the soul of the dead person to the abode of Brahma. This has been called the ‘avenue leading to Brahma Loka or the abode where Brahma resides (ब्रह्मपथ)’. It is also called ‘The divine path of Gods’ (देवपथ). A man (individual Purush or Atma) who passes through this road or path of Gods leading to Brahma does not come back to this human world (मानवमावर्त) (6).

[Note :- (i) The word <sup>1</sup>Archi means an object of worship, adoration, reverence, honour and respect. See also canto 5, section 10, verse no. 1. (ii) The various forms or phases of the sun are mentioned here —i.e., the phases of the Sun seen during the day, the night, the two solstices. The <sup>2</sup>Aditya is the patron deity or God of these Suns. He is superior to the sun which has these phases, or the sun of the solar system. (iii) This Sun is also called Aditya, but the relation between them is akin to the relationship between a man and Brahma —both have the same entity Atma as their essence. The sun seen in the sky is like the man on earth, while the divine Purush seen in that sun is like the Atma of the man. Brahma is the apex of the triangle, because both the Purush and the Atma are images of Brahma. The Atma in the man is the microcosmic form of the Purush in the sun, and both of them have their origin and end in Brahma. (iv) The path to Brahma has also been described in canto 5, section 10.]

## Canto 4/Section 16

एष ह वै यज्ञो योज्यं पवत एष ह यन्निदं सर्वं पुनाति । यदेष यन्निदं सर्वं पुनाति तस्मादेष  
एव यज्ञस्तस्य मनश्च वाक् च वर्तनी ॥१॥

This which moves (i.e., the wind)<sup>1</sup> is 'Yagya' (वै यज्ञो योज्यं पवत)<sup>2</sup>. [The word Yagya refers to the fire sacrifice.] The element that constantly flows or moves purifies and cleanses the whole world. Since it (the wind or air element) purifies and cleanses the whole world, it is akin to a Yagya (a religious sacrifice). The 'Mun' (mind, intellect and heart) as well as speech<sup>3</sup> are the path through which it moves (1).

[Note :- (i) Out of the 5 elements of creation, the only one that has the inherent tendency and natural quality of keeping on the move is <sup>1</sup>*wind*. Hence, the element 'air' is being referred to here. (ii) Anything that *moves* remains clean as is evident in the case of water of a stream or river or pond. A stagnant body of water, no matter how large, becomes polluted in due course of time, but that water which is on the move, e.g., a flowing river, remains clean because it washes away pollutants with its flow. A room where the air can circulate is fresher compared to a closed room which is suffocative. (iii) A fire sacrifice or <sup>2</sup>*Yagya* is performed to clean the environment because the various herbs that are put in the fire as offerings produce smoke and scent which has numerous antibacterial, antifungal properties. The fumes emanating from the fire pit clears the atmosphere around the site of the fire sacrifice even as chimneys spewing toxic gases from a factory can potentially damage and pollute the atmosphere. The wind carries the fume or smoke from the fire sacrifice to every direction, thereby cleaning the atmosphere of its impurity. Hence, it is likened to the Yagya itself. (vi) The mind thinks, but the heart intervenes in the clinical thoughts of the mind and laces them with emotions and sentiments. The speech expresses those resultant thoughts which are tinkered due to these emotions and sentiments of the heart. The speech is possible only because air passes through the wind pipe and vibrates the vocal cords, enabling a man to speak at all. Hence, the passage of Yagya alias wind is the <sup>3</sup>*Mun and speech*.]

तयोरन्यतरां मनसा सःस्करोति ब्रह्मा वाचा होताध्वर्युरुद्रातान्यतराः स यत्रोपाकृते प्रातरनुवाके  
पुरा परिधानीयाया ब्रह्मा व्यववदति ॥२॥  
अन्यतरामेव वर्तनीं सः स्करोति हीयतेऽन्यतरा स यथैकपाद्ब्रजत्रयो वैकेन  
चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति यज्ञं रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा  
पापीयान्भवति ॥३॥

Out of these 2 paths<sup>1</sup> which are akin to a formal 'fire sacrifice or Yagya' leading to the purification or cleaning of the world (of all sins, evils, vices, misdeeds and their effects), one is presided over by the priest called 'Brahma'<sup>2</sup> and the other is presided by the other three priests called 'Hota, Adhwaru and Udgate'<sup>3</sup> respectively who participate in this divine fire sacrifice or Yagya.

Now if the Brahmin priest speaks (i.e., breaks his silence) after the start of

‘Prataranuvak’<sup>4</sup> and before the Richas (i.e., the verses of the Rig Veda) called ‘Paridhaniya’<sup>5</sup> are pronounced (प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्यववदति) (2), then he is able to successfully accomplish only one part of the fire sacrifice. The other part gets spoiled, ruined, disrupted or interfered with. As a result, the formality of the fire sacrifice is not completed unhindered, and is deemed to be disrupted, unsuccessful and defiled.

This situation is similar to a man trying to walk with one leg, or a chariot trying to move with one wheel —both suffer immensely and get ruined (यथैकपादवृजत्रथोवैके चक्रेण वर्तमानो स्थित्येव). Similarly, this Yagya (fire sacrifice) is also spoilt.

When the fire sacrifice is spoilt (i.e., defiled and disrupted) as described above, the patron on whose behalf it was being done is also ruined or harmed. Participating in such fire sacrifices in which strict rules are not followed or observed, or organising them and patronizing them or doing them, the patron becomes more sinful, accumulates greater misfortunes and suffers more ruin and destruction than if he had not done the fire sacrifice at all (3) [2-3].

[Note :- (i) In ancient times, a righteous way of life involved doing a fire sacrifice amongst many good deeds that were expected to be done by a righteous man. Walking on the path leading to the supreme divinity, which is the Brahma in the form of absolute Reality and Truth, entails following the due process of doing such religious sacrifices such as the sacred fire sacrifice. <sup>2</sup>The 2 paths referred above are the invocations of the divine deity (Brahma), first in the mind (Mun) silently through meditation, and then by incantation of divine Mantras or Richas devoted to that supreme deity. It was the ultimate righteous and religious deed for a man to do. Here, this ‘deed’ is treated as being equivalent to the performance of the fire sacrifice in a proper and sanctioned manner. A fire sacrifice requires 4 types of priests —the <sup>2</sup>*Brahmins* who were the senior most priests representing Brahmaa and they invoked the Rig Veda hymns during the fire sacrifice. It was done at the beginning and in complete silence mode. If for certain reason whatsoever, the priest spoke before the silent invocation of the deities of the Rig Vedic hymns was completed, it meant breaking of a sacrosanct rule and therefore was tantamount to defilement of the ritual. The role of the other 3 priests <sup>3</sup>(*Hota*, *Adhawaryu* and *Udgata*) came afterwards. But once defiled, the cycle of ritual got disrupted, which was tantamount to defiling of the whole sacrifice itself. And this was an unpardonable, horrendous sin according to the ancient tradition. What the text says is that by speaking during the silent mode, a Brahmin priest has caused a virtual fracture in the whole setup or has disrupted its continuity, though he might resume his silent meditation mode after speaking and breaking the silence once. But the damage has already been done. The minor disruption or fracture will affect the entire structure of the fire sacrifice of invocation of the sacred hymns according to prescribed method though the other 3 priests have not committed any offence. This is made clear in the next verse.

(ii) The word <sup>4</sup>*Prataranuvak* (प्रातरनुवाके) consists of 2 parts —Pratha meaning

‘morning’, and Anuvak meaning ‘a section of a chapter of the Vedas or any holy book’. Hence, the word means those invocational prayers that were silently said at the beginning of the morning fire sacrifice, and they were taken from the Rig Veda.

(iii) The word <sup>5</sup>*Paridhan Richa* (परिधानीयाया) means those hymns of the Rig Veda which wound up the silent prayers by the virtue of their being meant to be chanted or pronounced aloud as opposed to the ‘Prataranuvak Richas’ which were to be repeated silently.]

अथ यत्रोपाकृते प्रतारनुवाके न पुरा परिधानीयाया ब्रह्मा व्यवदत्तुभे एव वर्तनी  
संस्कृवन्ति न हीयतेऽन्यतरा ॥४॥

स यथोभयपाद्व्रजन्थो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति  
यज्ञं प्रतितिष्ठन्तं यजमानोऽनुप्रतितिष्ठति स इष्ट्वा श्रेयान्भवति ॥५॥

On the contrary, if the Brahmin, the chief priest who represents Brahmaa and presides over the fire sacrifice, does not speak after the commencement of ‘Prataranuvak’ (प्रतारनुवाके) and before the beginning of the chanting of the ‘Richas’ (hymns) called ‘Paridhan’ (परिधान), then all the priests together complete the purification rituals. In this case, none of the two parts are affected (4). Even as a man walking on two legs and a chariot moving on two wheels remain steady and unfaltering, this fire sacrifice remains undisrupted, uninterrupted and steady, thereby making the patron steady, steadfast, progressive and duly honoured with success and accomplishment (5) [4-5].

\*\_\_\*\_\_\*\_\_\*

#### Canto 4/Section 17

[The previous section says that speaking by the chief priest called Brahmaa during the morning prayers of the fire sacrifice causes disruption of the sacrifice. In this section, the genesis of creation is briefly mentioned with emphasis on the fire sacrifice. The method or process to rectify any error committed inadvertently during the rituals have been described, besides the importance of carefully selecting the lead priest to preside over the rituals.]

प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानां रसान्नावृहदग्निं पृथिव्या वायुमन्तरिक्षादादित्यं  
दिवः ॥१॥

In order to extract the essential juice or the truthful essence from the 3 Lokas (worlds), Prajapati Brahmaa (the creator) did severe Tapa (penances, austerities and keeping stern religious vows and suffering hardships for some noble cause). As a result of his Tapa, the essence of the 3 Lokas was extracted by him. From the earth was produced ‘the fire’, from the ‘Antariksha’ (the space between the earth and the sun; the solar system; the sky) was produced ‘the wind’, and from the ‘Duloka’ (the heavens; the deeps space beyond the solar system) was produced ‘Aditya’ (the heavenly sun; the Sun-God) (1).

स एतास्तिष्ठो देवता अभ्यतपत्तासां तप्यमानानां रसान्नावृहदग्नेर्ऋचो वायोर्यजूंश्च

सामान्यादित्यात् ॥२॥

He further did more Tapa to extract the refined essence from these primary essences or elements —thus, from the fire was produced the Rig Veda, from the wind was produced the Yajur Veda, and from the Aditya was produced the Sam Veda (2).

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्नावृहद्भूरित्यृग्भ्यो भुवरिति यजुर्भ्यः  
स्वरिति सामभ्यः ॥३॥

Not satisfied with it, he continued with his Tapa to further extract the more refined essences from these Vedas, essences which were more distilled than the earlier ones. This distilled form extracted from these three repositories of knowledge called 'Trividya', were the following— from the verses of the Rig Veda emerged the primary word 'Bhu' (भूः), from the verses of the Yajur Veda emerged the primary word 'Bhuvaha' (भुवः), and from the Sam Veda verses emerged the primary word 'Swaha' (स्वः) (3).

तद्यद्वृत्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादृचामेव तद्रसेनर्चा वीर्येणर्चा यज्ञस्य विरिष्टं २  
संदधाति ॥४॥

If there is some error in doing the fire sacrifice using the Richas or hymns of the Rig Veda, the rectification is to pronounce 'Bhu Swaahaa' (भूः स्वाहेति) while offering oblations to the fire called 'Garhapatya' (गार्हपत्य) which is the first form of the ritualistic fire. This overcomes any errors or faults in doing the fire sacrifice with the Rig Veda Mantras because this word 'Bhu' (भूः) is produced as a seed or root word encapsulating or incorporating in it all the essence of all the hymns of the Rig Veda. It takes care of any inadvertent and unintentional oversights during the rituals (4).

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण  
यजुषां यज्ञस्य विरिष्टं संदधाति ॥५॥

If there is some error in doing the fire sacrifice using the verses of the Yajur Veda called 'Kandika', the rectification is to pronounce 'Bhuvaha Swaahaa' (भुवः स्वाहेत्य) while offering oblations to the fire called 'Dakshinagni' (दक्षिणाग्नि) which is the second form of ritualistic fire. This helps to overcome any error or fault in doing the fire sacrifice using the Yajur Veda Mantras because this word 'Bhuvaha' (भुवः) is produced as a seed or root word encapsulating or incorporating in it all the essence of all the Mantras of the Yajur Veda hymns. It takes care of any inadvertent or unintentional oversights during the rituals (5).

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साम्नामेव तद्रसेन साम्नां वीर्येण  
साम्नां यज्ञस्य विरिष्टं संदधाति ॥६॥

If there is some error in doing the fire sacrifice using the Mantras of the Sam Veda called 'Sam', the rectification is to pronounce 'Swaha Swaahaa' (स्वः स्वाहाः) while offering oblations to the fire called 'Ahavaniya' (आहवनीय) which is the third form of ritualistic fire. This helps to overcome any error or fault in doing the fire sacrifice using the Sam Veda Mantras because this word 'Swaha' (स्वः) is produced as a seed or root word encapsulating or incorporating in it all the essence of all the Mantras of the Sam Veda hymns. It takes care

of any inadvertent or unintentional oversights during the rituals (6).

[Note :- The 3 forms of fire have been explain in detail in section 10, note to verse no. 4 of this canto.]

तद्यथा लवणेन सुवर्णं संध्यात्सुवर्णेन रजतं रजतेन त्रपु त्रपुणा सीसं सीसेन लोहं  
लोहेन दारु दारु चर्मणा ॥७॥  
एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टं संधधाति  
भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्ब्रह्मा भवति ॥८॥

Just like an Alkali is used to repair and solder gold pieces together, and gold is soldered and melded with silver, silver with tin, tin with lead and lead with iron, and again as iron is fixed with wood (e.g., a hammer) or hide with wood (example leather furniture) (7), any holes (i.e., faults, defects, errors, shortcomings) appearing while doing the fire sacrifice are mended, rectified, patched up or overcome by using these essential ingredients derived as a distilled concentrated essence of the 3 Lokas (the subterranean, terrestrial and celestial worlds), the 3 Gods (Fire, Wind and Sun) and the 3 Vedas (Rig, Yajur and Sam). A fire sacrifice presided over by a chief priest called Brahmaa (Brahmin), who is wisened and an expert in this knowledge, is sure to be effective and potent as if it was a crucible for grinding of various beneficial herbs, resulting in production of divinity and purity and all round success and health even as herbs produce all round good effects for the body. When put in the fire of the fire sacrifice, these herbs produce fumes and smoke that purify the atmosphere. [See note to verse no. 1, section 16 of this canto.] (8) [7-8]

एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद्ब्रह्मा भवत्येवंविदं ह वा एषा ब्रह्माणमनु गाथा यतो  
यत आवर्तते तत्तद्गच्छति ॥९॥

A fire sacrifice or Yagya which is presided over by a priest called Brahmaa (Brahmin) who has this knowledge and is expert in it, always shows progress in the forward direction. [That is, such a fire sacrifice shows progressively better results and fulfills all the desires of the chief patron on whose behalf the sacrifice is being done. It steadily enhances the stature as well as ensures the spiritual upliftment of the patron.] For such a Brahmin it is said that wherever he employs himself in doing a fire sacrifice, such fire sacrifices are always fruitful and bestow desired results to those who do it (9).

मानवो ब्रह्मैवैक ऋत्विक्कुरुन श्चाभिरक्षत्येवंविद्ध वै ब्रह्मा यज्ञं यजमानं सर्वांश्चर्त्विजोऽभिरक्षति  
तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ॥१०॥

A single man is the chief priest of the fire sacrifice. He is called Brahmaa. If he is wise, expert and well-versed in the rituals and their intricacies and knows how to rectify or overcome any faults that may arise (as enumerated and expounded in this section), he can steer the sacrifice to a resounding success and accomplish the desired objective just like a horse leads the warrior in battle to success; it protects the rider as well. [That is, even as a good horse can make the warrior ride into battle, vanquish his enemies and come out successfully, an expert Brahmin chief priest can steer the rituals involved in the fire sacrifice very expertly and deftly, skillfully steer it against any pitfalls and lead it to its successful

completion]. Similarly, this man called Brahmaa can protect the fire sacrifice, the chief patron as well as all other junior priests from the pitfalls of making errors while performing the rituals pertaining to the fire sacrifice. Therefore it is imperative that the Brahmaa should be selected carefully, diligently, laying emphasis on his wisdom, erudition, scholarship, knowledge, expertise and skills in performing such fire sacrifices. Those who are not competent should not, never ever, be made the chief priest or Brahmaa (because instead of giving any good results, they may produce negative consequences) (10).

\* \_\_\* \_\_\* \_\_\*

### Canto 5/Section 1

[In this canto, emphasis is laid on the exalted nature of 'Pran', or the vital wind force of life, as well as on the 'Panchagni Vidya' or the knowledge pertaining to the mystical five fires. This canto presents a fascinating detail of the process of creation and how the different creatures are born (sections 1-10). Then follows the conversation between the 5 householders seeking knowledge about Atma and Brahma, and king Ashwapati. Great metaphysical concepts about the all-pervading macrocosmic Brahma have been systematically elucidated by the king (sections 11-24).]

यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥१॥

A person who is acquainted with the one who is the eldest (ज्येष्ठ वेद) and the best (श्रेष्ठ) becomes one like him, i.e., such a person also becomes the eldest and the best amidst his peers. Verily, the 'Pran' (vital wind forces sustaining life) is certainly the eldest and the best (प्राणो ज्येष्ठश्च श्रेष्ठश्च) (1).

[Note :- *Pran* is synonymous with life as well as Atma. It is a well established fact of Vedanta that Atma is eternal because Brahma, which is macrocosmic form of the microcosmic Atma of the individual creature, is also eternal; it was present before the body of an individual came into existence, and it will be there when the gross body perishes. Hence, it is the eldest of all the creatures. Without Pran or life, the creation will have no meaning and essence. Pran is pure and uncorrupt. It is as exalted as its parent, the Brahma and possesses all the latter's characteristics. Hence, it is the best of all the entities that constitute this creation.]

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव वसिष्ठः ॥२॥

A person who is acquainted with 'Vashistha' (वसिष्ठ वेद) is recognised as a Vashistha himself amongst his peers. Verily, the 'speech' is certainly Vashistha (वाग्वाव वसिष्ठः) (2).

[Note :- The word *Vashistha* means one who prevails upon others and who is senior to them; it also means one who possesses special qualities and virtues, or one who is special and superior to others and is an all-round exalted person. The *speech* makes a man recognised as a wise and a good orator. Whatever wisdom, erudition, knowledge, expertise that a person possesses can be made known to the world

through the use of the faculty of speech through which the man disseminates the knowledge present in him for the benefit of others. Each single word spoken by a wise man is heard attentively and preserved as a *saying*. This speech gives him fame, and in consequence of fame, the person gets prosperity and wealth. A person skilled in speaking overcomes others in debate; hence he prevails upon others.]

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिञ्च लोकेऽमुष्मिञ्च चक्षुर्वाव प्रतिष्ठा ॥३॥

A person who is acquainted with what is known as ‘Pratistha’ (प्रतिष्ठां वेद) becomes well established in glory, fame, dignity, honour, prestige, respect and majesty in this world as well as in the other world (i.e., while he is still alive in this mortal world as well as in the heaven after death or in the other world if he takes a rebirth). Verily, the ‘eyes’ are certainly akin to Pratistha (चक्षुर्वाव प्रतिष्ठा) (3).

[Note :- The word *Pratistha* means renown, honour, dignity, prestige, fame, glory, grandeur, respect and majesty. Here, the word *Ved* (वेद) added as a suffix to *Pratistha* (प्रतिष्ठा) means to be well aware of what constitutes these virtues and how one can get fame and honour in this world. The *eye* helps a man to see for himself a place where he can establish himself; it helps him to locate a favourable place where his talent can flourish, where he will get recognition and thereby gain fame and respect. It also helps him to ‘see’ danger to his reputation and existing fame and establishment, and to take remedial actions. Hence, the eyes are the instrument of ‘Pratistha’. They are equivalent to ‘Pratistha’ because without them, successful accomplishment of ‘Pratistha’ as defined above is not possible. The ‘eyes’ here refer not only to the physical eye meant for seeing the world but also the eyes of intellect and discrimination, of wisdom and enlightenment, of erudition and knowledge, which entitles a man to obtain ‘Pratistha’ in this world.]

यो ह वै संपदं वेद संह्रस्मै कामाः पद्यन्ते देवाश्च मानुषाश्च श्रोत्रं वाव संपत् ॥४॥

A person who knows what is called ‘Sampad’ (संपदं वेद) is able to acquire and enjoy all the objects and things of use and comfort and pleasure available to Gods as well as to humans. Verily, the ‘ears’ are certainly tantamount to ‘Sampad or Sampat’ (श्रोत्रं वाव संपत्) (4).

[Note :- The word *Sampat* or *Sambad* means assets, wealth, treasure, valuable possession. The *ear* represents ‘Sampat’ because knowledge is acquired by the process of hearing, and through this knowledge a man becomes aware of the existence of a particular wealth somewhere, or hears of an opportunity to make financial gains by doing such and such business at such and such place which is beyond the reach or range of the eyes to see, and then make efforts to acquire the wealth and make financial gains. Wealth enables him to possess and enjoy all the comforts available to an ordinary man in this world as well as superior comforts and spiritual glories which resemble the comforts available only to Gods in the heaven. Wealth helps him to make charities and do fire sacrifices, which help to ensure comfort and happiness in the heavens.]

याह ह वा आयतनं वेदायतनं ह स्वानां भवति मनो ह वा आयतनम् ॥५॥

A person who knows what is 'Ayatan' (आयतनं वेदा) becomes a refuge and shelter for his kith and kin. Verily, the 'Mun' (mind, intellect and heart) are the Ayatan of a man (मनो ह वा आयतनम्) (5).

[Note :- The word *Ayatan* refers to a dwelling, a house, a residence, a shelter. It has also been defined in canto 4, section 8, verse nos. 3-4 and notes attach to it. The stimuli received by the sense organs of perception (such as the eyes, ears, nose, skin and tongue) are all transferred to the receptacle of the mind and heart called the *Mun*. If the heart instructs the mind and vice versa not to accept any input from the outside world, that particular, that specific perception is blocked in the sense that the mind or the heart refuse to accept it. For example, if we hear or smell or see or touch something unpleasant, we shun it or we retract ourselves involuntarily or voluntarily from it, we swerve away from it or we shy from it because the mind-heart complex, which is the radar to accept the data input from the external world, shuts down or refuses to accept it. On the contrary, if we hear, see, smell or touch something pleasant and nice, our mind and heart will immediately swerve towards it and will like to dwell on it for a long time. For example, one likes to see something beautiful for a long time, hear an enchanting and captivating music for a long time, or yearns for tasty food and once the food is eaten, its taste lingers on the tongue for quite some time and one relishes the taste of it. Hence, the 'Mun' is the 'Ayatan' (or shelter or refuge or dwelling place) which makes us accept someone as our relative or friend and reject one whom we perceive as our enemy and antagonist or someone who has ill-will towards us and can cause us harm.]

अथ ह प्राणा अहं श्रेयसि व्यूदिरेऽहं श्रेयानस्म्यहं श्रेयानस्मीति ॥६॥

Once, all the 'Prans' (i.e., all the vital organs of perception as enumerated from verse no. 1 till 5) of the body began quarrelling among themselves, each arguing that it was more important than the rest of them (6).

[Note :- The word *Pran* technically means the vital wind called breath dwelling in the nose, but the word, when extended in its meaning, covers all the organs of perception, including the eyes, ears and speech as well as the heart and mind which are the crucibles or receptacles for such perceptions, because all of them are equally important and vital for an individual to live a normal life. A person's life will become burdensome to live if he has no heart (emotions) or no mind (intellect), or lacks any one of the organs of perception such as the ears or eyes or nose or tongue or skin functioning normally. But all these other organs, whether gross or subtle depend upon Pran which is a synonym for life in a creature. Of what use is the eye, the ear etc. for a creature (a man) if he is dead?]

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति तान्होवाच यस्मिन्व उत्क्रान्ते  
शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति ॥७॥

All the 'Prans' collectively went to their guardian or father Prajapati (the creator Brahmaa) to resolve this dispute between themselves. They said, 'Oh Lord! Who is the best amongst

us?’ Prajapati replied, ‘The element or factor present amidst you, the removal of which renders the body useless and worthless (i.e., makes it become as useless and worthless as a dead body, or even worse), is the best one’ (7).

[Note :- These organs wished to know which of the qualities each of them represents, as expounded in verse no. 1-5, is the most important, most significant and most vital quality amidst the ones enumerated therein. The father, Prajapati, gave a vague reply so as not to appear to be siding with any one entity, or causing any schism between them. He wished to remain neutral and not seem to appear to be partisan, because any specific answer from him favouring any one of them was sure to incite further jealousy and ill will.]

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा कला  
अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह  
वाक् ॥८॥

The faculty of speech left the body (वागुच्चक्राम). It went out for 1 year (संवत्सरं) and returned back to ask the other faculties— ‘How was it possible for you all to survive without me?’ Then all the rest of the organs replied, ‘Just like a dumb person who can happily roam about breathing fresh air with his nose, seeing with his eyes, hearing with his ears, thinking with his mind and having emotions with his heart, even though he is unable to speak—we too lived in a similar manner’. Ashamed and humbled, the faculty of speech (वाक्) re-entered the body (8).

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथान्धा अपश्यन्तः  
प्राणन्तः प्राणेन वदन्तो वाच शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥९॥

Next, the eye left the body for 1 year (चक्षुर्होच्चक्राम तत्संवत्सरं). Upon return, it also enquired— ‘How could you all survive without me?’ All the other organs replied, ‘Just like the blind person who cannot see but can breathe, speak, hear, think and feel and have emotions, we too lived without you’. Ashamed and humbled, the eye re-entered the body (9).

श्रोत्रं हाच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा बधिरा  
अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह  
श्रोत्रम् ॥१०॥

Next came the turn of the ears. The ear left the body to move out of it for 1 year (श्रोत्रं हाच्चक्राम तत्संवत्सरं). It came back and asked its companions — ‘Say, how could you all survive without me?’ They replied in unison, ‘Just like a deaf man can live breathing air, speaking with his voice, seeing with his eyes, thinking by his mind and feeling and having emotions with his heart, we too could survive without you’. Ashamed and humbled, the ear re-entered the body (10).

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा  
बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश  
ह मनः ॥११॥

Then it was the turn of 'Mun', i.e., the mind and the heart complex, to make its exit from the body for 1 year (मनो होच्चक्राम तत्संवत्सरं). When it returned, it asked the others — 'How could you survive without our presence?' They collectively replied, 'Just like a child whose mind and heart denoting intelligence, knowledge, wisdom, discrimination, thoughts and emotions are not developed enough nevertheless lives like an ignorant, stupid, mischievous and foolish one, breathing fresh air, speaking by its voice, seeing with its eyes and hearing with its ears, we too survived without you (like that innocent and ignorant child)'. Ashamed and humbled, the 'Mun' (i.e., the mind and heart complex) re-entered the body (11).

[Note :- We must note that the physical organs did not completely vanish or actually leave the body. It is simply to mean that their subtle functions stopped on a test basis. It's ridiculous to imagine a man without a 'heart'. It wasn't that the physical organ called the heart or the brain left the body as we understand the word 'left or exit' to mean, but it is only a figure of speech to explain the ramification of the concept. Things should be understood in the correct perspective.]

अथ ह प्राण उच्चिक्रमिषन्त यथासुहयः पङ्क्तीशशङ्कून्संखिदेदेवमितरान्प्राणान्समखिदत्तं  
हभिसमेत्योचुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि मोत्क्रमीरिति ।१२॥

Finally, the vital breath which sustains life of a creature in his body, called 'Pran', made preparations to leave the body. Even as a horse takes out the nail driven in its hoof to tie it down, i.e., slow it down to a trot and prevent it from galloping away, the Pran broke all its ties with the other organs and prepared to leave. Shocked, shaken, stunned, dumbfounded, distressed and feeling strangled and suffocative on the verge of death and extinction, they collectively requested it, 'Oh Lord (भगवन्नेधि)! Please remain where you are. You are indeed the best, the most superior and the exalted one amongst us all. Do not go out (because we can't survive without you)' (12).

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि  
त्वं तत्प्रतिष्ठासीति ।१३॥

Showing honour to that vital Pran, the organ of speech said, 'The honour of being 'Vashistha' belongs to you (see verse no. 2). The eyes joined it, saying, 'The honour of having 'Pratistha' belongs to you (see verse no. 3)' (13).

अथ हैनं श्रोत्रमुवाच यदहं संपदस्मि त्वं तत्संपदसीत्यथ हैनं मन उवाच यदहमायतनमस्मि  
त्वं तदायतनमसीति ।१४॥

The ears said, 'The honour of possessing the best of 'Sampat' belongs to you (see verse no. 4)'. The 'Mun' (heart and mind complex) joined the chorus, 'The honour of being an 'Ayatan' belongs to you (see verse no. 5)' (14).

न वै वाचो न चक्षूषि न श्रोत्राणि न मनाःसीत्याचक्षते प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि  
सर्वाणि भवति ।१५॥

That is why the various faculties of perception are collectively called 'Pran' by the people of the world because all of them are manifestation of the 'main Pran'. They are not separately called speech, eye, ear, heart and mind (15).

[Note :- Verse nos. 13 and 14 tell us that the honour has been willingly given to the main Pran by these organs of perception. The Pran became the sovereign of all these entities. All these organs are of any use only as long as the main Pran lives in a man's body. A dead body has no use for its eyes, ears, heart or mind.]

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### Canto 5/Section 2

स होवाच किं मेऽन्नं भविष्यतीति यत्किंचिदिदमा श्वय आ शकुनिभ्य इति होचुस्तद्वा  
एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं न ह वा एवविदि किंचनानन्नं भवतीति ।१॥

The chief of the various Prans, the 'main Pran' (as described in section 1 above) asked, 'What about my 'Anna' or food (मेऽन्नं)?' Then speech and other faculties replied to it, 'All the 'Anna' or food that is eaten by all the creatures including dogs and birds (श्वय आ शकुनिभ्य इति) are all your food (i.e., it is meant for you)'. Hence, the Pran is also famously known as 'Anna' (अन्न). For a person who knows this fact, nothing is indigestible or not edible by him (एवविदि किंचनानन्नं भवतीति) (1).

[Note :- The food that is eaten by anyone is meant to sustain the life in him. This *life* is a synonym for *Pran* —it nourishes the Pran. That is why a person says, 'I am dying for want of food'. He never says 'I can't hear without food or see without food or smell without food, but he says 'I can't live without food'. This is a universal truth. As soon as a man's Pran makes its exit from his body, he does not have any requirement for food. Therefore, 'Pran' and 'Anna', the Hindi word for food, are used synonymously. The reader is advised to refer to canto 5, section 19-23 and canto 6, section 7 in this context for further clarification.]

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्ठाच्चाद्भिः  
परिदधति लम्भुको ह वासो भवत्यनग्नो ह भवति ।२॥

The chief Pran asked once again, 'What shall be my cloth or garment, or what shall I wear and cover myself with (किं मे वासो)?' Then the faculties of speech and others said— 'Water' (भविष्यतीत्याप). That is why water is used before and after eating a meal to guard or give a cover to the Pran (because the water smoothens the roughage and irritation created by the coarse fibers, spices and other pungent herbs and chemicals present in the food, helps to digest it by mixing it with enzymes, and help carry the basic nutrient present in the food, such as the vitamins, minerals, proteins, fats, carbohydrates etc. to the various cells and tissues in the body through the medium of the blood which is also water based). Food without water is of no use to the vital life sustaining forces in the body. A person who is wise enough to realise this subtle way in which water covers the Pran from all the sides, is entitled to receive clothes (covering, garment and other wearing apparels), and he is never naked (2).

[Note :- These are concepts explained by the help of metaphors. For example, verse no. 1 says that a such and such man can eat and digest anything, even the food fit for a dog or bird. That does not mean he will eat canine food or gobble up

worms and insects like a dog or bird respectively. It just signifies that he sheds his hypocrisy and fussy and snobish nature to say I will eat this and not that, or this thing is not fit for me to eat because I am rich and wealthy or belong to a particular class in the society. The basic function of food is to provide nourishment to the body and sustain life. If a person is wise and enlightened enough to know this fact that the food sustains life and nourishes the Pran, and it is not meant to appease the palate and taste buds or for indulgences, then he gets all the benefits that food provides. Similarly, fluids of all denominations, e.g., juice, beverages, milk, tea, coffee, wine, or plain water are meant to give a 'protective covering' to the Pran; that is why a healthy man is expected to drink a lot of water (परिधान, आच्छादन). This is the specific message conveyed in the episode described in canto 1, section 10 regarding sage Ushasti as well as in canto 6, section 7 regarding Uddalak and Swetketu.]

तद्धैतत्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्तवोवाच यद्यप्येतच्छुष्काय स्थाणवे  
ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः पलाशानीति ॥३॥

[This verse propounds the benefits and potential powers of the above knowledge —] Satyakam Jabal had propounded the benefits of this knowledge pertaining to Pran to 'Gosrut' (गोश्रुत), the son of Vyagharpad (वैयाघ्रपद्य). He said, 'If this knowledge is given to or preached to even a dry stump of wood (यद्यप्येतच्छुष्काय), then new branches will shoot out from it and new leaves would sprout on those branches' (3).

[Note :- This verse is to lay emphasis on the potential powers and wisdom that this superior knowledge pertaining to food and Pran provides to the seeker or aspirant when it is said that even a log of dead wood can be revived to life and sprout new branches and leaves. This knowledge helps the person to realise the importance of food; he begins to respect and stop wasting it; he begins to share it with others with generosity. He stops indulgence in overeating; he treats food as an essential ingredient of life which is at par with his Pran. He realises that the same potential of the food can revive a person who is exhausted and diseased if he eats proper food with correct understanding of its importance and value.]

अथ यदि महज्जिगमिषेदमावास्यायां दीक्षित्वा पौर्णमास्यां रात्रौ सर्वौषधस्य मन्थं

दधिमधुनोरुपमथ्य ज्येष्ठाय श्रेष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥४॥

[The following verse nos. 4-9 describe the fire sacrifice rituals for a man who wishes to acquire importance and significance, greatness and grandeur, transcendence, renown and fame, glory, majesty and magnificence — collectively called 'Mahatva' (महत्त्व) —]

Now, if a person (having acquired the knowledge expounded in verse nos. 1-3) desires to acquire 'Mahatva' (महत्त्व) in this world, then he should get himself initiated in the night of the dark moon (अमावास्यायां). In the night of the full moon (i.e., after 15 days) he should mix and vigorously churn and grind various herbs (सर्वौषधस्य), curd (दधि) and honey (मधु) in a crucible to make a homogenous viscous fluid called 'Mantha' (नोरुपमथ्य). He should sit near the fire and keep this 'Mantha' in his front. Pronouncing the Mantra 'JYESTHAYE SRESTHAYE SWAHA' (ज्येष्ठाय श्रेष्ठाय स्वाहा), he should offer ghee (clarified butter) as offering

to the sacrificial fire. The remaining part of the ghee (i.e., the residual portion sticking to the ladle or the pot in which it was stored) should be poured on the 'Mantha' (the mixture made from herbs as described in this verse) (4).

[Note :- The intervening 15 days between the dark moon and full moon nights are to be spent in austerity and collecting the herbs and making preparation for the fire sacrifice. These herbs should be dried, cleansed and then ground to a fine powder with a pestle in a crucible made from wild fig tree (ficus glomerata) and churned vigorously to make a paste with curd and honey. This is the prescription to prepare 'Mantha' as laid down by Adi Sankaracharya in his commentary on this Upanishad.]

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्ये संपातमवनयेत्प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य  
हुत्वा मन्ये संपातमवनयेत्संपदे स्वाहेत्यग्नावाज्यस्य हुत्वा मन्ये संपातमवनयेदायतनाय  
स्वाहेत्यग्नावाज्यस्य हुत्वा मन्ये संपातमवनयेत् ॥५॥

The next Mantra pronounced is 'VASHIHTHAYE SWAHA' (वसिष्ठाय स्वाहा) and then clarified butter (ghee) is offered to the fire. The residual portion sticking to the ladle is collected in the Mantha (as done previously). The 3<sup>rd</sup> Mantra is 'PRATISTHAYE SWAHA' (प्रतिष्ठायै स्वाहा), the 4<sup>th</sup> Mantra is 'SAMPADAYE SWAHA' (संपदे स्वाहा), and the 5<sup>th</sup> Mantra is 'AYATANAYE SWAHA' (आयतनाय स्वाहा). Each Mantra pronunciation is followed by an offering of ghee to the fire, and each time the residual part of the ghee adhering to the ladle is scooped and poured on the Mantha kept in front (5).

[Note :- The word Vashishta, Pratistha, Sampat and Ayatan have been elaborately explained as notes to verse nos. 2-5 of canto 5, section 1.]

अथ प्रतिसृप्याञ्जलौ मन्यमाधाय जपत्यमो नामास्यमा हि ते सर्वमिदं स हि ज्येष्ठः श्रेष्ठो  
राजाधिपतिः स मा ज्यैष्ठ्यं श्रेष्ठ्यं राज्यमाधिपत्यं गमयत्वहमेवेदं सर्वमसानीति ॥६॥

Thereafter, the aspirant should move away from the fire and take some Mantha (see verse no. 4) in his cupped palms and pronounce the following Mantra 'AMO NAMASI' (अमो नामसि) etc.. The meaning of this Mantra is — 'Oh Mantha! You are the one who is known as 'Um' (अम) because this whole world is established in your company (सर्वमिदं). You are the one who is the eldest and most senior (ज्येष्ठः), are the best and most exalted (श्रेष्ठो) and are the emperor and king of all (राजाधिपतिः), i.e., you are glorious, full of grandeur and majesty. Be gracious upon me and bestow upon me that virtue or quality that is the best, most superior and exalted. Bless me with the lordship and sway over others. Let me be an embodiment of all these qualities rolled into one (सर्वमसानीति) (6).

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीमहे इत्याचामति वयं देवस्य भोजनमित्याचामति  
श्रेष्ठं सर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं पिबति ॥७॥

[In this verse, the process of partaking that specially sanctified and empowered thick viscous mixture called 'Mantha' is described —] After that, the aspirant pronounces the various words of the following Mantra separately and ingests one mouthful of this mixture called Mantha after each word. Thus he says 'TATSA WITURVINI MAHE' (तत्सवितुर्वृणीमहे) and takes the 1<sup>st</sup> morsel of Mantha in his mouth. Next he says, 'VAYAM DEVASYA

BHOJANUM' (वयं देवस्य भोजनम्) and takes the 2<sup>nd</sup> mouthful of Mantha. Then he says the next Mantra 'SRESTAM SARWADHATAMAM' (श्रेष्ठं सर्वधातमम्) and takes the 3<sup>rd</sup> morsel of Mantha. Finally he says 'TURAM BHAGASYA DHIMAHI' (तुरं भगस्य धीमहि) and gulps down all that is left in the crucible by washing it clean with water (7).

[Note :- The literal meaning of this full Mantra is— 'We pray to that excellent and wholesome food produced by the luminous Savita (Sun), and we meditate upon that form of the divine entity which is known as Savita (Sun). This ambrosia is the excellent food of the Gods. Let me empowered with it!']

निर्णिज्य कःसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहःस  
यदि स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात् ॥८॥

After having done all this, the aspirant should sleep at the back of the fire by spreading a deer skin on the ground, or on the bare ground if it is possible for him (i.e., he should prefer to sleep on the floor without spreading the deer skin on it), all the while keeping restraint on his speech, i.e., observing silence. During that night, if he dreams of a woman, he should construe that his endeavour has been successful (8).

[Note :- The 4<sup>th</sup> part of the Mantra pronounced in verse no. 7 has the word 'Bhug or Bhag' (भगस्य). This word has dual meaning— (i) the sun and (ii) the female genitals. Since verse no. 4 has already laid down the reasons for doing such fire sacrifices— which has a desire to acquire worldly majesty and glory, fame and greatness, grandeur, importance and significance (called Mahtwa), while verse no. 6 has said that the aspirant wishes to become king-like and acquire kingly glories and majesty, it naturally follows that he must have a glorious family, because it is difficult and almost impossible for a single man, a bachelor for example, to accomplish these glories without the support of his kith and kin. Besides, only a worldly man would have these desires—to acquire Mahatva and become king-like. Therefore, he is certainly not a mendicant nor a monk nor a renunciate or a recluse. Therefore, there is no wonder that he dreams of a woman in order to raise a family.

This is the significance of the dream of a woman while the aspirant lies before the fire after performing the sacrificial rituals with the Mantras as described in the previous verses. A woman in mythology represents worldly desires and she is also a symbol of Laxmi, the household wealth and prosperity. Hence this dream of a woman indicates that the reason for the aspirant doing the fire sacrifice has been rewarded or fulfilled.]

तदेष श्लोकः । यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति । समृद्धिं तत्र  
जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने इति ॥९॥

There is a scriptural saying which proclaims— 'When a woman is seen during rituals done with some desire or wish, then it should be construed that the endeavour is successful and the desire or wish for which the sacrifice was being done shall be fulfilled' (9).

## Canto 5/Section 3

[This section describes the episode of Shwetketu in the royal court of Panchal.]

श्वेतकेतुर्हारुणेयः पञ्चालानां समितिमेयाय तं प्रवाहणो जैवलिरुवाच कुमारानु  
त्वाशिषत्पितेत्यनु हि भगव इति ॥१॥

Once upon a time, Shwetketu (श्वेतकेतु), the son of Aruni (आरुणि), came to the royal court of Panchal. There, Prawahan (प्रवाहणो), the son of Jiwal (जैवलि), asked him, ‘Oh Kumar (a young bachelor), has your father taught you?’ He (Shwetketu) replied, ‘Yes Lord, I have been taught by my father’ (1).

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा पुनरावर्तन्त ३ इति न भगव इति  
वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तना ३ इति न भगव इति ॥२॥

Prawahan asked him if he knew where the subjects of this creation go from this world (at the time of their death)? Shwetketu replied, ‘Lord, I do not have this knowledge or information’.

Prawahan asked again if he knew how the subjects of creation come back in this world again (i.e., how they are re-born)? Shwetketu once again replied in the negative that he wasn’t aware of it.

Prawahan asked him once again if he knew the place from where those going on the path leading to the gods (called the path of Devyan— देवानस्य) and those taking the path to dead ancestor (called Pitriyan— पितृयाणस्य) separate from each other (or, the point where the two paths, one leading to the Gods and the other leading to the place where dead ancestors live, diverge in different directions)? Shwetketu again said, ‘No Lord, I don’t know’ (2).

वेत्थ यथासौ लोको न संपूर्यत ३ इति न भगव इति वेत्थ यथा पञ्चम्यामाहुतावापः  
पुरुषवचसो भवन्तीति नैव भगव इति ॥३॥

The next question, the 4<sup>th</sup>, asked by Prawahan was whether he knew why the Loka (abode) of the ‘Pittars’ (dead ancestors and their spirits) never gets filled? Shwetketu again denied any knowledge of it. The next question, the 5<sup>th</sup>, was did he knew how or why the fluids (consisting of ghee or clarified butter, herbs, honey etc.) used for making offerings to the fire sacrifice are known as ‘Purush’ (पुरुष) after the 5<sup>th</sup> offering to the fire of the sacrificial ritual has been completed? (See section 2 above in this context). Shwetketu once again replied that he did not know about it (3).

[Note :- The offering which is made to a fire sacrifice is either a syrupy fluid consisting of ghee, ground herbs, honey, curd, spices etc. called *Habya* (हव्य) or *Mantha* (मन्थ) which is a thick mixture of herbs, honey and ghee. The part of these offerings, either as ‘Habya’ or as ‘Mantha’, which remain in the pot or crucible after the 5<sup>th</sup> offering has been completed, is designated with the name of *Purush*. The word literally means ‘a male’, but here it signifies that this remaining part is endowed and injected with the subtle energy and potentials possessed by the cosmic

‘Viraat Purush’ or the macrocosmic Male aspect of Nature who had initiated the process of creation. The different offerings called *Ahuti* symbolise the various steps in the process of creation and evolution of the cosmos, and they have been explained in the next section no. 4.]

अथानु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथं सोऽनुशिष्टो ब्रुवीतेति स हायस्तः

पितुरर्धमेयाय तश्चोवाचाऽनुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥४॥

Prawahan snubbed Shwetketu, ‘Then why did you say that you have been taught by your father? A person who does not have the knowledge of the answer to these fundamental and basic metaphysical questions, how can he call himself fully educated in this field?’

Peeved and embarrassed at not being able to answer even one of those questions, Shwetketu went back to his father Aruni and complained, ‘You had assured me that you have taught me, without ensuring that I have complete knowledge. (Or, you have not taught me properly and have not given the complete information to me) (4).

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीतेषां नैकञ्चनाशकं विवक्तुमिति स होवाच यथा मा त्वं

तदैतानवदो यथाहमेषां नैकंचन वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥५॥

That royal prince (राजन्यबन्धुः) asked me 5 questions and unfortunately I could not answer any one of them’. His father replied patiently, ‘I do not know myself the answer to even one of the questions you have just told me about. Had I known them, why wouldn’t I have taught you?’

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हाञ्चकार स ह प्रातः सभाग उदेयाय तश्चोवाच

मानुषस्य भगवन्नौतम वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं यामेव

कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति स ह कृच्छ्रीबभूव ॥६॥

Then the two, father and son, went once again to the king of Panchal to enquire about the answer to those questions. The king welcomed them both. The next day in the morning, both of them went to the royal court. The king said, ‘Oh Lord Gautam (भगवन्नौतम)! [The two, father and son, were born in the lineage of the ancient sage Gautam. Hence, they were also known by that name which was used as a surname.] Ask me for any wealth or property that you wish in this human world or this mortal world (मानुषस्य वित्तस्य वरं वृणीथा)’.

The sage (Aruni) replied, ‘Ok king! Let these worldly assets remain with you (for we are not interested in them). Please be kind instead to tell me about the things (or, let me know the answer to the question) that you had asked my son (Shwetketu) about’. Hearing this request, the king was on the horns of a dilemma and felt very worried (कृच्छ्रीबभूव) (6).

तश्च चिरं वसेत्याज्ञापयांचकार तश्चोवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा

विद्या ब्राह्मणान्नाच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति तस्मै होवाच ॥७॥

The king of Panchal decided that he should not decline to give the required knowledge to the father and his son, especially when it has been begged of him, and a refusal on his part would be tantamount to denying charity when asked for, which in itself is a grave sin and is punishable. So he requested them to stay with him for a long time. ‘Oh Gautam! Prior to you, this ‘Vidya’ (science, knowledge, scholarship, erudition, skill and craft) had not gone

to any other Brahmin (or was either not available to them or was not accepted by other Brahmins). That is why only the Kshatriya class (the kingly and warrior class) had dominance over it (i.e., only the Kshatriyas knew about this Vidya and it was in their exclusive domain). But now I shall preach you about it for the first time and, with you two, it would deem to have been passed to a Brahmin for the first time ever'. Then king Prawahan expounded that stupendous and hitherto unknown and secret Vidya to them (7).

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#### Canto 5/Section 4

[To begin with, the 5<sup>th</sup> question (see section 3, verse no. 3) is answered first because with this clarification, the rest of the solutions to the other 4 question (asked in section 3 verse no. 2-3) are easy to understand. The Vedas have asserted that this whole creation has come into existence by means of 'Tapa' (severe penances, austerities, sufferance and keeping strict religious vows) as well as 'Yagya' (fire sacrifices which were a kind of cosmic cauldron in which the chemical reactions were carried out by the supreme, transcendental Brahma in order to start the process of creation). Here, the example of the physical, ritualistic fire sacrifice is cited to explain more profound truths about the various phases of the cycle of creation. It describes the genesis of creation.

The 1<sup>st</sup> offering to the cosmic fire created 'Som' (the elixir of eternity and bliss, stored in the moon) in the heavens. The 2<sup>nd</sup> offering produced 'rain' in the sky, the 3<sup>rd</sup> offering created 'food' on earth, the 4<sup>th</sup> offering produced 'sperm' in man, and the 5<sup>th</sup> offering produced 'human' in the womb of the woman.

The 1<sup>st</sup> offering was made mentally by Brahmaa himself with great devotion. Hence, the Hindi/Sanskrit word for devotion and dedication — 'Shraddha' (श्रद्धा), and the 'self' — 'Apaha' (आपः), are synonymously used. The word 'Apaha' also means 'liquid, water, fluid' in Sanskrit. Hence, it refers to both the 'Som' (the elixir of eternity and bliss) as well as 'rain' produced by the 1<sup>st</sup> and the 2<sup>nd</sup> offerings. It is equally applicable to 'food' on earth, because food is the elixir of life; together they produce the sperm in the semen or the 'fluid medium' which is the carrier of life, and its ultimate product, the creation, represented by the 'embryo' in the mother's womb. This basic idea has been expounded in detail in section 4 till section 9 of this canto as follows—]

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिश्चन्द्रमा अङ्गारा  
नक्षत्राणि विस्फुलिङ्गाः ॥१॥

The king (Prawahan) said, 'Oh Gautam (Aruni)! The famous 'Duloka' (वाव लोको —i.e., the heavens situated beyond the solar system) is the symbolic 'fire'. Aditya (the heavenly God representing the sun) is its 'fuel', its rays are the 'smoke' emanating and spreading out in all the directions from that fire, the day represents its glorious and brilliant 'flame', the moon is the red hot 'charcoal', and the stars are the numerous scintillating 'sparks' of that

cosmic fire that have scattered all around the cosmos (1).

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो राजा संभवति ॥२॥

The God's offered oblations in the form of 'Shraddha' (श्रद्धा— devotion, dedication, faith, belief, conviction, deference and reverence) in this cosmic fire. From this offering was produced or created the king called 'Som' (सोमो राजा संभवति) (2).

[Note :- As noted in the preamble above, this *Som* was the basic elixir of eternity and bliss that sustained this world and prevented the fire from being extinguished after some time. That is, this Som had ensured that this creation goes on for eternity peacefully, perpetually carrying forward without any sign of termination before the supreme Brahma himself wants to terminate it. It was like the 'Mother of all tinctures' from which the rest of the medicines or herbs were produced. It is called a *king* because it is superior to all other essential ingredients of creation. The creation is stopped from dying itself out because of this Som.]

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### Canto 5/Section 5

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदम्रं धूमो विद्युदर्चिरशनिरङ्गारा ह्यदुनयो

विस्फुलिङ्गाः ॥२॥

Oh Gautam! In the cosmic sacrifice, Parjanya (पर्जन्यो—water) is the 'fire'. The wind is the 'fuel', the clouds are the 'smoke', the electric (lightening— विद्युद) is its glorious and brilliant 'flame', Bajra (thunderbolt) is the 'red hot charcoal', and the thunder (i.e., the reverberating vibrations caused by it) are the 'flying sparks' (1).

[Note :- *Parjanya* is the deity of water, i.e., Indra. All the factors necessary to precipitate rain are collectively called 'Parjanya'. Any fire needs air to keep burning, so the celestial fire represented by 'Parjanya' needs *wind* as fuel to sustain it. These are symbolic representations of physical forces of nature. We see that the heat of the sun or Aditya helps to evaporate moisture from the vast reservoir of water, the ocean, and raise it in the form of *cloud*. Since the rain bearing clouds are dark in colour and cover the sky like a shroud, they are treated as being similar to smoke. The moisture laden clouds are moved across the land with the help of the winds coming in from the ocean and sweeping in across the plains. These clouds produce rain. Hence, the wind is the symbolic fuel for the rain God, Indra. The clouds rumble and thunder, and streaks of *lightening* zigzags across them. Hence, lightening is like the flame leaping here and there in the cloud, the *thunderbolt* is like the charcoal, and the *thunder* itself is akin to the flying spark.]

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या आहुतेर्वर्षं संभवति ॥२॥

In that fire sacrifice, the Gods used the previously produced 'Som' as oblation or libation made to the fire. This creates the 'rains'. [That is, the rain is the ambrosia that the Gods benevolently shower on the earth below to sustain and nourish the creation which has

found its abode on the earth] (2).

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### Canto 5/Section 6

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो धूमो रात्रिर्चिर्दिशोऽङ्गारा  
अवान्तरदिशो विस्फुलिङ्गाः ॥१॥

Oh Gautam! In this series, the next symbolic fire is the ‘earth’, the year (संवत्सर) is the ‘fuel’, sky is the ‘smoke’, the night is the ‘flame’, the various directions are the ‘red hot charcoal’ and the cardinal points of the heaven (such as the east, west, south, north, nadir and zenith) are the ‘scintillating sparks’ (1).

[Note :- Section 5 deals with the symbolic fire sacrifice in the heaven. Now it is conceptualised here on earth. For any fire sacrifice, the focus is on the fire into which offerings are made. Here, that entity is *earth* because it is on earth that the mortal world took its shape. The actual fire sacrifice, as opposed to the symbolic one done by Brahmaa at the time of creation in the heavens, is also done on earth.

The *year* is regarded as the fuel because one full circle of a year covers all the seasons which are necessary to foster life on the earth. They act like a fuel for the terrestrial *fire*. The *sky* is the smoke because it seems to rise up from the edge of the horizon and covers the earth from all the sides even as smoke seems to rise up from the edges of a fire and cover the entire space around it, forming a canopy.

Since earth is not bright like the sun or the moon, its light is also ‘not bright’ as that of the sun and the moon. Hence, the *night* symbolises the dark light aspect of this fire as viewed from the heavens. The night represents the ‘Tamo Guna’ aspect of creation—i.e., it represents ignorance, delusion and illusion etc.. All these are predominant factors of the night. It is due to ‘ignorance’ that the man is ‘deluded’ into seeing ghosts and phantoms, which are simply illusions in the night. That is why these ghosts and phantoms are not seen during the light of the day.

The east and west are the *directions* where the sun is seen as a red hot ball of fire. It is a well known fact that in the North Pole and South Pole of the earth, the so-called ‘northern and southern lights’ create an aura in the sky, called ‘Aurora Borealis’ and ‘Aurora Australis’ respectively. Hence, they are like red hot charcoals. The corners of the directions or the *cardinal points* have a variable shade of mutiple, vibrant canvas of colours; hence they are like sparks of the imaginary celestial fire.]

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नं संभवति ॥२॥

The Gods offered the previously produced ‘rain’ as an oblation or libation to this sacrificial fire called ‘the earth’. This produced ‘food’ (2).

[Note :- *Rain* is ‘the must’ for agriculture to thrive. Heat is also equally necessary, as is evident from the fact that in extremely cold climates, agriculture does not flourish. Hence, it is apt to say that ‘rain’ was offered to this ‘fire’, represented by

*earth* which acted has the fire pit or a receptacle where the fire was lit and kept and to which the offering of rain was made by the Gods, to produce *food* as a reward of the symbolic fire sacrifice done by the Gods to propagate life.]

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### Canto 5/Section 7

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वार्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥१॥

Oh Gautam! Purush (the male aspect of Nature, the supreme, invisible macrocosmic first Viraat from whom the world was created, and his gross, visible manifestation was the man on the earth) is the 'holy fire'. Of that fire, the man's speech is the 'fuel', the Pran (breath) is the 'smoke', the tongue is the 'leaping flame', the eyes are the bright 'red hot charcoals', and the ears are the 'scintillating, sputtering ambers or sparks' (1).

[Note :- The similes are most apt, magnificent and excellent as well as easy to understand. The *speech* of a man is the fuel which can ignite strife, bloodshed, hatred, ill will and animosity. The *breath* is indeed like a smoke as is evident during very cold temperatures when the breath coming out of the nose freezes to form a mist which deposits as a film on any cold surface around the head of a man as is seen while driving a car with closed windows. Here, a film of water vapour deposits on the inner surface of the glass and forms a smoke like film of condensed water vapour. It can also be witnessed when a mirror is held in front of the nose, where a mist forms on its surface. We 'lash out' at opponents with our *tongue* and angry people are said to 'spew fire and brimstone'. So the metaphor of the tongue is also very apt. The *eyes* are obviously like red hot charcoals as is evident in a very angry man whose eyes burn like charcoal. During darkness, the eyes of certain animals glitter from a distance, and they are the only spots that can be seen in the background of pitch darkness of the night. The *ear* hears all sorts of sounds coming in from all the directions, and these sounds are symbolic of the sparkles flying here and there, because there are thousands and thousands of noises emanating from all the directions which hit the ear of a man.]

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः संभवति ॥२॥

In that symbolic holy fire, all the Gods offered food as a ritualistic offering. From this was produced the 'sperm in the semen' which was the vital life containing potential and powerful fluid force (2).

[Note :- The male sperm is the nucleus containing the spark of life and the semen represents the primordial fluid which contained this subtle and sublime spark hidden in it. The food was the offering made symbolically in the mouth of the man who was the micro image of the macro Viraat Purush. The mouth was like a pit and in it burnt the eternal fire which manifested itself as his speech. Like any fire sacrifice ritual, the offering (oblation) of food, such as cereals etc., was made in this fire pit, represented by the mouth. This food gave vitality and sustenance to the man (the

Viraat at the macro level), who in turn produced the semen which would harbour the vital spark of life, or the identity of the Viraat Purush, in the form of his genes present in the sperms.]

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### Canto 5/Section 8

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिधदुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तः करोति  
तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥१॥

Oh Gautam! A woman is the divine 'fire'. Her genital organs are the 'fuel', romanticism and appeal are her 'smoke', the vagina is the 'flame', sexual union with a male is the 'red hot charcoal', and the exhilarating, ecstatic, passionate feelings are the flying 'sparkles or ambers' from that symbolic fire (1).

[Note :- The similies are too obvious for elaboration.]

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः संभवति ॥२॥

In that holy fire, the Gods offered the semen as an oblation and libation. From that holy offering was produced the superb, magnificent, most fascinating and majestic 'embryo' which represents the first gross form of the gross creation in its very primary form. This postulation completes the 5 steps of the subtle, divine and sublime fire sacrifice done by the Gods in order to initiate and sustain the cycle of creation (2).

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### Canto 5/Section 9

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उल्बावृतो गर्भो दश वा नव वा  
मासानन्तः शयित्वा यावद्वाथ जायते ॥१॥

In this way, when the 5<sup>th</sup> offering is made to the cosmic fire of creation, the initial (the first) offspring of 'Shraddha' (see section 4, verse no. 2), which has gone through different stages in its metamorphosis (Shraddha to Som, Som to rain, rain to food, food to sperm and semen, and semen to embryo), finally takes the shape of a 'male infant' (that is, the first sign of a creature taking its definitive form and acquiring a particular and distinctive shape and being infused with the spark of life in the womb of its mother). That embryo remains surrounded or enclosed by the membraneous layers of the womb and keeps lodged in it or sleeping in it for the next 9 or 10 months till all its organs have been developed. After that, it emerges in the world (1).

[Note :- As noted in the preamble paragraph of section 4 of this canto, obviously the whole cycle of creation is depicted in these 5 sections, from 4 till 9.]

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः संभूतो  
भवति ॥२॥

After taking birth, it (infant) remains alive till its pre-determined extent of life (i.e., it lives

on the earth till the time of its death). When he (the man) leaves the body (i.e., dies), that man is taken back to the fire in the cremation ground to be cremated, thus completing the cycle—going back to the fire from which he had his first beginning (2).

[Note: - The ‘man’ is an image of the *Viraat Purush*. The former is the microcosmic image of the macrocosmic latter. That is why the Upanishad says that the cycle started by the Gods in the cosmic fire of creation has been completed. The ‘Viraat Purush’ was created by Brahma, while the ‘man’ was created by the Gods by offering oblations in the cosmic fire sacrifice intended to start the process of creation. This man was an image of the Viraat Purush. Even as Brahma quietly entered the Viraat Purush as his macrocosmic soul, when that Viraat purush revealed himself as a man on the earth, Brahma entered the man as his individual soul or microcosmic Atma. It should be noted here that importance is laid on a ‘male child’. Well, this is not at all meant to demean the girl child. The emphasis here is on the ‘chain that helped to initiate and sustain creation’, and for that specific purpose, the semen/sperm was necessary, necessitating the greater importance being laid on the male child. But this sperm would be effective in continuing the cycle of creation only when it is planted in a female womb. So there is no question of any insult to the ‘girl child’.]

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### Canto 5/Section 10

[The other 4 questions asked in section 3, verse nos. 2-3 regarding the symbolic ‘fire’ are answered here—]

तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह  
आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्वडुदङ्ङेति मासाऽस्तान् ।१॥

A wise person who understands the basic truth and essence about this elementary and symbolic fire sacrifice having 5 basic steps, collectively called ‘Panchagni’ (पञ्चाग्नि), responsible for the purpose of creation, and lives with this knowledge in a forest (i.e., a lonely, calm, serene, secluded and peaceful place) conducive to doing ‘Tapa’ (penance, austerity, sufferance and keeping religious vows) and ‘Upasana’ of (i.e., worshipping, doing contemplation upon and having devotion and reverence for) the Gods responsible for these 5 steps of creation— at the time of death, such a person attains the Gods called ‘Archi’ (तेऽर्चिषमभिसंभव) who are worshipped and adored by him. [See canto 4, section 15, verse no. 5.] From there he goes to the Gods called ‘Diva-Sabhimani’ (दिवसाभिमानी) or those who are the patron Gods of the day; from there the person goes to the ‘Shukla-Pakshabhimani’ Gods (शुक्लपक्षाभिमानी) who are the patron Gods of the night; from there he goes to the abode where the Sun goes to take rest during the 6 month of the winter solstice (उत्तरायण) (1).

मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स

एनान्ब्रह्म गमयत्येष देवयानः पन्था इति ॥२॥

From there, that person (Purush) goes to the place called 'Samvatsar' (संवत्सर—literally, the abode of the patron God who oversees one full year), from there to the abode of 'Aditya' (आदित्य—the Sun-God), from Aditya to the 'Moon' (चन्द्रमसं), and finally to the abode of 'Vidyut' (विद्युत —i.e., the abode of the patron God of electric or lightening; it also means an abode that is as brilliant, radiant, glorious and magnificent as the electric). At that place, there is a non-human (ज्मानवः) divine spirit which takes him (i.e., the dead man's exalted Atma or soul or spirit) to the supreme Brahma. This path as delineated above is called 'Devayan path' or the path leading to the Gods (देवयानः पन्था) (2),

[Note :- (i) Verse nos. 1-2 answer question no. 1 and part of question no. 3 as asked in section 3, verse no. 2 of this canto no. 5. (ii) The path to heaven has also been described in canto 4, section 15.]

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिः

रात्रेरपरपक्षमपरपक्षाद्यान्वड्दक्षिणैति मासाः स्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥३॥

Then those who live in villages and offer worship by the three means ordained or prescribed for householders —viz., (i) *Ishta* (इष्टा), (ii) *Purta* (पूर्त), and (iii) *Datta* (दत्ता) —they, upon their death, attain or go to the abode called 'Dhum' (धूम —i.e., smoke). From there they successively go to the abode of the patron God of the night (द्रात्रिः), from there to the dark half of the Sun (रात्रेरपरपक्षमपरपक्ष), and from there to the place where the Sun goes to the south of the equator for 6 months (i.e., the summer solstice—द्यान्वड्दक्षिणैति मासाः स्तान्नैते). Those people do not reach the patron God of the full year, who is called Samvatsar (संवत्सरमभिप्राप्नुवन्ति) (3).

[Note :- The 3 forms of worship that a villager does as part of his ordained religious duty are the following— (i) performing fire sacrifices called *Ishta*, literally meaning praying to his personal Gods to fulfil his desires and give success in his endeavours, to ask for the God's grace for successful accomplishment of wishes, (ii) constructing and maintaining places of public utility, such as ponds, wells, tanks, gardens and parks, inns and resting places etc. called *Purta*, literally meaning to supply, to meet the needs and demands of the society, to make enterprise to meet the needs of the people; and (iii) giving charity, alms and donations in various forms to those who are needy, an activity called *Datta*. These are the 3 noble virtues that a villager or an ordinary householder should ensure for his own spiritual wellbeing and paving the way for his own salvation, because otherwise he would be spending his time only serving himself and being selfish.]

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तदेवानामन्नं तं देवा

भक्षयन्ति ॥४॥

From the 6 months of the summer solstice (June 21 to December 22), they go to the abode of dead ancestors called 'Pittars' (पितृलोक). From there they go to 'Akash' (आकाश—sky), then they transfer to the 'Moon' (चन्द्र). This Moon is called the king of 'Som' (सोमो राजा) or the Lord of the elixir of life, eternity and bliss called Amrit. This Som is the food

and nourishment for all the Gods (तद्देवानामन्नं) and all of them partake of it (i.e., they eat or drink it or survive on it and obtain their nourishment from it—देवा भक्षयन्ति) (4).

[Note :- (i) Verse nos. 3-4 answer the 3<sup>rd</sup> question as asked by Prawahan in section 3, verse no. 2 of this canto 5. (ii) We will note here that verse nos. 1 and 2 outline the path taken by forest dwelling hermits and ascetics who have renounced their households and taken the vows of *Sanyas* (complete detachment from the world and total renunciation), while verse nos. 3 and 4 highlight the path taken by those who are still a householder but lead a righteous and noble life. The former (Sanyasis) are considered more exalted and spiritually more elevated because of their superior stature as renunciates undergoing severe Tapa by which all the taints, faults and blights tarnishing and veiling and acting as a drag on their Atma are burnt and eliminated, and as a result, the pristine purity and original shine of their Atma comes out brilliantly shining like a polished piece of gold. That is why they go to the abode of the 'bright Sun', the patron God of day, and finally to the abode of Electric, and from there they ultimately reach Brahma, the most glorious, splendid and superior of the lot.

On the contrary, the householder villager goes to the world of spirits from where he has to come back to fulfill his still unfulfilled obligations and desires in this world. Further, since a householder cannot remain totally aloof from the various faults and drags associated with the world in which he has to live and interact with—faults and drags such as selfishness, vested interest, ill-will, compulsions of circumstances forcing him to befriend some and hate others, to say things which are not the truth, even indulging in violence (for a harsh, angry word is also considered 'oral violence'). He therefore has to go to the 'darker side of the Sun', i.e., the 'night side'. He does not go to the splendid and dazzling abode illuminated by the Electric, but on reaching the abode of the Moon, he drinks that Som (which is the ambrosia of the Gods) to get that all-important vitality 'injection' which enables him 'not to die' like the Gods. Then ultimately, instead of merging with Brahma, he goes to the land of the dead ancestors (who are in spirit form), which obviously is a metaphor for re-birth in this world. Merging with Brahma would have broken this seemingly endless cycle of birth and death. But that would also imply that he does not become a spirit, for once he merged with Brahma, there would have been complete loss of his independent identity, whether as an ordinary mortal creature or an immortal God or a divine spirit. But unfortunately, he has drunk the liquid of eternity, called Som, stored in the moon, so he cannot achieve 'the final conclusion'. So he becomes a 'spirit', and reverts back to the cycle of birth and death. This is clear from the following verse no. 5.]

तस्मिन्वावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो  
भवति धूमो भूत्वाभ्रं भवति ॥५॥

He lives in the Loka (abode) of the Moon (enjoying the company of the Gods) till the time

the accumulated effects of his past deeds, good or bad, are exhausted. Then the person follows the aforesaid path in the reverse order and comes back to take rebirth. First the person falls back in the sky (from the abode of the Moon), in the sky he mounts the wind, and buffeted, tossed, kicked and thrashed by the wind, he is pounded into a dust-like fluffy smoke (resembling fluffy cotton), and this smoke transforms gradually into cloud (5).

[Note :- The spirit of the dead person partakes the fluid (Som) of the moon when it plunges into it in order to remove the tormenting scorch that has been agitating it because of the horrendous experience it has had while living in this horrible world. Even as butter vanishes when put in fire, as it become a part of the fire, the spirit of the wise and enlightened dead man vanishes into the elements of the sky, which is the wind which pervades the whole space of the sky and is indistinguishable from it. This is the fate of those who find the ultimate salvation by merging with Brahma, because this dispersal in the wind, sky, fire etc. is a metaphor for merger of the Atma with the all-pervading Brahma in the form of the air, sky and fire elements. On the contrary, those souls of householders which have plunged in the moon filled with 'Som' cannot attain this ultimate liberation and deliverance because of the fact that the Som present in the moon has an innate virtue of giving eternity and prevents the soul from complete vanishing into Brahma. Therefore, microscopic nucleus of the soul, incased in a film of the life giving Som, forms into a haze resembling fog. This transforms gradually into rain bearing cloud even as the invisible molecules of moisture, when they go higher up in the sky where the temperature is very low, condenses and coalesces with each other to form the cloud. The upper reaches of the sky and the abode of the moon are considered almost same by the sages or seers who conceptualised this Upanishad.]

**अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह ब्रीहियवा ओषधिवनस्पतयस्तिलमाषा**

**इति जायन्तेऽतो वै खलु दुर्निष्पतरं यो यो ह्यन्नमति यो रेतः सिञ्चति तद्भूय एव भवति ॥६॥**

It takes the form of 'Abhra' (अभ्रं—i.e., the sky with shining white smoke-like fluffy cloud; the word 'Abhra' refers to Mica) and gradually becomes a rain laden cloud (i.e., dark cloud). Then it falls down as rain (i.e., rain drops). The rain brings down the different souls of the creatures (in the form of individual rain drops which have each creature as a nucleus of that individual drop) back on to this earth, and they grow in the form of different cereals and edible plants, such as rice, barley, herbs, vegetations of different kinds (edible roots, seeds, stems, leaves, fruits, flowers), horse-beans, mustard etc..

Therefore, surely this exit from the world at the time of death and the arduous journey through the abode of the dead ancestors and back to earth is very horrible and painstaking. Anyone who eats this food containing the essential spirit of the fallen creature as its vital nucleus or ingredient or component (in the form of the various minerals, trace elements, essential nutrients, vitamins, carbohydrates, proteins and other essential ingredients of food), imbibes that spirit which transforms itself into a sperm and floats in the vital juices of the parent in the form of the semen. It is then used to irrigate and sow the

womb-like field of the female (येतः सिद्धिः), whereby that food's basic ingredient or the vital forces of life present in the food (eaten by the parents) metamorphoses into the shape of the embryo of a corresponding shape and having characteristic features of the spirit as well as the parents (6).

[Note :- (i) Verse nos. 5-6 answer the 2<sup>nd</sup> question asked by king Prawahan in section 3, verse no. 2 of canto 5 herein above.

(ii) All creatures die, not only man but even animals, insects, worms and everything that has a life. The soul or Atma of all of them follow the path as delineated above. Finally they fall down upon the earth as rain and enter the various forms of food by the process described in the above verses. They are absorbed by the plants when the latter draw nourishment from the soil. Then this plant, in any form, is eaten by any given variety of the creature —man, bird, animal, insect etc.. The food is digested and its principle vitality and life infusing spark (the energy present in the food in the form of the spirit of the creature) is extracted inside the body of the host and converted into sperms which fertilise the egg of the female. We must note here that the food is eaten both by the male as well as by the female parent. The positive charges (the anions) present in the food become active in the male parent, while the negative charges (the cations) concentrate themselves in the female parent. That is why a male is 'attracted' to a female. The sexual union helps the positively charged sperms to move towards the negatively charged ova and their fusion creates the egg or the embryo. Since the sperm and semen are formed in an essential fluid extract containing all the forms and shapes as well as the vitality, characteristic features, temperaments, nature and inherent tendencies et al of the parent, collectively called the various 'Vrittis and Akars' (वृत्ति एवं आकार), or in modern terms, 'the genes' or the 'thumb print' of the father in coded terms in the DNA structure, when it is implanted in the female womb and fuses with the female egg, it takes the same shape as that of the parents. It is moulded in the shape of the parents, and it carries their characteristic features even as molten metal takes the shape of the cast in which it is poured, but its inherent and intrinsic quality remains that of the principle metal in the form of molten fluid that has been poured into the cast or mould. During the process of solidification, the fluid also absorbs any external particles or impurities that are present in the cast. So, the resultant 'embryo' also takes in the characteristic features of its parent, the male (father) as well as the female (the mother) in whose crucible (the womb or cast) it is moulded or takes its form even as molten metal solidifies and takes a shape in its cast.

It will however be observed that often the offspring has many features — such as the colour of the skin, contours of the body, behavioural patterns, character traits, temperaments and habits etc. —which are quite different from either of the parents. This is because the sperm has the characters of the Atma or soul which had fallen down as rain drops and enter the body of the parent when he or she ate food as

described in this section above. These characters would naturally be at variance with both the parents, the father as well as the mother.]

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं  
वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा  
सूकरयोनिं वा चण्डालयोनिं वा ॥७॥

Out of all the creatures, those with good, righteous and noble conduct, characters, temperaments, behaviours, thinking, outlooks and demeanours, are able to acquire an ‘exalted Yoni’ (येनिमापद्ये—womb at the time of rebirth) quite soon. They are born as Brahmins, Kshatriyas or Vaishyas. Those who are of an evil, sinful and pervert temperament and nature are demoted instantly to ‘lower Yonis’ (wombs). Such persons are born as a dog, a swine or as Chandals (out castes). [Here, the word ‘womb’ stands for the type of birth a creature takes.] (7)

अथैतयोः पथोर्न कतरेण च न तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व  
म्रियस्वेत्येतत्तृतीयः स्थानं तेनासौ लोको न संपूर्यते तस्माज्जुगुप्सेत तदेष श्लोकः ॥८॥

Those creatures who are very lowly (i.e., most evil, pervert and below tolerable limits or eligible limits to enable them to go the higher or medium abodes as marked out in verse nos. 1-7 above of this section) do not take to any of these paths as aforesaid. Such creatures (e.g., insects, worms and other very low-rung creatures of the animal kingdom) are the ones who continuously die and take birth on this earth itself. This is their cycle of endless births and deaths, and it marks the 3<sup>rd</sup> place where a creature can go after death. That is, the cycle of birth and death without any chance of spiritual elevation is called the 3<sup>rd</sup> abode or destiny for those who are extremely low in their mental setup and demeanours. Hence, no one should have any attraction or endearments towards, or endeavour for or aim at this type of destination or end (death) in this world; it should not be the aim of any creature to die and take birth in any of these forms should it take a re-birth because of its past deeds.

This is also the reason why the ‘abodes of afterlife’ (i.e., the place where all the creatures go after death and stay before they return back with a new form on this earth as described in verse nos. 1-6 above) are never full (तेनासौ लोको न संपूर्यते) because the creature never stays in any one of them permanently, whether it’s the most exalted abode as expounded in verse nos. 1-2, or the medium abodes as described in verse no. 3-5, or the most lowly ones as delineated in verse nos. 7-8. One should attempt to break free from this horrendous and seemingly interminable cycle of birth and death and rebirth as represented by this mundane mortal world. There is a scriptural tenet in this connection — (8).

[Note :- Verse nos. 7-8 answer the 4<sup>th</sup> question asked by king Prawahan in section 3, verse no. 3 of this canto 5. A part answer to this question is also given in verse no. 5-6 above which implies that a creature falls back from the Moon’s abode disguised as rain drops and enters food to be imbibed and ingested by a man or animal, convert itself into his or its sperm as the case may be, to be finally

transplanted in the womb of the female, grow into a foetus and then take birth into this world once again, thereby completing the cycle of death and re-birth. In short, they do not remain permanently stationed in the place of the Moon or the dead ancestors in the form of Spirit. In fact, they are always in a transit mode.

Earlier, verse nos. 1-2 have already emphasised that from the glorious abode of the Sun, those creatures who die as exalted and noble souls go higher up to ultimately merge with Brahma. This is the pinnacle aim of life, and marks the 'end or breaking free' from the so-called endless cycle of birth and death. Sun's splendid abode is not permanently occupied; all the creatures that have reached that exalted abode are in a transit mode, either to Brahma's abode or to the Moon's abode. In the former case, they find ultimate liberation by merging with Brahma, and in the latter case, they come back to earth as rain drops. In brief, all these 3 abodes— (i) The Sun's, (ii) The Moon's, and (iii) the most lowly abode (limited here on this earth or maximum to the sky which is in close vicinity of the earth) —are simply transit places for the souls depending upon their deeds, actions, thoughts, temperaments and inclinations, conducts and behaviours, outlooks and demeanours while they lived here on the earth in their previous lives.

(ii) Verse nos. 1-2 says that exalted souls go northwards symbolising 'higher and upwards' movement as represented by the path of the Sun north of the equator during the winter solstice. This is called *Uttarayan* (उत्तरायण). This is the path taken by the Gods, and it is called *Devayan* (देवायन).

Verse nos. 3-4 says that those who are involved in worldly deeds and passions go to the path leading in the southward direction symbolising a downward slide after the initial climb to the northward direction, and it is represented by the path of the Sun south of the equator during the summer solstice, called *Dakshinayan* (दक्षिणायन). This is the *Pitriyan* (पितृयान) or the path of the spirits of dead ancestors.

Finally, verse no. 8 says that the 3<sup>rd</sup> path is within the atmosphere of the earth —the so-called 3<sup>rd</sup> 'lowly path' or *Kshudra Tritiyasthan* (क्षुद्रातृतीयं स्थानं).

(iii) The question— 'Where do these paths diverge from each other' is answered automatically by a close scrutiny of verse nos. 1-3. The point of divergence occurs when the soul takes either the northward path symbolised by the sun when it moves north of the equator (the winter solstice) or the path taken in the southward direction when the sun moves south of the equator (the summer solstice). This will complete one full year after death. Verse no. 2 clearly states that the 'exalted souls attain the abode of the patron God of *Samvatsar* (संवत्सरं) —i.e., the patron deity ruling the period one year after death, while verse no. 3 states that 'worldly people do not reach that abode of Samvatsar'.

1 year or Samvatsar is a symbolic measurement of time, not any physical fixing of time. It indicates a person's one full lifetime. At the time of his death, his future course will depend upon whether he was a righteous, noble, wise and spiritually elevated person, in which case he finds ultimate salvation by merging his Atma/soul

with the cosmic/universal Soul called Brahma. If he has a greater proportion of worldly desires in him at the time of death, then he first goes to heaven, enjoys the honours and comforts enjoyed by Gods, and when his treasury of accumulated good deeds is exhausted, he falls back on this mortal world, the earth, but gets born in a higher class and upper strata of society. On the contrary, if at the time of death he had been rolling in sins, then he is cast down immediately from the lower level of the heaven, from the gateway of the heaven as it were, to become either an animal —e.g., a dog, a pig, a horse etc., or an insect, worm etc.. So the idea is very clear— ‘One gets an end as one deserves’.

स्तेनो हिरण्यस्य सुरां पिबश्च गुरोस्तल्पमावसन्ब्रह्महा च । एते पतन्ति चत्वारः

पञ्चमश्चाचरन्स्तैरिति ॥९॥

The 4 most abhorable and despicable deeds —stealing gold (i.e., theft of any kind), drinking wine (i.e., indulgences in intoxicants), having sex with a teacher’s (Guru’s) wife and murdering those who are wise and knowledgeable about Brahma who is the ultimate and absolute Truth (i.e., killing those who are learned, erudite, scholarly, wise and enlightened about Brahma and the absolute and universal Truth and Reality of this creation) —lead a man to his downfall. The 5<sup>th</sup> deed that is to be absolutely shunned is having any interaction or contact with any such person described here (9).

अथ ह य एतानेवं पञ्चाग्नीन्वेद न स ह तैरप्याचरन्पाम्पना लिप्यते शुद्धः पूतः पुण्यलोको

भवति य एवं वेद य एवं वेद ॥१०॥

In this way, a person who becomes wisened to the elementary principles behind the cosmic fire sacrifice and its various forms and their importance, significance and ramifications — he remains aloof from and uninvolved in worldly deeds even though he might be apparently appearing to be involved in doing them. A person who knows about this sublime ‘Vidya’ (knowledge) having a profound import (i.e., a person who is wise enough to understand the implied meanings and has deep understanding of the importance, significance and ramifications of what has been said in this Upanishad) becomes eligible to attain an exalted, most pure and holy abode and as well as an honorable and enhanced stature (10).

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### Canto 5/Section 11

[The profound questions dealt with in sections 11-24 are — (1) what or who is our Atma or soul, and (2) what or who is Brahma]

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो  
बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमांसां चक्रुः को नु आत्मा किं  
ब्रह्मेति ॥११॥

The five righteous householders— (i) Oupmanyu (औपमन्यवः), the son of Upmanyu, famously known as Prachinshaal (प्राचीनशाल), (ii) Paulushi (पौलुषि), the son Pulush, who was known as

Satyayagya (सत्ययज्ञः), (iii) Bhaallveya (भाल्लवेया), who was also known as Indradumna (इन्द्रद्युम्नो) and was the son Bhallabhi and a grandson of Bhallavi, (iv) Shaarkarakshya (शार्कराक्ष्यो), the son of Sharkaraksha, and (v) Budil (बुडिल), the son of Ashwatrashwa (आश्वतराश्वितस्ते) —who were diligent and committed towards their duties and were of a wise and scholarly disposition, once gathered together to debate amongst themselves and ponder deeply (मीमाँसां) on the two fundamental and profound questions —viz., ‘Who or what is Atma’ (को नु आत्मा), and ‘What or who is Brahma’ (किं ब्रह्मेति)? (1).

ते ह संपादयांचक्रुर्द्वालको वै भगवन्तोऽयमारुणिः संप्रतीममात्मानं वैश्वानरमध्येति तः  
हन्ताभ्यागच्छामेति तः हाभ्याजग्मुः ॥२॥

After a long debate, they still could not arrive at a conclusive answer. Then they decided to appoint and consult a preacher who was wise in this sphere to solve these questions. After deliberations, they decided upon sage Uddyaluk (उद्दालक), the son of Aruni, who they said was well acquainted and well-versed with the ‘Vaishwanar Atma’ (आत्मानं वैश्वानर). So they went to him for discussion and advice. (2).

[Note :- The word *Vaishwanar* has many connotations as follows — (i) The fire used in sacrificial rituals. (ii) The microcosmic pure consciousness that resides inside the body of the creature and helps it to digest food. (iii) Vedanta says that it is the pure consciousness that is a fraction of the Supreme Consciousness, and it resides in the body of the creature even as the Supreme Consciousness resides in the macrocosmic vast body of Nature or creation. It is representative of the supreme, transcendental entity that is the Lord and the primary cause and the governing authority of the whole creation. (iv) Since creatures have myriad forms, it has as many forms as the creatures themselves, incorporating all of them in it. Hence, it is also called ‘Viraat Purush’ (which means the vast, colossus, all incorporating, all-pervading, almighty form of the microcosmic Atma of the creature as well as the macrocosmic Atma of the creation; it is measureless, infinite and eternal). This is the subtle form of ‘Vaishwanar’. (v) The gross manifestations of this ‘Vaishwanar’ is the ‘Annamaya Kosh’ or the food sheath which is one of the 5 sheaths enclosing the Atma of the creature. (vi) Its state of existence is defined as the ‘waking state of consciousness’. The concept of ‘sheaths’ has been described separately in appendix no. 6 of this volume. (vii) The word also means —relating to or belonging to all men, omnipresent, known and worshipped everywhere, universal, general, common, complete, immutable, full in number, a collective noun for all the Gods, one who is all commanding and almighty.

The word *Atma* refers to— (i) spirit or soul of the creature. (ii) It is the true identity of the creature, called its ‘pure-self’ or ‘pure consciousness’ (iii) It is the same in all the creatures even as the basic ingredients of water —the molecule consisting of two atoms of hydrogen and one atom of oxygen (H<sub>2</sub>O) is the same in all the forms that water takes—viz., moisture, mist, snow, rain, hail, cloud, drinking water, the water of the ocean, the river, the stream, the lake, the pond, the well and

the puddle etc.. (iv) It is pure consciousness present in the bosom of the individual creature in a microcosmic form and in the whole cosmos/universe in the macrocosmic form (v) It is a fraction of the supreme Brahma as described above. (vi) It is illuminated and self-enlightened, resembling a lamp lighted in the center of a dark room. (vii) The principal force of life; the living, conscious factor in a creature refer section 18 also.

All these concepts about Brahma and Atma in terms of Vedanta and in simple language have been elaborately explained at the end of this volume in appendix no. 6.]

स ह संपादयांचकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये  
हन्ताहमन्यमभ्यनुशासानीति ॥३॥

Aruni (i.e., Uddyalak) decided that he will not be able to fully satisfy these great, righteous and wise householders who were themselves committed to devotedly perform the fire sacrifice and other sacraments (महाशाल महाश्रोत्रिय). So he advised them to go to another wise teacher and preacher (3).

[Note :- The noteworthy point here is that in ancient times, teachers had no sense of false pride and ego. They did not hesitate to accept that their knowledge on a particular subject was limited even though the other person who came to them thought that they were experts in the subject. They did not have any kind of arrogance and superiority complex and did not feel shy to acknowledge their shortcomings and limitations.]

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति  
तं हाभ्याजग्मुः ॥४॥

Hence, Aruni (Uddyalak) said to them, ‘Oh respected ones! At the present time, the son of Kaikeya named Ashwapati (अश्वपति) is well acquainted and versed with the knowledge pertaining to ‘Vaishwanar Atma’. Hence, let us all go to him together’. Saying this, he accompanied the other 5 guests and they all went to Ashwapati (4).

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार स ह प्रातः संजिहान उवाच न मे स्तेनो जनपदे  
न कदर्यो न मद्यपे नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽहमस्मि  
यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु भगवन्त इति ॥५॥

King Ashwapati individually welcomed those sages who had come to meet him. The next morning, he said to them, ‘In my kingdom there are no thieves, no drunkards, nor anyone who does a fire sacrifice with the intention to harm others, none who has any lesser knowledge than the other (i.e., everyone is well educated, wise, erudite, scholarly, sagacious and enlightened), and neither is there any sexual perversity, adultery or promiscuity. So there is no question of the presence of corrupt and wicked woman here. Oh honourable sages (literally, oh Lords —भगवन्तो)! I am about to do a fire sacrifice ceremony. So I request you to stay here till that time (and participate in it). As per established tradition, whatever I have decided to donate to each of the Ritwijs (ऋत्विज—i.e., the priests participating in the fire sacrifice and help perform it), I will also give an equivalent amount to you’ (5).

ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तः हैव वदेदात्मानमेवेमं वैश्वानरं संप्रत्यध्येषि तमेव नो  
ब्रूहीति ॥६॥

All those sages objected to the proposal, saying ‘When anyone goes anywhere with a particular aim and objective, he should strive to get that objective fulfilled (and not stray away from the main aim of the visit). Hence, you should presently enunciate about ‘Vaishwanar’ only (and we are not interested in participating in your fire sacrifice. We have come here to know about ‘Vaishwanar Atma’ only) (6).

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्णं प्रतिचक्रमिरे  
तान्हानुपनीयैवैतदुवाच ॥७॥

Then the king replied to them, ‘Alright, I shall tell you about it tomorrow morning’. So the sages took some formal offerings of fuel called Samidha for the fire (which was lit when any formal discourse was given or which was lit to be a witness to some formal discussion in which some tenets and topics of profound import are debated and ultimate truth deduced) and went to the king the next morning. The king imparted to them that superior knowledge (pertaining to Vaishwanar Atma) even without formally initiating them as his disciple (because he deemed them to be eligible for obtaining such supreme knowledge without taking recourse to formalities) (7).

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### Canto 5/Section 12

औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राजन्निति होवाचैष वै सुतेजा आत्मा  
वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥१॥

King Ashwapati asked Aupmanyu (औपमन्यव —the son of sage Upamanyu), ‘Which Atma do you worship, revere, praise, adore, honour and contemplate upon (त्वमात्मानमुपास्स— i.e., Upasana of the Atma)?’ He replied, ‘Oh the honourable and revered king (भगवो राजन —or, oh your Lordship)! I worship and adore ‘Duloka’ (i.e., the heavens)’.

The king said, ‘The Atma that you worship, honour and praise is certainly the ‘Vaishwanar Atma’ (आत्मा वैश्वानरो) famous by the name of Suteja (सुतेजा). That is why, people having characteristic of Sut (सुत), Prasut (प्रसूत) and Asut (असुत) are predominantly seen in your clan (family). That is, the people of your family are very diligent, committed and dedicated towards their duties and responsibilities (1).

[Note :- (i) Another name of Aupmanyu was Prachinsheel (see section 11, verse no. 1). (ii) *Vaishwanar Atma* is described in note to verse no. 2, section no. 11 of this canto. The adjective used to describe it is *Suteja* in this verse; it means some entity which is endowed with and auspicious and noble ‘Tej’ or which has glory, illumination, light, radiance, splendour, magnificence and the glorious glow of energy and excellence. (iii) The 3 types of people that are born in the family of those who worship the Viraat Purush as the macrocosmic Atma of the cosmos, or as ‘Vaishwanar Atma’, are blessed with the reward of having the privilege to partake

3 types of elixir called ‘Som’ —one that is taken out in normal or routine course during a fire sacrifice (called Sut), one that is extracted especially for them (called Prasut), and one that is meant for all times and for all the people (called Asut). In simple terms this means that such people are noble, righteous, upright and devoted to their noble duties and objectives by the their nature and temperament. They are hard working, sincere and steady. They are therefore able to enjoy the great elixir that gives them all happiness.]

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं

वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन इति होवाच मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥२॥

The king (Ashwapati) further said, ‘You can eat to your full satisfaction (i.e., you have a healthy body and consequentially a good appetite) and see your loved and dear ones thrive (i.e., you have a happy and cohesive family, its members live a long and happy life, there is love and affection between its members, there is no tension or animosity, and all of them interact with you amiably and give you respect).

Any person who knows the ‘Vaishwanar Atma’ is also able to eat food to his full and have opportunity to see his loved and dear ones thrive. His clan is endowed with the virtues of glory, radiance, fame, magnificence, divine energy and excellence associated with the knowledge and awareness of the supreme Brahma. [That is, the family and friends, kith and kin, are all wise, erudite, sagacious and enlightened. These qualities, which are inherent and inborn in them, gives them glory and fame in this world.]’

The king added, ‘Had you not come to me, your head would have fallen apart (severed or decapitated from your body) as a curse or punishment. [That is, the ‘Vaishwanar Atma’ that you say you worship is not the complete definition of it. The ‘Duloka’, i.e., the heavens that you say you worship as ‘Vaishwanar Atma’ represents only the head or one aspect of the ‘Viraat Purush’. Therefore, your incomplete knowledge, coupled by your misconception that what you call the ‘Vaishwanar Atma’ is its true form and representation, would have been your undoing. Your false or incomplete knowledge, resulting in false pride or ego of being acquainted fully with the Supreme Truth, would have led to your downfall symbolised by the falling down of your head. This last phrase ‘your head would have fallen apart’ is just a figure of speech denoting that the person would have fallen from a high stature.; he would have been trounced, demoted, put to shame, defeated, denigrated and reduced in stature.

The ‘Duloka’ is the head of the Viraat Purush even as the earth/world is the sole of his feet. See section 17. So the Duloka is comparable to the ‘head’ of a man who is an exact image of the Viraat Purush. That is why a reference is made to the head and not to any other part of the body.]’ (2).

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### Canto 5/Section 13

अथ होवाच सत्ययज्ञं पौलूषिं प्राचीनयोग्यं कं त्वमात्मानमुपास्स इत्यादित्यमेव भगवो

राजत्रिति होवाचैष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्ते तस्मात्तव बहु विश्वरूपं  
कुले दृश्यते ॥१॥

Next, the king (Ashwapati) enquired from Satyayagya, ‘Oh Prachinyogya, son of Polush’ (पौलूषि प्राचीनयोग्य)! Which Atma do you worship, revere, adore, honour, praise and contemplate upon (कं त्वमात्मानमुपास्ते)?’ He replied, ‘Oh the honourable and revered king (भगवो राजन —or oh your Lordship)! I worship Aditya (the divine Sun)’.

The king reassured him, ‘Surely it is the image of the universal, omnipresent cosmic Vaishwanar Atma (वै विश्वरूप आत्मा वैश्वानरो) that you worship, adore and honour. That is the reason that your clan seems to be visibly provided by all the accoutrements and paraphernalia needed for royal, glamorous and enjoyable life in this world’ (1).

प्रवृत्तोऽश्वतरीरथो दासीनिष्को ऽत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं  
कुले य एतमेवमात्मानं वैश्वानरमुपास्ते चक्षुष्ट्वे तदात्मन इति होवाचान्धोऽभविष्यो यन्मां  
नागमिष्य इति ॥२॥

You have maids decorated with valuable garlands or necklaces as well as chariots yoked to mules. You eat comfortably and have the fortunate sight of endearing people (i.e., you are surrounded by those people who give you pleasure and comfort when you see them, instead of annoying you and causing any kind of agitations to you by their presence). The glory, radiance, magnificence, divine energy and excellence of the supreme Brahma dwells inherently in such a clan (family). But this ‘Aditya’ is only an eye of the Atma’.

The king further said to him, ‘Had you not come to me, you would have lost your eyes as a curse or punishment’ (2)

[Note :- (i) The king meant that merely worshipping *Aditya*, the Sun-God, as the universal Atma is not enough if the implied importance and significance of such a worship is not comprehended or grasped by the worshipper in full. *Aditya* is only ‘one aspect’ of the Vaishwanar Atma, just like the eye is only one part of the body. It is neither the Atma of the cosmos as a whole, nor is it the ‘Viraat Purush’. It is a misconception and a lack of wisdom to treat *Aditya* or the Sun as a comprehensive or complete representative of the Atma or Vaishwanar. This worship of *Aditya* with a wrong conception would have led to the ultimate fall or demotion or denigration of the sage, and therefore he would have lost his eyes as a punishment. The phrase ‘you would have lost your eyes’ is a figure of speech to indicate that a worship with wrong conception and misplaced faith is punishable. In this case, since *Aditya* or the Sun has his symbolic residence in the physical eye of the worshipper, because at the time of creation, the Sun-God entered the eye of a man, he would have been punished by losing his eyesight as a curse.

(ii) It is to be noted that the period of time when this Upanishad was composed, the chariots of kings and other noble men were drawn by mules and not by horses. See also canto 4, section 2, verse nos. 3-4 also.]

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**Canto 5/Section 14**

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति वायुमेव भगवो  
राजन्निति होवाचैष वै पृथग्वर्त्मात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्बलय  
आयन्ति पृथग्रथश्रेणयोऽनुयन्ति ।१॥

After that, the king asked Indradumna, the son of Bhaallaweya, ‘Oh Vaiagrapadya (वैयाघ्रपद्य)! Which Atma do you worship, adore, honour, revere, praise and contemplate upon?’ He replied, ‘Oh the honourable and revered king (भगवो राजन —or, oh your Lordship)! I worship, adore and praise the Wind-God (वायुमेव)’. The king told him, ‘Verily, the excellent Atma that you worship is the ‘Vaishwanar Atma’ characterised by variety, agility and movement; it comes and goes; it is transient and has many paths by which it traverses. Hence it is called ‘Prithgwatarma’ (पृथग्वर्त्मात्मा वैश्वानरो). This is the reason that many varieties of gifts are received by you and you are followed by chariots of different categories (i.e., some of them are drawn by mules, others by bullocks, buffaloes, oxen etc.. It also means that the chariots are of different shape and design, made of different materials. Some are small, some big; some are cart-like carriages and others are big chariots fit for a king)’. [This is a sign of prosperity.] (1)

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं  
वैश्वानरमुपास्ते प्राणस्त्वेष आत्मन इहि होवाच प्राणस्त उदक्रमिष्यद्यन्मां नागमिष्य इति ।१२॥

The king told him that he is able to eat to his full satisfaction (i.e., he never has to starve due to poverty) and he sees cheerful and affectionate people around him (who give him pleasure, happiness and peace, as opposed to getting irritated and agitated by seeing enemies and incompatible people around him). Anyone who worships the ‘Vaishwanar Atma’ properly with this knowledge and wisdom is able to eat properly, see loving people around him, and the virtues of glory, radiance, magnificence, divine energy and excellence associated with the supreme Brahma inherently and inseparably dwells in his clan (family). The Wind that you worship and adore is indeed the ‘Pran’, or the essential life infusing energy of the supreme and almighty entity called the Atma’.

The king told him further, ‘Had you not come to me, your ‘Pran’ (i.e., breath or life sustaining vital wind force in the body) would have left your body’ (2).

[Note :- (i) *Pran* is synonymous with life. It is equivalent to breath and life. Pran infuses life in the otherwise lifeless, inert and dead body. It activates this body. Pran is akin to the Atma but Atma is not Pran, because Atma incorporates in it other fundamental elements of creation besides the Pran, such as the sky, water, fire and earth elements besides the wind which is the Pran. Pran is one aspect of the universal Atma. Wind has 5 forms — Pran, Apaana, Udana, Vyana and Samana, whereas Atma has only one form. Atma is non-dual, one of its kind, matchless and unique. Pran, as Atma, is pure consciousness and self illuminated, whereas the wind, as an element,

is not. In this sense, Pran is synonymous with Atma, but wind isn't. The Wind-God is one of the myriad manifestations of the Atma, of the cosmic consciousness, i.e., of the supreme, transcendental Brahma, but he is not Brahma.

(ii) By saying that 'the Pran would have left your body', the enlightened king meant that to think that Pran is the 'Vaishwanar Atma' in all its connotations is a fallacy, and being such, it would have been an insult or insinuation or in-subordination of the truthful Atma. As a punishment for the sage's ignorance or temerity of denigrating the supreme Atma and making it subordinate to the Wind-God who represents the 'Pran', the sage would have been punished when his Pran would have left his body, and he would have died as a result. This is because calling the 'Vaishwanar Atma' as the Pran would have been insulting to the exalted and supreme stature of the former.]

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### Canto 5/Section 15

अथ होवाच जनः शार्कराक्ष्यं कं त्वमात्मानमुपास्स इत्याकाशमेव भगवो राजन्निति होवाचैष

वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥१॥

The king next asked Jan, the son of Sharkarakshya (शार्कराक्ष्य), 'Which Atma do you worship, adore, praise, honour and contemplate upon?' He replied, 'Oh the honourable and great king (भगवो राजन —or, oh your Lordship)! I worship the Sky element as the Atma'. The king said, 'Surely, this Vaishwanar Atma has many names, forms and characteristics. This is the reason why you are well blessed with so many followers and obedient subjects in the society represented by your sons and grandsons as well as by ample riches and well-beings represented by an abundance of gold and other valuables' (1).

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं

वैश्वानरमुपास्ते संदेहस्त्वेष आत्मन इति होवाच संदेहस्ते व्यशीर्यद्यन्मां नागमिष्य इति ॥२॥

The king told him further that he is well fed and is fortunate enough to see affectionate people around him (whose sight gives him comfort and pleasure). A person who worships, honours and praises the Vaishwanar Atma with this knowledge is well provided with food (i.e., he hasn't the need to starve for want of food), sees all his loving people around him (as opposed to be surrounded by his enemies and antagonists), and his clan is well endowed with the virtues of radiance, glory, magnificence, divine energy and excellence associated with the supreme Brahma. Verily, this element (i.e., the sky or Akash) is the stomach or abdomen (i.e., the all-incorporating, all-including, all-encompassing, all-enclosing, vast, fathomless, infinite, featureless void of space) of the entity known as Atma or 'Viraat'.

The king continued, 'Also, had you not come to me, your abdomen would have been damaged' (2).

[Note :- (i) The *sky* or *space* is like a huge, colossus 'sac' inside which the entire creation has been put by Brahma. It is in it that everything created exists, had ever

existed and shall ever exist. It's that vast 'sac' that envelops everything from all the sides; it is like the stomach of the creature where all that it eats goes, or it is like the abdomen in which all its organs lie. The entire creation is delineated by the fringes of space which has no definitive end or a distinctive boundary. Therefore, the Sky is the element which represents the *abdomen* of the Viraat Purush, or the macrocosmic manifestation of the supreme and pure consciousness of the cosmos called Brahma. Simply put, the sky is the abdomen or stomach of the Vaishwanar Atma.

(ii) The sage would have had his abdomen or stomach ruined or ruptured or harmed in some way if he hadn't come to the king to get acquainted with the supreme knowledge about the 'sky element' that he worships having the characteristics of *Vaishwanar Atma* —it is vast, featureless, attributeless, subtle, infinite, eternal, fathomless, peaceful and bliss, all-pervading and all-encompassing, but it was merely a fraction of the whole entity known as 'Vaishwanar Atma'. The sky is not Vaishwanar Atma in its entirety, but only a fraction of it because its head is 'Duloka' (see section 12), and its feet is the earth (see section 17). This fallacious conception that the sky 'is' the Vaishwanar Atma would have led to sage Jan's spiritual downfall. So it was better for him that he came to the king and got enlightened. See also canto 5, section 18, verse no. 2 and canto 7, section 12.]

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### Canto 5/Section 16

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इत्यप एव भगवो राजन्निति  
होवाचैष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वꣳ रयिमान्पुष्टिमानसि ।१॥

Then the king asked Budil, 'Oh Vaiagrapad (वैयाघ्रपद्य)! Which Atma do you worship?' He replied, 'Oh wise and honourable king (भगवो राजन्)! I worship, adore, honour, revere, praise and contemplate upon the Water element'. The king said, 'The Water element that you worship verily represents the all round richness, succulence, sweetness, nourishing and soothing properties as well as prosperity, well-being and robust health aspect or virtue of the Vaishwanar Atma. That is the reason why you are rich, prosperous, well-off and robust in health (1).

[Note :- *Water* is indeed the basic and essential ingredient of life. It is the 1<sup>st</sup> requirement for life, even more important than food as a sustainer, because without water food cannot be grown, cannot be cooked or digested or assimilated in the body. The blessings of water imply good and robust health. In an agriculture and animal husbandry based society, water is a sign of prosperity, good health and well being.]

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं  
वैश्वानरमुपास्ते बस्तिस्त्वेष आत्मन इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ।२॥

You eat properly and see endearing people around you. A person who worships the Vaishwanar Atma in this way, with this wisdom, eats healthy food to his full satisfaction,

sees pleasant people around him, and his clan is well endowed with the virtues of glory, radiance, magnificence, divine energy and excellence associated with the supreme Brahma. But to speak the truth as it were, it (the water element) is symbolic of only the urinary organs of that Vaishwanar Atma.

The king further said, 'Had you not come to me, your urinary excretory organs would have burst or been permanently damaged' (2).

[Note :- A man's body is an exact replica of the image of the *Viraat Purush*. That is why, the Bible says that God made man in his image. The organ that is predominantly associated with the *water element* is the kidney. The king politely admonishes Budil by saying in effect that what he worships as the 'Vaishwanar Atma', i.e., the water element, is only one aspect of Brahma. It is the 'excretion' of Brahma. It does not reflect the 'Vaishwanar Atma' or the 'Viraat Purush' or the macrocosmic form of Brahma and Atma in its entirety. Though water is an elementary, basic and essential ingredient of 'Viraat Purush' it does not portray the latter in full. In fact, it is 'eliminated' by him through his kidney in the form of urine after all the essential ingredients providing nourishment to the body have been extracted from the original source of water, and all the residual unwanted and toxic waste products of the body have been added to it. The 'Viraat Purush' also eliminates the impurities present in the body as Pran when the breath is exhaled; he eliminates the Sun or Aditya by closing his eyes, the sky by excretion of faecal matters through the anus, and the Duloka (the heavens) by shutting off the mind in meditation. Hence, to worship 'water' as 'Vaishwanar Atma' in its entirety is as erroneous as worshipping Duloka, Aditya, Pran, Sky etc. as the true and complete identity of the Vaishwanar. As a punishment, therefore, the kidney of the sage would have failed.]

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### Canto 5/Section 17

अथ होवाचोद्दालकमारुणिं गौतमं कं त्वमात्मानमुपास्स इति पृथिवीमेव भगवो राजन्निति  
होवाचैष वै प्रतिष्ठात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च  
पशुभिश्च ।१॥

Finally, the king (Ashwapati) asked Uddalak, 'Oh Gautam! Which Atma have you worshipped, adored, honoured, praised, revered and contemplated upon?' He replied, 'I worship the Earth element'. The king said, 'Verily, the element that your worship is like the foot of the Vaishwanar Atma (i.e., it is the quality of giving shelter, sanctuary and refuge to others, establishing them and giving everyone a foundation to rest upon and flourish; it is one of the myriad characteristics of 'Vaishwanar Atma' as represented by the earth element). By its blessings, you are blessed with flourishing subjects (i.e., a lot of happy and contented followers, kith and kin, a large and well established family) as well as ample livestock (1).

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं  
वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥२॥

You eat properly (i.e., to your heart's content) and see your loving ones around you. A person who worships the Vaishwanar Atma in this form and with this wisdom is able to eat healthily, see his loving ones around him, and his clan possesses the virtues of glory, radiance, magnificence, divine energy and excellence associated with the supreme Brahma. But, verily, this (the earth element) is only the foot of that Vaishwanar Atma'.

The king further snubbed him by saying, 'Had you not come to me, your feet (legs) would have been paralysed or become inactive' (as a form of curse or punishment) (2).

[Note :- The *earth* is the symbolic foot of the 'Vaishwanar Atma' who is the Viraat Purush. Worshipping earth was like worshipping only his feet and not the person to whom that feet belong. This is a ridiculous form of worship. Hence, the curse 'The feet would have been paralysed' is only a figure of speech to emphasis the fact that Uddalak didn't have the correct knowledge or idea of 'Vaishwanar Atma'. What he had been worshipping was only one aspect of Vaishwanar, and not the entire entity. See also notes to verse no. 2 of section 16 above.]

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### Canto 5/Section 18

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वत्सोऽन्नमत्य यस्त्वेतमेवं प्रादेशमात्रमभि—  
विमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नमति ॥१॥

Thereafter, the king addressed all of them together, 'All of you recognise 'Vaishwanar Atma' (आत्मानं वैश्वानरं) in a fractured, piecewise and fractionalised factional form as separate units, each unit supposedly having separate identity and existence which is distinct from the other, and you eat (i.e., sustain yourself) after praying to and worshipping each such fraction or unit separately. But this is an erroneous way of thinking. Any person who is erudite and wise enough to realise the truth of the axiom/maxim 'It is me' (यस्त्वेतमेव) and is proud of this realisation that his 'own self' is an image of that Vaishwanar Atma (stretching from the outer reaches of the cosmos right up to the earth on which the aspirant/seeker is established — प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते), is able to eat healthily anywhere and in any form he assumes. He resides as the Atma of all the creatures i.e., he sees no distinction between different creatures (1).

[Notre :- These wise householders used to worship one part each of the 'Viraat Purush' or the macrocosmic form of the Lord separately, not his whole self as one, indivisible, immutable and un-fractionable entity. Indeed the Atma is present everywhere, even in those specific, fractionalised units of worship, but these individual units cannot be described as a full picture of the truthful Atma, both in its microcosmic form in the creature as well as in its macrocosm form in the vast Nature. It's a narrow, fractured, biased, distorted, misconceived and lopsided view of the Atma to worship it in the earth, water and sky elements as well as in the Sun and Duloka

(heavens) separately as done by these 5 sages. The supreme energy flowing in the cosmos is uniform; no dams or boundaries could cause it to be hemmed or contained in. If an attempt is made to limit the flow of that stupendously powerful force, it would breach the banks like a surging river coming down in full swell. That is why in earlier section nos. 12-17, the king has told these 5 wise householders that if they hadn't come to him to learn about the broader aspects of 'Vaishwanar Atma' with a correct perspective and understanding, they would have suffered in one way or the other.]

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्ध्व सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा सदेहो  
बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोज्वाहार्यपचन  
आस्यमाहवनीयः ॥२॥

The king postulated— 'The Vaishwanar Atma's head is the Duloka (heavens), his eyes are the Sun, his Pran is the Wind, his abdomen or stomach is the Sky, his urinary organs (kidney) represents the Water element, his two feet are the Earth element, his chest (breast) is the Altar, his body hairs are the Grass (vegetations), his heart is the first fire known as 'Gahrapatyagni' (गार्हपत्याग्नि), his 'Mun' (mind and heart complex) is the 'Dakshnagini' (दक्षिणाग्नि), and his mouth is the sacrificial third fire called 'Ahawayaniya-Agni' (अहवानीय अग्नि) because it is in it that the offerings of the food are made (2).

[Note :- In this verse, the king is explicit in his description of the 'Viraat' as the macroscopic form of the Brahma. The term *Vaishwanar Atma* has been explained above in detail as note to verse no. 2, section no. 11 of this canto. A separate appendix of this volume explains the concept of 'Viraat Purush' in detail.]

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### Canto 5/Section 19

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयं स यां प्रथमामाहुतिं जुहुयात्तां जुहुयात्प्राणाय स्वाहेति  
प्राणस्तृप्यति ॥१॥

The first cooked meal that comes one's way should be accepted, and the symbolic fire sacrifice should be done with it. The 1<sup>st</sup> offering to the symbolic fire (of hunger) should be given after pronouncing the Mantra 'Pranaya Swaha' (प्राणाय स्वाहेति—i.e., I offer this morsel of food to the Pran or the vital wind of life that sustain me or keeps the fire of life burning in me). This first morsel of food gives contentment to the Pran (1).

[Note :- (i) The *food* is put in the mouth because the mouth is like the fire pit of the sacrificial fire symbolised by the life in the body of the creature —see section 18, verse no. 2 last sentence. *Pran* is the main vital wind in the body and it is synonymous with breath and life in a man. The importance of this Pran and food have been emphasised earlier in this canto, section 1. (ii) The 5 vital winds have been elaborately described in canto 3, section 13.]

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृत्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति दिवि  
तृप्यन्त्यां यत्किंच द्यौश्चादित्यश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन

तेजसा ब्रह्मवर्चसेनेति ॥२॥

As soon as the Pran is satisfied, the ‘eyes’ feel contented. When the eyes are satisfied, the Sun-God is contented. When the Sun is satisfied, the ‘heavens’ are contented. When the Sun and the heavens are happy and satisfied, then all those on whom they are pleased and benevolent also feel contented and happy. That is, when the Gods residing in the heavens are happy and contented, their happiness percolates down and makes the person who eats that food as well as his subjects (i.e., those who are dependent on him) and his animals (livestock and pets) happy and contented. They are also blessed with the nourishment provided by food, i.e., they have happiness and health, a radiant and robust body, and are endowed with the glory, radiance, magnificence, grandeur, divine energy and excellence associated with the supreme Brahma (2).

[Note :- At the time of creation, the *Sun-God* took up residence in the eyes of a man. The Sun lightens the world for the eye to see it; the Sun is synonymous with life and hence with the *Pran*. So, when the Sun-God is happy and contented, the whole gamut of life factor represented by the Pran is also happy and contented. Since Pran wind has a tendency to go higher and higher, it makes the Gods happy in the heaven by ‘breathing new and fresh life into them’.]

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### Canto 5/Section 20

अथ यां द्वितीयां जुहुयातां जुहुयाद्व्यानाय स्वाहेति व्यानुस्तृप्यति ॥२॥

The 2<sup>nd</sup> offering of food to the symbolic fire (of hunger) should be made with the following Mantra— ‘Vyanaya Swaha’ (व्यानाय स्वाहेति—i.e., I am offering this morsel of food to the wind element called Vyan present in my body). With this offering, the vital wind called ‘Vyan’ is satisfied (1).

[Note :- (i) As noted in the previous section no. 19, note to verse no. 1, the offering is a gesture to satisfy the ‘fire of hunger’ residing inside the man. The fire pit is the mouth of the man. (ii) The *Vyan* wind helps in distribution of nutrition throughout in the body.]

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति चन्द्रमसि तृप्यति दिशस्तृप्यन्ति  
दिक्षु तृप्यन्तीषु यत्किंच दिशश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया  
पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥२॥

When the Vyan wind is satisfied, the ‘ears’ feel contented. When the ear is satisfied, the Moon-God is contented. When the Moon is satisfied, the ‘various direction and corners of the compass’ are contented. With the contentment and happiness of the Moon and all the directions, those who are dependent on them are also sure to be happy and contented. After that, as benevolence and grace of these deities (i.e., the Moon-God as well as the presiding Gods of the various direction), the person who eats the food as well as his dependents and animals etc. are all blessed with nourishment by the food eaten; they

become healthy and radiant as well as empowered with glory, grandeur, magnificence, charm, divine energy and excellence associated with the supreme Brahma (2).

[Note :- At the time of creation, the various *directions* took up residence in the man's ears. When a person hears pleasant things, his heart feels happy and contented. The heart is the seat of the *Moon-God*, so he also feels happy and contented. Now, when the heart is happy, it spreads its happiness all around; it spreads love and mercy, affections and compassion, joy and happiness all around the world. So the directions of the compass, i.e., all the inhabitants that live in the various directions of the world, are also happy and contented.]

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### Canto 5/Section 21

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृप्यति ॥१॥

The 3<sup>rd</sup> symbolic offering to the fire (of hunger) is done with the Mantra— 'Apanaye Swaha' (अपानाय स्वाहा—i.e., I am offering this morsel of food to the wind called 'Apaan'). This provides satisfaction to the wind called 'Apaan' (1).

[Note :- The *Apaan* wind is present in the intestines and abdomen; it is responsible for the downward movement of food and its excretion as well as its digestion in the alimentary canal. Its direction of movement —downwards, is the opposite to that of 'Pran' —which is upwardly mobile.]

अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ तृप्यति पृथिवी तृप्यति पृथिव्यां  
तृप्यन्त्यां यत्किंच पृथिवी चाग्निश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन  
तेजसा ब्रह्मवर्चसेनेति ॥२॥

As soon as *Apaan* is satisfied, the 'faculty of speech' feels contented. With its satisfaction, the 'fire' is contented because the Fire-God has his symbolic residence in speech. When the fire is satisfied, the 'earth' feels contented because a man will not speak angry words or ill will against anyone and consequentially the world will be a happier place to live in. With the happiness and satisfaction of both the fire as well as the earth, those who are dependent on them are blessed with their graciousness and benevolence so much so that they also enjoy similar happiness and contentedness from food. Their blessings on the aspirant extend to the aspirant's dependents, animal etc.. Such a person is bestowed with the glory, grandeur, magnificence, divine energy and excellence associated with the supreme Brahma (2).

[Note :- The *fire* referred to here has 2 connotations —one, the Fire-God present in the speech of a man, and second, it refers to the fire present in the abdomen which helps to digest the food and makes it useable for the man. The *earth* also has two connotations— one, the terrestrial realm where people live, and second, it refers to the residual matter after the essential nourishment present in the food has been extracted by the body. This is at the man's personal and individual level. At the macro level, it refers to the universal fire present on the earth which keeps

life thriving on it, as well as the habitat of this fire and the creatures known as mother earth.]

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### Canto 5/Section 22

अथ यां चतुर्थी जुहुयात्तां जुहुयात्समानाय स्वाहेति समानस्तृप्यति ।१॥

The 4<sup>th</sup> offering of food to the symbolic fire (of hunger) is offered by pronouncing the Mantra— ‘Samanaye Swaha’ (समानाय स्वाहा—i.e., I am offering this morsel of food to the wind called ‘Samaan’). This helps to satisfy the vital wind called ‘Samaan’ (1).

[Note :- The *Samaan* wind helps in digestion or who an equal distribution of food to all the parts of the body. It also maintains equilibrium inside the body.]

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति पर्जन्ये तृप्यति विद्युतृप्यति विद्युति  
तृप्यन्त्यां यत्किंच विद्युच्च पर्यन्यश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन  
तेजसा ब्रह्मवर्चसेनेति ।।२॥

When the Samaan wind is satisfied, the ‘Mun’ (mind) is contented. With its satisfaction, Parjanya (पर्जन्य —i.e., rain or water) is contented. When it is satisfied, the Electric (energy) is contented. With the satisfaction and happiness of both Prajanya and Electric, the dependents of these two entities are also contented and happy. As their blessing, the person who eats food, his dependents and animals etc. are all blessed with the nourishment derived from food, and his clan (family) possesses the glory, radiance, grandeur, magnificence, divine energy and excellence associated with the supreme Brahma (2).

[Note :- The word *Parjanya* refers to the water element, while ‘electric’ refers to the essential elements of nourishment present in the form of ions of negative and positive charges present in the food.

The *Samaan* wind distributes nourishment equally and uniformly throughout the body. A healthy, well nourished body will obviously keep the mind healthy. When the *mind* works properly, the various metabolic functions of the body also work in proper condition. Therefore, it symbolises that the *water element* is happy because it is the water element that not only helps to digest the food in the intestine, but also helps to take the nutrients dissolved in it to the different tissues of the body. Water also helps the cells to keep their shape, and gives the complexion of the body a radiant glaze and makes the skin appear healthy and wrinkle free in appearance. This also translates into vigour, stamina and *energy*.]

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### Canto 5/Section 23

अथ यां पञ्चमी जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृप्यति ।१॥

Finally, the 5<sup>th</sup> offering of a morsel of food is made to the symbolic fire (of hunger) by

pronouncing the Mantra —‘Udanaye Swaha’ (i.e., I am offering this food to the wind called ‘Udan’). This offering satisfies the ‘Udan’ wind (1).

[Note :- The *Udan* wind is responsible for excretion of mucous and excess wind present in the body, e.g., vomiting, belching, coughing etc.. It also helps the body to stay erect and sit up or stand up. It helps speech. It helps in acquiring knowledge.]

उदाने तृप्यति त्वक् तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ तृप्यत्याकाशस्तृप्यत्याकाशे  
तृप्यति यत्किंच वायुश्चाकाशश्चाधितिष्ठतस्तृप्यति तस्यानुत्पत्तिं तृप्यति प्रजया पशुभिरन्नाद्येन  
तेजसा ब्रह्मवर्चसेनेति ॥२॥

Satisfaction of the ‘Udan’ wind results in the contentment of ‘skin’. Satisfaction of skin gives contentment to the ‘wind’ element. Satisfaction of wind element provides contentment to the ‘sky’ element (because sky and wind have the same relationship as water has with milk). When these two elements (wind and sky) are happy and satisfied, they provide their blessings and benevolence on those who are dependent on them. As a result, the person who eats this food (the 5<sup>th</sup> morsel) as well as his dependents, animals etc. are all blessed with the boon of deriving proper nourishment from food, happiness and contentedness as well as the virtues of glory, radiance, grandeur, magnificence, divine energy and excellence associated with the supreme Brahmam (2).

[Note :- (i) The *Udan* wind keeps the *skin* healthy and well ventilated. Since the word ‘Udan’ refers to ‘fly, to lift, to levitate’, this wind is more characteristic of the warm air which has a tendency to go up because warm and hot air is lighter than cold air. A light, unpolluted air will give purity and clarity to the space around it, hence the reference to the *sky* being contented. The sky has 2 dimensions —the space inside the body between any two organs or tissues, and the vast space present outside the body.

(ii) The reader will note that the food which we eat should be treated as offerings made to the ‘holy fire’ which has a divine connotation. It is to be treated as a divine gift from God, and each morsel that is put into the mouth is like an offering to the pit of the holy sacrificial fire burning inside the body, sustaining life in it at a ‘micro level’ which is a symbolic fire standing for the universal cosmic fire sustaining life at the ‘macro level’. Eating, then, assumes a holy and auspicious connotation; it does not become a medium to satisfy and gratify the organ of taste, but an instrument of worship of the Atma. With this divine and holistic view of eating, indulgence in food, accepting unclean, unhygienic and inedible food or food from an ineligible source of whatsoever kind, food which cannot be called sanctified if its not worthy to be offered to Gods or to those who are honourable, revered, praiseworthy and exalted, such as one’s senior teacher, parent, king, or even one’s own Atma which is a manifestation of the supreme entity of them all, i.e., Brahma— all such foods are automatically out of the purview of eating, simply because ‘polluted, defiled, unholy, unsanctified food’ cannot be offered to the fire sacrifice.

The reader should refer to canto 5, section 2, verse no. 1 which says that ‘such

and such person can also eat food meant for a dog or a bird' —the implied meaning has been explained in a note appended to that verse, and in the context of the present verse, the meaning becomes all the more clear. No one in his proper frame of mind would offer food meant for a dog or a bird to his God or teacher or parent or king!]

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### Canto 5/Section 24

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि जुहुयात्तादृक्तस्यात् ।१॥

A person who does a fire sacrifice (called Agnihotra —ऽग्निहोत्रं) without first knowing the subtle and sublime, the esoteric, eclectic and ethereal, supreme and transcendental nature of this grand and magnificent 'Vidya' (i.e., knowledge pertaining to the 'Vaishwanar Atma' or Brahma in its macrocosmic form as well as the microcosmic form), then his fire sacrifices become as futile, meaningless and null and void as the ones done by making offerings and oblations to the residual ash of the fire pit after the red hot burning lumps of charcoal have been removed from the main body of the fire. [That is, as it is useless to offer anything to the fire pit when the fire has died out, making the fire sacrifice without understanding its actual meaning will be similarly useless and futile] (1).

[Note :- The aspirant or seeker is advised to first acquire the knowledge and science which tell him about the deep symbolism and subtle but profound importance and significance of the rituals to actually benefit from those rituals in any way. He must have a deep understanding and a holistic view of the fire sacrifice with its spiritual and metaphysical import to derive any benefit from it, rather than reducing it to a mere physical ritualistic exercise. Mere mechanical rituals are a waste of time, effort, energy and material. We must note that the Upanishads —no matter which —lay the greatest of stress on acquisition of 'truthful' knowledge, 'not superficial' knowledge. Knowledge and Truth are the lifeline of the Upanishads, and ignorance and falsehoods are tantamount to death. Though overtly this particular Upanishad might appear to be revolving around the theme of fire sacrifices, one way or the other, but this central theme has been deftly used by the seers to explain various metaphysical concepts in clear and logical terms. Their main aim is not to demean or denigrate the fire sacrifices, but to inculcate and drive home the importance of learning and acquiring wisdom and obtaining spiritual elevation rather than foolishly following a set of routine and meaningless, absurd and out of date rituals which have no relevant in practical terms in changing times.]

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वामसु हुतं भवति ।१२॥

A person who performs the fire sacrifice according to the principles laid down hereinabove after fully understating the implied meaning of each offering or each oblation or each libation made to the sacrificial fire, is able to complete all the fire sacrifices as ordained in the scriptures for the benefit of all the Lokas (worlds) as well as for all the creatures and

their own Atma. That is, such a person's fire sacrifice is not to serve his own selfish vested interest, but it acquires a wider meaning and scope, and is done for the welfare of the whole society (2).

तद्यथेषीकातुलमग्नौ प्रोतं प्रदूयेतैवःहास्य सर्वे पाप्मानं प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं  
जुहोति ॥३॥

Even as the end of a twig burns instantly when it is put in the fire, a patron, who initiates a fire sacrifice armed with the wisdom and knowledge as described herein above, is able to speedily burn to ashes (i.e., eliminate) all his sins and misdeeds along with their cumulative effects (3).

तस्मादु हैवविद्यद्यपि चण्डालायाच्छिष्टं प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतःस्यादिति तदेष  
श्लोकः ॥४॥

If an erudite, scholarly and wise person who fully knows the subtle, eclectic and ethereal truth and the implied but hidden meaning of a fire sacrifice, gives the food left over after the completion of the symbolic sacrifice (i.e., the food remaining in the household kitchen after all the householders have had their meal) to an outcaste (called a Chandal— चण्डाला), then this deed of his is deemed to be an offering to the 'Vaishwanar Atma' (simply because the same Lord or Brahma or Atma is present in that lowly outcaste Chandal as is present in the person himself or in the members of his family). This is the non-dual approach of the worship of the 'Vaishwanar Atma'. There is a scriptural maxim or tenet in this regard— (4).

यथेह क्षुधिता बाला मातरं पर्युपासते । एकःसर्वाणि भूतान्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत  
इति ॥५॥

'Even as a hungry child eagerly looks forward to meet its mother for food, all the creatures of this world look forward to finding solace and succour and being blessed by the virtue of the offerings of an enlightened, wise, erudite, sagacious and scholarly person made to the fire sacrifice (because these offerings which he makes will provide succour and divine benefits to all of them, even those who can't do the fire sacrifice themselves for whatever reason, who are not wise and intelligent to understand the scriptures, are lowly, downtrodden and underdogs, and generally speaking are all those who are not fortunate enough to benefit from doing noble and righteous deeds themselves. All people look upon such selected few fortunate and privileged souls just like children look up to their mother for milk)' (5).

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### Canto 6/Section 1

[Canto 5 concludes with the assertion that the fire sacrifice done with a proper wisdom and knowledge gives commensurate rewards and benefits to all, the doer as well as those who come in contact with him. Earlier, this canto also highlights the fact that everything is indeed Brahma; it has its origin in Brahma, and will finally merge in Brahma. All the activities

of the world are deemed to be done by Brahma. Brahma is the one entity that has revealed itself in myriad forms; he is so vast and infinite that his head is the heavens and the foot is the earth. The various aspects of Brahma have been discussed in that canto in detail. But the primary axiom is that the Atma and Brahma are synonyms; Atma is immutable, non-dual, worthy of adoration, admiration and worship, is all-pervading, omnipresent, immanent and all-encompassing just like Brahma. It is further established that the same Atma or Brahma resides universally in all the creatures without any distinction between them whatsoever.

The present canto no. 6 postulates further on this axiomatic tenet that the Atma in all the creatures is the one and the same. This entire canto is dedicated to the exposition of the process of creation and evolution from the metaphysical point of view. It is in the shape of a dialogue between Shwetketu and his learned father Uddalak. Profound Vedantic concepts have been elaborately explained by means of symbolism, using allegories, similes, analogues, metaphors and parallels to drive home each aspect of the ultimate, universal and irrefutable Truth and absolute Reality about Atma and Brahma.]

श्वेतकेतुर्हारुणेय आस त्ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यम् । न वै सोम्यास्मत्कुलीनीनोऽननूच्य  
ब्रह्मबन्धुरिव भवतीति । ११ ॥

Shwetketu, who was the grandson of sage Arun, was taught and made enlightened by his father (Uddalak)<sup>1</sup> about the importance and significance of Brahmacharya Ashram (ब्रह्मचर्यम्)<sup>2</sup>, and advised by him to enter it (or be initiated into it under the guidance of a wise teacher). His father told him that no child born in their family becomes entitled to be treated as a Brahma Bandhu (ब्रह्मबन्धु)<sup>3</sup> without acquiring the knowledge of Brahma by having a formal education in this field (1).

[Note :- <sup>1</sup>Uddalak, the father of Shwetketu, had acquired this supreme knowledge pertaining to Brahma by his own father in canto 3, and this fact is clearly mentioned in section 11, verse no. 4 of that canto.

<sup>2</sup>The *Brahmacharya Ashram* is the first phase in the life of man when, as a young boy, he is initiated by a wise teacher who takes him under his wings to teach him the scriptures and enlighten him on the various aspects of metaphysics and spiritualism. During the course of this training and education, the Brahmachari disciple, as the student disciple is known, observes self restraint and abstinence, assiduously follows a strict code of discipline and regimen, and involves himself in rigorous studies under the teacher's tutelage. The place of the teacher, who were generally great seers and sages of repute, were in the form of a hermitage or a monastery; hence the use of the word 'Ashram' which literally means a 'hermitage'. The word also means 'a phase of life'. Hence, it is that phase of life in which a boy is initiated into the basic and essential knowledge of Brahma by studying of the scriptures under the guidance of an erudite 'Acharya' (Guru or teacher).

<sup>3</sup>The word *Braham Bandhu* means to be accepted as member of the 'brotherhood of Brahma', or a special group of erudite, wise, scholarly and enlightened persons

who are well-versed in the fine, intricate, divine and holistic knowledge pertaining to Brahma. They were not necessarily Brahmins; anyone who had this knowledge was a ‘brother or comrade-in-arm’. It was a brotherhood of scholars and pious souls who were experts in the knowledge that dealt with Brahma in all its myriad manifestations and forms, in all its connotations and interpretations.]

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी  
स्तब्ध एयायतः हपितोवाच श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत  
तमादेशमप्राक्ष्यः ॥२॥

Upon this instruction from his father, Shwetketu went to be initiated by his Guru (a moral preceptor and teacher) at the age of 12 years, and remained with him, studying and following the tenets and prescriptions of the scriptures, till he attained 24 years of age. After that, he came back to his father full of pride, arrogance and haughtiness, thinking that he was very intelligent, wise, learned, adroit and studious. Observing these negative characteristics in his son, such as pride and haughtiness of demeanours, arrogance and impertinent vanity, his learned father asked him, ‘Have you acquired the knowledge of the supreme, transcendental Brahma from your learned teacher?’ (2).

येनाश्रुतः श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति । कथं नु भगवः स आदेशो  
भवतीति ॥३॥

Has your teacher imparted all that knowledge, wisdom and skill to you that enables a man to become so learned, sagacious, wise and analytical or discriminatory that he is acquainted with even those things which are not generally or ordinarily heard, understood or discerned by a layman, which enables him to become an expert in the skill and art of logic, and develop deep and penetrating insight so as to understand, analyse and unravel the gravest and the strangest of mysteries?’

Shwetketu replied, ‘Oh Lord (भगवः)! What is that instruction or teaching or knowledge? [That is, which special skill or science or art or knowledge or wisdom or scholarship are you talking about that I was expected to learn or acquire from my teacher? I don’t understand what you mean to say]’ (3).

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातः स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव  
सत्यम् ॥४॥

His father replied, ‘Oh gentleman (सौम्यै)! A lifeless lump or clod of earth is the essence of all the articles that can be made from ‘earth or clay’. [The clod of wet clay can be moulded and shaped by a potter into various pots having different shapes and sizes, but the essential virtue or quality or characteristic of the ingredient of all those articles made by the potter from the clay are similar to that lump of lifeless earth. The various shapes, colours, contours, sizes and designs may create an illusion of different pots having different names, values, shapes, sizes and qualities, but the basic ingredient in all of them are nevertheless the same, and it is the lifeless piece of earth.] Verily, the myriad different names that are given to the different articles produced from that one single entity ‘earth’, based on their shape,

size, design and usage, are merely an error committed by the faculty of speech. The overriding truth in all things made from earth is ‘the lifeless ingredient called earth or clay’ from which these different articles have been made, shaped and moulded, and nothing else. The truthful identity of all the things made by a potter is nothing else but ‘earth or clay’. The different names given to the finished product are simply misnomers; they are illusions and deceptions (4).

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं  
लोहमित्येव सत्यम् ॥५॥

Oh gentleman! Similarly, a piece of ‘gold’ is indicative and reflect of the basic truth, virtue, characteristic and quality of all the things made from gold (such as different ornaments) by whatever nomenclature they are known (e.g., a nose ring, an ear ring, a bracelet, an armlet, an anklet, a crown etc.). Calling golden things by different names is a fallacious deception and illusion created by the faculty of speech. The intrinsic and inherent fundamental quality and value of all things made from gold lies in the truth that they are made from gold (and not, say, from brass or copper); ‘gold is the only truth’ in all things golden (and the rest are only superficial adjectives added to describe its different shape, contours, sizes, designs and usage) (5).

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्णायसं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं  
कृष्णायसमित्येव सत्यमेव सोम्य स आदेशो भवतीति ॥६॥

Oh gentleman! By acquiring the truthful knowledge about ‘iron’ from a nail cutter, one is able to learn about the basic and intrinsic quality and ingredient of all the things made from ‘iron’ by whatever name they are called by the faculty of speech. The various names given to things made of iron is an error made by speech. The various names that are assigned by the faculty of speech to different articles made from iron are not the ‘truthful identity’ of those things, for their ‘true identity’ or ‘truthful form’ is iron, which is their basic and intrinsic ingredient from which they are all shaped into different forms and sizes having different designs and usage (6).

[Note :- Verse nos. 4-6 basically emphasis that one must assiduously and adroitly strive to find the ‘actual, fundamental and absolute truth’ behind the external facade presented by this world of myriad, fascinating illusions and charming delusions. One must inculcate the habit of calmly, almost clinically analyse everything and determine for himself between the ‘real truth’ and the ‘apparent truth’, and not be lead astray by glamour and glitter of this world which dazzle and numb one’s intellectual powers of wisdom and intelligent discrimination. That is, as given in this section, all things made of ‘clay’ are nothing else but clay, they cannot be gold or iron. Similarly, all things made of ‘gold’, are always called golden, and they cannot become iron or clay. Clay, gold or iron is the ‘basic truth’ of things made by using these elements as the basic raw material or ingredient; it is ‘their basic, intrinsic truth’. The various names –pot, pitcher, plate or a clay model of Gods, dolls and

other playthings –are but only the various ways that clay or earth has been moulded or cast by the potter to present it to the world, and called by these various names by a deluded and ignorant world. But when the articles made of clay or earth are put in water to dissolve, or when they break down to their original form, they would become nothing else but clay or earth, and their independent identities as pots or pitchers or playthings etc. would vanish. The same logic can be extended to things made from gold and iron, and for that matter, the entire creation which is moulded from Brahma.]

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्वेदवेदिष्यन् कथं मे नावक्ष्यन्निति भगवाःस्त्वेवमेतद्ब्रवीत्विति  
तथा सोम्येति होवाच ॥७॥

Hearing these words having profound implication and import, Shwetketu was astonished and he said, ‘Oh Lord (भगवन्तस्त)! Surely my esteemed teacher does not know or does not have access to this knowledge. Had he known it, why wouldn’t he have taught me about it? Hence, oh the revered and honourable one (भगवाः), please teach it to me yourself’. Then his father (Uddalak) agreed with him, saying, ‘Okay gentleman’ (सोम्येति), I shall tell (or teach) you’ (7).

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### Canto 6/Section 2

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः

सज्जायत ॥१॥

Shwetketu’s father preached him— ‘My dear gentleman! In the beginning there was only the unique ‘Truth’ which had no parallel and which was one and the only one of its kind (आसीदेकमेवाद्वितीयं). Some people assert that in the beginning there was no such separate and distinct ‘Truth’. In fact, what existed was a unique entity that was ‘neutral’. It was, so to say, neither ‘Truth’ nor ‘non-Truth’. In this aspect, it was matchless, unique, unparallel and one of its only kind. Out of this ‘neutral’ entity was produced, or from it emerged or derived, the ‘ultimate truth’ (1).

[Note :- Does the phrase ‘in the beginning’ imply that ‘it is not at the present’?. That is, the ‘Truth’ was present in the beginning of creation, but does that mean that ‘it is not present now’? Well, the ‘Truth’ is indeed present now as it was then, and it will be in the future. But that ‘Truth’ has been veiled by layers after layers of delusions, ignorance and illusions about it. If we consider the examples of clay, gold and iron given in section 1 of this canto above, we would realise what is the implied meaning. The clay, gold or iron are present in the new forms that these raw materials take, but we forget to call them by their original name of clay, gold or iron, and instead we call the newer things into which these basic ingredients have converted themselves by their new names. Similarly, when the truth was in a ‘raw form’, it was called the ‘Truth’. But as creation evolved, that universal truth assumed so many different and myriad forms, having as many names, shapes, sizes and

characteristic features, exhibiting infinitely numerous qualities and other accouterments that have become the object of umpteen number of perceptions leading to myriad views, myriad hues and shades of intellect and thought processes so much so that the main ‘gem’ has been lost in the jungle of glittering glass pieces, as it were. If the artificiality of the dazzle created by these glass pieces is removed, the seeker of the ‘truth’ will find the ‘gem’. The illusions about ‘truth’ lead to delusions about its authenticity, its veracity, its very existence. Hence, the ‘truth’ appeared to be imaginary, or ‘non-truth’. When some wise sage or seer analysed that debate about what was the truth and what was the non-truth, he came to the stunning conclusion about the ‘ultimate truth’. It’s like a theorem in geometry or a formula in algebra where ideas are proved beyond doubt by using step-by-step logical progression. This is what is meant by the emergence of the ‘ultimate truth’ in the above verse.]

कुतस्तु खलु सोम्यैव२ स्यादिति होवाच कथमसतः सज्जायेतेति । सत्त्वेव सोम्येदमग्र  
आसीदेकमेवाद्वितीयम् ॥२॥

Oh gentleman! But how can it be? How can ‘truth’ be born out of ‘non-truth’? Oh dear gentleman! In reality, there was only this one and unique ‘Truth’ in the beginning, and nothing else (2).

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत । तत्तेज ऐक्षत बहुस्यां प्रजायेयेति तदपोऽसृजत ।  
तस्माद्य क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥३॥

That invisible, abstract ‘truth’ decided to manifest or reveal itself in different forms to make itself visible and tangible. With this decision a ‘Tej’, which is a glorious effulgence of radiant divine energy, was produced from that subtle and sublime ‘truth’ (तत्तेजोऽसृजत) instantly. The Tej then decided to become ‘numerous and multiply’ (तत्तेज ऐक्षत बहुस्यां). Instantly, the Tej produced the element known as ‘Apah’ or water element (तदपोऽसृजत). Therefore, when anyone is under stress and duress, he is inclined to sweat or perspire. It is the agitation and heat caused by the stress or duress that produces water in the form of sweat drops on the skin (3).

[Note :- We see here that the ‘ultimate truth’ was peaceful when it had no desires or yearnings. A simple and harmless and almost innocuous desire to become visible, tangible and verifiable by assuming different forms led to a chain of developments—first ‘Tej’, which is synonymous with heat and energy, was produced; this created ‘agitation and restlessness’, and to calm this agitation, the coolant ‘water’ was produced. The root cause of agitation was the ‘desire’ that Truth had. If Truth did not have any desire, there would have been no ‘Tej’, and no agitation requiring the need for a coolant, the water. Hence, when there is no desire, there is no agitation in anyone. The profound meaning of this verse is—‘Root cause of all agony and sorrows in this world is to have any desires or expectations’. Without any such inclination of the mind, there will be complete peace.]

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त । तस्माद्यत्र क्वच वर्षति तदेव

भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ॥४॥

Next, that water element (आपः) decided that it should manifest or reveal itself in different forms (ऐश्वर्यं बहुयः). It consequentially produced 'food' in its different myriad forms on this earth (ता अन्नमसृजन्त). That is the reason why wherever there is an abundance of rainfall, there is abundance in growth of food and vegetation of different varieties. Hence, all varieties and variations of food have their origin in water (or, in other words, it is the water that is the progenitor of food, it is the water without which food cannot be produced) (4).

[Note :- Earlier, in canto 5, section 4 we have learnt that the Gods made the first offering by purely mental devotion and faith in the symbolic cosmic fire sacrifice done with the express purpose of starting creation. This mental offering of the Gods, led by Brahmaa, is the decision of the 'Truth' here in verse no. 3 of this canto. The 'fire' was the 'Duloka' or heavens, which is the 'Tej' of this canto. The Vedas have called this 'Tej' (which was the first step in the evolutionary process of creation and the first subtle and sublime form assumed by the 'absolute Truth' that pre-existed creation) as 'Hiranyagarbh'. With the division of the 'Taj' (or the 'fire element'), came into being the 'water element' which was followed by the 'earth' and the 'food' units of creation.]

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### Canto 6/Section 3

[Shwetketu's father further expounded on the process of creation and evolution and elaborated on this subject to preach his son—]

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति ॥१॥

The 3 famed forms or 'seeds or sperms' of the creatures of this world are the following—  
(i) Andaj (अण्डजं —i.e., those born from an egg laid outside the womb, e.g., birds), (ii) Jarauj (जरायुजं —i.e., those born from an embryo developing inside the womb of a mother, e.g., a man), and (iii) Udbhij' (उद्भिज्जं —i.e., those born from seeds, e.g., plants) (1).

सेयं देवतैक्षत हन्ताहमिमास्तिस्त्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे

व्याकरवाणीति ॥२॥

That divine and sublime Truthful entity present before the time there was even a hint of creation coming into being (see also section 2), made a firm decision having profound implications that it would transform itself (or metamorphose) into a 'Jivatma' (जीवेनात्मना — literally, an entity called 'Atma' which showed all the 'signs of life and activity') and enter the 3 basic and fundamental forms as the 'seed or sperm' of the creatures (see verse no. 1 above) which would act as the primary launching pad for the multifaceted infinite variety of products or creatures that would eventually emerge, develop, evolve, multiply, propagate and then populate this vast void of space which had nothing in the beginning of creation (2).

[Note :- (i) All this 'initial phase' was at an atomic level. The 1<sup>st</sup> spark to split the

symbolic cosmic atom was this ‘decision’ by the ultimate ‘truthful entity’ (Brahma) —that to remain neutral and inactive and inert was tantamount to death and to the wastage of the stupendous, magnificent and most powerful powers that are trapped in its bosom, the cosmic atom, which can be otherwise unleashed and used by making itself ‘active’. (ii) We will note that all the 3 fundamental forms that the creatures took— *Andaj*, *Jarayuj* and *Udbhij* as described in verse no. 1 above — are all ‘rounded, spherical or elliptical egg-shaped’. This is the basic form which forces of nature allow for stability, as the atom is also round and so is the cosmos, because the forces of gravity can ensure stability by pulling everything to its centre such that a spherical or semi-spherical shape is the ideal shape for stability. This is evident from the shape of an atom, of the earth, the heavenly bodies of the solar system, the sun, the moon, the planets, the stars etc. —all of them are spherical or semi- spherical, rounded or egg shaped in form. This is the ideal shape which helps maintain equilibrium of natural forces. When this equilibrium was disturbed, the whole set of ever-expanding and contracting process was set in motion —till the time of the ‘great-crunch’, according to modern science, when everything will start falling back into itself to ultimately become the original, neutral ‘pure truth’ in the original void where there was nothing in the beginning. Though not especially mentioned in the present text, this is the ultimate end which is called ‘Brahma’ by Vedanta.]

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्त्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य  
नामरूपे व्याकरोत् ॥३॥

It (the ultimate truth or Brahma) decided thus— ‘Having subtly entered these 3 primary divine forces (त्रिवृतं), which would act like the launching pad for creation, I shall divide each one of them further into 3 segments or parts (त्रिवृतमेकैकां)’. With this determination and decision, the supreme and divine entity entered or injected itself into these 3 primary forms of life as a ‘Jivatama’ (i.e., the Atma or soul of the would-be creation) and entitled each of these primary forms to have a distinct name, form and shape (as described in verse no. 1 of this section— viz *Andaj*, *Jarayuj* and *Udbhij*) (3).

[Note :- The 3 parts or segments into which a particular class of creation as delineated in verse no. 1 of this section was divided are the following—(i) The Atma or soul, (ii) the name of the class or category, called a common noun, into which the creation was divided, e.g., a man, a dog, a bird, a tree etc., and (iii) The approximate contours and shape that it would take —i.e., the external, visual characteristic features which delineated one particular class or category of creation so that it could be distinguished from the other and help in separation, segregation and identification of all the members of a particular class or segment, as well as the individual members within that class or segment. The 3 basic, fundamental classes or categories or segments into which the whole creation was divided are given in verse no. 1 above (birds and animals or non humans, humans and plants).

For example, man is one segment or section or class into which creation was

divided by Brahma. Amongst men, there are people of different complexion, nationalities, gene pools, physical characteristics as well as mental temperaments etc.. Similarly, amongst animals and plants, there are thousands and thousands of different varieties of life forming an entire body of science called zoology and botany respectively.]

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु सोम्येमास्तिस्त्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति  
तन्मे विजानीहीति ॥४॥

That divine Lord divided each of these classes or categories or segments of creation further into 3 distinct divisions (तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा). Oh gentleman (सोम्यो)! The way in which each of these 3 divine original forces or forms which constitute this whole creation have been divided into 3 divisions (देवतास्त्रिवृत्त्रिवृदेकैका भवति) is well known to me (तन्मे विजानीहीति) (4).

[Note :- The 3 divisions of each class or category of creatures of all sorts are the following— (i) The gross body, (ii) the subtle body, and (iii) the causal body. These 3 divisions are fundamental parts of all living creatures. These fundamental divisions of a creature have been elaborately explained in simple, modern day language of Vedanta at the end of this book as a separate appendix no. 6.]

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#### Canto 6/Section 4

[The primary energy which infuses life into an organism or creature is symbolic of the ‘divine fire’ which not only initiated but also sustains and perpetuate the creation. When it is said that the primary forces of life were segregated or divided into 3 distinct classes or categories as described in section 3, verse no. 1 of this canto, it is just for the sake of convenience of understanding and learning, not to justify the illusion of an actual independence of existence or independence of identity of these forces which such segregation or delintation creates or suggests. All entities of creation are essentially and inherently one and the same, because their primary source is the same absolute truthful reality called Brahma. This basic, incontrovertible and fundamental fact has already been explained by the example of clay, gold and iron in section 1 of this canto. Now that idea is further developed and extended to the ‘fire’ element here —]

यदग्रे रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कुष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं  
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥५॥

The ‘red or orange’ colour of the ‘divine Fire’ or energy, which has been hypothetically segregated into 3 divisions or parts for the practical convenience of comprehension, represents the fiery splendour of ‘Tej’. The ‘white or gray’ shade of the fire represents the ‘water element’ of creation. The ‘dark, smoky or dying’ colour of fire symbolises the ‘food aspect’ of creation. [See section 2, verse nos. 3-4 in this context.] As a result, the

‘elementary and primary fire element’, which is the essential and truthful identity of all forms of Fire, was veiled by illusionary forms having different colours, shades and names, each appearing to have a separate, distinct and independent existence, or having a distinct identity. These are merely delusionary hallucinations or grave misconceptions about the Fire. The various names or adjectives or epithets given to this ‘fire’, e.g., a red fire, a white fire, a dying fire, a fire with a smoke, a fire giving out sparkles, a fire with ash, or a fire with red hot charcoal or embers etc. are just faulty nomenclatures assigned to it by a mislead and delusioned faculty of speech. None of these names define the fire in its true glorious and fundamental form. They do not tell us about the actual thing called ‘fire’ —that is, about the ‘fire element’ in its entirety. All the various names and epithets given to this fire are mismomers, they are away from the truth, and they do not define the ‘real fire’ as such.

Hence, all these 3 divisions of creation —the gross, the subtle and the causal forms as described in note to verse no. 4 of section 3 of this canto above —are merely three manifestations of the same immutable and un-fractioned Truth. [And this truth is Brahma who had decided in the first place to reveal himself into 3 separate forms having 3 distinct existences and identities, but all of them linked to each other by a common inheritance or thread of this ‘supreme truth prevailing uniformly and universally in them all’. Please see also canto 6, section 3, verse nos. 2-3 and canto 4, section 11-14 in this context] (1).

यदादित्यस्य रोहितरूपं तेजस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं  
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥२॥

[The example of the ‘fire’ and the explanation cited above in verse no. 1 of this section are also applicable to the following verses no. 2-4 below.]

The ‘red or orange’ tinged colour of the Sun (Aditya) is a revelation of the Tej (i.e., splendour and radiance, stupendous vitality and glory, magnificence and energy) of Aditya or the Sun-God. The ‘whiteness’ of the Sun’s shine is indicative of the water element, and the ‘dark’ shade in it represents the food aspect (or the earth element) of creation. Therefore, the basic and fundamental identity of the Sun has been veiled by these 3 different colours of its light and shades of its brightness depicting the various phases of the Sun. The ‘truth’ about the Sun has been mired by these illusionary misconceptions about the Sun, though each name given to the various hues of the colour of the light of the Sun are apparently true to the beholder of those shades and hues, but they do not represent the true identity of the Sun in its entirety. All these different names of the Sun (i.e., the Sun with a red hue, a white hue, a yellow hue or one having a dark shade, or casting a dark shadow) are all a fallacious creation of the faculty of speech. All the 3 forms represented herein above are but a form of the one and the same single truth known by the name of the Sun or Aditya (2).

[Note :- To illustrate the point in question above, we can say that the red or orange colour seen at the time of the rising sun, the white colour of its rays seen during the day time and the darkness of the sky after the sun has visibly gone down in the

western horizon —all belong to the ‘same’ entity called the ‘Sun or Aditya’, not to different suns. But we say, in are misbelieve, that there is a ‘rising sun, a mid day sun, or a setting sun or a sun which has gone down the horizon’; these names which are given to the Sun are simply misnomers, they are misleading for they are not the truthful and actual description of the ‘Sun in its entirety’. At the most, they describe or define only one aspect of the sun; they do not present a holistic view of the Sun or Aditya. These are but a fractionalised or fractured view of the whole, for the ‘real Sun’ is all of them at once. Please also see canto 3, section 1-11 and 19 in this context of the Sun or Aditya.]

यच्चन्द्रमसो रोहितः रूपं तेजस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं  
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥३॥

The ‘red or orange’ tinge that is present in the Moon represents its ‘Tej’, the ‘white silvery’ colour represents the water element, while the ‘darkness’ present in it symbolises the food (and earth) aspect of creation. By assigning different names to the moon, its primary and fundamental identity has been tampered with and fudged over by illusionary connotations, for all of these different names given to the moon according to its appearance as beheld by the beholder overlook its basic and underlying truthful and real identity. The 3 types or shades of the Moon, such as red, white and dark, or the 3 symbols, such as the Tej, water and food, are but a misconception created by the faculty of speech about the wholesome entity called the Moon. Essentially these are but definitions or descriptions of one aspect amongst the many aspects of the moon (3).

[Note :- (i) Verse no. 3 and verse no. 2 are very similar to each other; the only difference is that the examples cited are those of the Moon and the Sun respectively.

(ii) The red or orange tinge of the *Moon* is rare, but perhaps Uddalak refers to the view of the moon during a severe dust storm when the silvery disk of the moon appears to be tainted by a light veil of red or orange.]

यद्विद्युतो रोहितः रूपं तेजस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्त्वं  
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥४॥

The ‘red or orange’ tinge in a flash or stab of Electric represents its most powerful, most potent and most glorious aspect called Tej. The ‘white dazzling light’ emanating and streaking out of it symbolises the water element. The ‘darkness’ remaining in its wake (i.e., after the bolt of lightening has streaked across and illuminated the sky and then vanished from sight) represents the food (and earth) element (this is because ‘earth’ as such has no light of its own. It does not even reflect the sun's light like the moon, for when seen from outer space, the earth does not shine like we see the moon shining from the earth. That is why the ‘dark aspect’ is always used to describe the ‘earth element’ in this Upanishad). These different views of the Electric and the names assigned to the three manifestations of it (e.g., Tej, water and food) removes the basic and fundamental spirit in all these variations of Electric away from the ‘real truth’ —which is ‘Electric’. All the names assigned to it are

simply illusionary, fallacious conceptions conjured up by the faculty of speech which shifts the basic and fundamental elements away from the truth in its enthusiastic bid to define 'Electric' as a whole. In short, all these definitions and descriptions of 'electric' are only a fractionalised and fractured view of the wholesome entity called 'electric', and they do not depict its truthful, incontrovertible, real and wholesome form and nature as 'electric' (4).

[Note :- Verse nos. 1-4 have one common strand running through them— (i) *Tej* (glory, splendour, radiance, power, energy, strength, grandeur, vitality and magnificence), (ii) *Water* (the ingredient which is the most prime and essential necessity for life) and (iii) *Food* (which sustains like, provides nourishment to it and needs earth to grow upon). These 3 basic elements are necessary to foster and sustain life. The 'Tej' is the Atma or soul or the driving force, the energy of the creature which needs water and food to sustain itself and the earth to give it a base to survive and propagate. These 3 fundamental entities are likened to the Fire, Sun, Moon and Electric, and their 3 different aspects. Surely enough, this very fact establishes that though the Fire, the Sun, the Moon and the Electric appear to be different entities outwardly, having a distinct and independent existence from each other, they are all the revealed forms of one single entity called the Atma. This is because without the presence of any one of these basic elements, the whole cycle of creation would be disrupted. Since 'a father of a son cannot be two persons', the natural and logical corollary is that all these elements have their origin in 'one father', and that father is Brahma who is none other than the Atma. The different names assigned to these 4 forms of Brahma —the Sun, Moon, Fire and Electric —are misnomers creating illusions of separation of one from the other, or independence of existence and individuality of the different units of creation. These are conjured up by the faculty of speech in its attempt to describe the various aspects of the same Brahma. The 'Truth' is far removed from this illusionary spectrum created by assigning different names to the various aspects of the same entity. This fact has been pronounced by the Upanishadic sage in the following 3 verses nos. 5-7 below.]

एतद् स्म वै तद्विद्वांस आहुः पूर्वे महाशाला महाश्रोत्रिया न नोऽद्य कश्चनाश्रुतममतमविज्ञात—  
मुदाहरिष्यतीति ह्येभ्यो विदांचक्रुः ॥५॥

That is why it is said that ancient householders as well as renunciates were very wise, scholarly, erudite, adroit and enlightened about the 3 fundamental classifications of creation. Nothing remained unknown to or in-comprehended by them (because they had deep insight into and understanding of the truthful reality). These examples of the fire etc. were cited by them to illustrate the basic principles and to show that they were well aware of the fundamentals (5).

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदाञ्चक्रुर्यदु शुक्लमिवाभूदित्यपा २ रूपमिति  
तद्विदाञ्चक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदांचक्रुः ॥६॥

For them, everything with a red or orange tinge was akin to the fundamental principle called Tej. Likewise, whatever was white was the 'water element' for them. And similarly,

whatever had a dark hue or shade was the ‘food and earth element’ for them. They knew the truthful essence and fundamental reality behind the visible and apparent but in reality the non-truthful external facade of this creation (6).

यद्विज्ञातमिवाभूदित्येतासामेव देवतानां समास इति तद्विदांचक्रुर्यथा नु खलु सोम्येमास्तिस्त्रो

देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥७॥

Besides what is mentioned above, all that remains unmentioned is also deemed to be included or incorporated in what has been said. Nothing is beyond the purview of this ‘Truth’ —this principle was known to them (the ancient sages). Oh gentleman (i.e., Shwetketu)! Learn from me how that supreme Lord (Brahma) revealed himself into the ‘Three Gods’ as described above<sup>1</sup> who subsequently manifested themselves as a man’s body with various organs. This ‘man’ had 3 fundamental divisions of his body which compositely made up his individual identity<sup>2</sup> (स्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति) (7).

[Note :- <sup>1</sup>The 3 revelations of Brahma described as ‘God’ (Devta—) are Fire, Water and Earth. The fourth Electric is a synonym of Tej, because both refer to the energy, vitality, power, stamina and strength present in the world. In fact, Tej and Electric are incorporated in the word ‘fire’, as is evident when a fire is caused by electricity short circuit. These 3 fundamental elements of creation are referred to as Gods because not only are they worthy of honour and worship but are also powerful and vital for creation. They protect and sustain and nourish the entire creation much like the benevolent Gods who are actually manifestations of the basic elements of creation which are the inherent forces of Nature.

<sup>2</sup>In Vedanta, these 3 divisions of the body of a man are called ‘sheaths’ which veil the Brahma’s representative present inside his body. This is called ‘Atma or soul or spirit’ of the man, and it resides inside his bosom enclosed or enveloped by the 3 sheathes. The following section elaborates on this point. A separate appendix no. 6 of this volume describes the ‘sheaths’ in simple language with the aid of diagrams. See also note to verse no. 4, section 3 of this canto no. 6 above.]

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### Canto 6/Section 5

[This section appears to be a page direct out of a medical book, as it were. It describes how the food eaten by a man, the water drunk by him and the energy derived from both are used and divided into 3 parts by the body.]

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुत्रीषं भवति यो मध्यमस्तन्मांसं

योऽणिष्ठस्तन्मनः ॥१॥

The ‘food’ that is eaten by a man is divided into 3 parts. The grossest part (e.g., fiber) of that food is converted into faecal matters or stool. The medium part (i.e., the subtle part or the juice or the essential categories of nutrients such as the carbohydrates, proteins,

fats etc.) is converted into flesh and muscles. The subtlest, basic and microscopic part (i.e., the essential minerals and elements contained in the food, e.g., potassium, calcium, iron, phosphorus etc.; the intangible aspects of food, e.g., how it was obtained —whether it was stolen or earned by one's labour, whether it was cooked in a pleasant environment, whether it was obtained by violent means or peaceful means, whether it is sanctified or not, and such other similar considerations) is converted into 'Mun' (the heart and mind complex) of the creature. [Refer section 6, verse no. 2 in this context.] (1)

[Note :- The word *Mun* means both the heart as well as the mind because the intangible aspects of the food as hinted above directly effect the mind and the heart. Scientifically speaking, it has a psychological effect on the consumer of that food. A food obtained by unscrupulous, violent and unrighteous means may not influence the gross matter formed from the food, e.g., the faecal part, or even the medium product of the food, e.g., flesh, muscles or bones, as is very evident from corrupt and unscrupulous people who grow fatter by the day by eating rich, nourishing food obtained by ill-gotten money, but their mind and heart never ever find peace, contentedness and bliss; their heart is never at rest. Contrast this with a lean and thin, apparently starved sage or hermit staying in a forest, or even a farmer who toils in his field —they eat dry and coarse fugal meals, they have a thin body but their heart and mind are fully contented and blissful; their heart is large and accommodating, their mind never feels jealousy and hatred for others. They have no diseases which afflict the corrupt people who have a fat, well-fed body.]

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं

योऽणिष्ठः स प्राणः ॥२॥

The 'water' that is drunk is also similarly divided into 3 parts. Its grossest part is converted into urine. Its medium part (the subtle part, the liquid nourishment dissolved in it as vital nutrients, the 'liquid or fluid' aspect of water) forms the blood. And its most vital and elementary part forms the Pran or the vitality known as the 'life' of the creature. [That is why we say 'a man is dying of thirst' because without water his Pran is unable to survive. See also section 6, verse no. 3 in this context.] (2)

[Note :- Blood is fluid like water, though thicker. If the blood supply is cut off, the man dies instantly. The brain (or the mind) and the heart cannot function or survive without blood which is an incarnation of water. Hence, it is water —and not food — which is symbolic of the presence of 'life' or soul in the creature.]

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा

योऽणिष्ठः सा वाक् ॥३॥

The 'Tej' (the fire element) that is imbibed along with food and water (we must remember that both were pre-existed by fire) is also transformed into 3 forms. The grossest form of fire converts itself into bones; its medium part is converted into marrow, while its subtlest part (i.e., its vitality, its potentials, its powers and prowess, its energy, radiance, splendour and

magnificence) is converted into speech. [That is why we say, ‘a fiery speech’, ‘a heated argument’, or ‘an energetic oration’. See section 6, verse no. 4 in this context.] (3)

[Note : Just as soft clay or earth is turned into a hard block called brick by fire, or as every geologist knows, ancient forests were turned into solid walls of rock and coal in the bowels of the earth due to intense heat and pressure, which are the aspects of ‘Tej’, the nutrition derived from both the water as well as the food are likewise converted by the fire element or the ‘Tej’ into the ‘bones’. Further, as everyone knows, petroleum, gases, water etc. are found in earth surrounded by the hardest of rocks, the ‘marrow’ is found inside the outer hardened, rocky crust of the ‘Tej’ in the form of the bone. And even as the heat of the earth’s bowl spews out of the volcano accompanied by a violent burst of red-hot lava, the opening of a man’s mouth can similarly pour out his words which are pushed out by the surging energy within him, much like the lava being pushed out of the mouth of the earth in the form of the creator of the volcano. That is why we say ‘his words spewed fire and brimstone’.

These allegories are too profound to be neglected. These analogues and metaphors are the products of highly elevated intellect of the Upanishadic sages and seers. Nevertheless, they require equally higher intellect on the part of the disciple to grasp their profundity and import.]

अन्नमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति  
तथा सोम्येति होवाच ॥४॥

Oh gentleman (i.e., Shwetketu)! The field of activity of the food is ‘Mun’ (heart and mind), of the water element is the Pran (the life sustaining force inside a creature), and that of Tej (the fire element) is the ‘faculty of speech’.

Shwetketu asked his father for clarification — ‘Please elaborate further on what you have said’. Then his father (Uddalak) continued with his discourse — (4).

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### Canto 6/Section 6

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तत्सर्पिर्भवति ॥१॥

[The example of churning of curd to produce butter is cited here]

Uddalak said to his son Shwetketu— ‘Oh gentleman (सोम्य)! When curd is vigorously churned, the subtlest, lightest, finest, most excellent and the best element or constituent present in it comes out and floats at the top of the viscous liquid called ‘curd’, instead of sinking down to its bottom. The product which comes up and floats on the surface is called ‘ghee’ or raw butter (1).

एवमेव खलु सोम्यान्नस्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तन्मनो भवति ॥२॥

Oh gentleman! Similarly, when the ‘food’ is eaten and digested inside the body, the subtlest, finest and inherently good and uplifting qualities and virtues present in the food which are intangible and inexplicit but nevertheless intrinsic to that food and is an integral part of it.

They are extracted from the food, collected and move upwards. They are transformed into the mind and heart of the creature (i.e., into his sharpness of thoughts, his noble outlooks, his wise perception of things and views, his higher intelligence, emotions and sentiments that together help mould the very personality of the creature and determine its actions and deeds. [Please see also section 5, verse no. 1 of this canto no. 5 and section 9 of canto 7.] (2)

**अपां सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति स प्राणो भवति ॥३॥**

Oh gentleman! The subtlest and inherent good and auspicious qualities and virtues of the ‘water’ drunk by a creature are collected and precipitated upwards to transform themselves into the vital life of the creature. This vitality is known as ‘Pran’. [See also section 5, verse no. 2 of this canto no 6 and section 10 of canto no. 7.] (3)

[Note :- It is easy to understand how water goes up and gets precipitated. Water, in a subtle form, exists as moisture and vapour, which always rises up and condenses when it finds a cool surface. Since ‘water’ is a pre-requisite for life, it is said that it transforms itself into Pran. On the other hand, the grossness of water forms urine and it moves downwards, collects in the bladder and is finally excreted.]

**तेजसः सोम्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग्भवति ॥४॥**

Oh gentleman! In a similar way, the subtlest, best, finest and excellent qualities that are inherent to the ‘fire’ element imbibed by a creature (along with the food and water taken in by him) move upwards and manifest themselves into its speech. [See also section 5, verse no. 3 of this canto and section 11 of canto 7 in this context.] (4)

**अन्नमयर्ह सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति**

**तथा सोम्येति होवाच ॥५॥**

Oh gentleman! The mind and heart have their subtle existence in the food, the ‘Pran’ in the water, and the speech in the ‘Tej’ (fire)<sup>1</sup>.

Shwetketu asked his father for further clarification, at which his father elaborated as follows — (5).

[Note :- <sup>1</sup>Without food, the mind and heart cannot work properly because of lack of nourishment and energy. Without water, there will be no blood, and even the food eaten can neither be digested nor its beneficial nutrients circulated in the body and absorbed by the tissues for the benefit of the body. Consequentially there will be no life. Similarly, without vitality, warmth and energy of fire present inside a man, he will have no energy to speak, because the energy present in the food is usable only when the food is digested by heat and fire present in the intestine which help to digest the food. The warmth of blood keeps it flowing, thereby taking the extracted nutrients from the food eaten to various parts of the body, its organs and tissues. The body feels nourished and energised. The brain functions properly and a man is able to speak cogently and intelligently. In fact, without fire, even water which harbours life will freeze and wouldn't help to sustain life of the creature.]

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## Canto 6/Section 7

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः पिबापोमयः प्राणो न पिबतो  
विच्छेत्स्यत इति ।१॥

Uddalak said to his son Shwetketu— ‘Oh gentleman! A man is endowed with 16 types or aspects of noble virtues and strenght which endows him with potentials, strengths, powers and majesty. These virtues are an integral part of him. They are called the different ‘Kalaas’ of a man (षोडशकलः पुरुषः)<sup>1</sup> and are like special traits present in him that define his individual nature and behaviour. Therefore, in order to convince yourself about the veracity of this fact, you should fast for 15 days and drink only water.

Since Pran or life is dependent on water, it will not be harmed as long as it gets adequate supply of water for its sustenance (1).

[Note :- (i) <sup>1</sup>The 16 so-called *Kalaas* of a man are his different attributes, strengths, qualities and virtues. Since a man is an exact replica of the ‘Viraat Purush’, who in turn is a subtle manifestation of the sublime Brahma, these 16 qualities or attributes of a man refer to the 16 qualities of Brahma himself. These qualities or attributes are the following — (i) Shraddha (श्रद्धा—faith, believe, conviction, reverence, respect, devotion), (ii) Pran (प्राण —life; the very essence of creation), (iii) Akash (आकाश — the all-pervading, all-encompassing sky or space element), (iv) Vayu (वायु —wind, air element), (v) Tej (तेज —energy, splendour, radiance, glory, might, majesty and fire element; see also section 2, 5 and 6), (vi) Apaha (अपः —water element which is the all-important ingredient for life —see also section 5 and 6) (vii) ‘Prithivi’ (पृथ्वी —earth element which is the base or foundation for all mortal creation —see also section 5 and 6) (viii) Indriya (इन्द्रिय —the organs of the body, both the organs of perception as well as of action), (ix) Mun (मन —mind and heart and their stupendous potentials —see also section 5 and 6), (x) Anna (अन्न—food, the element without which life is simply not imaginable because it provides it with the basic nourishment and energy —see also section 5 and 6), (xi) Virya (वीर्य —semen, sperms, standing for courage, valour, potency, vitality and prowess), (xii) Tapa (तपः —austerity and penance, forbearance and tolerance of hardships, carrying out strict religious vows) (xiii) Mantra (मन्त्र —the ability to give good advise, the power to contemplate and think, concentrate and focus, logically arrive at a conclusion), (xiv) Karma (कर्म — taking actions and doing deeds), (xv) Loka (लोक —worldly interactions and behaviours), and (xvi) Naam (नाम —name, fame, renown, honour and glory).

(ii) In simple terms it means that a person's total composite personality, his characteristic attributes and individuality, his vitality and stamina, his prowess, powers and strength, his drive and vigour et al can be divided into 16 parts. If 15 parts die out and even one remains alive, this single part can be used to revive the other 15 parts as explained below in this section.

स ह पञ्चदशाहानि नाशाय हैनमुपससाद किं ब्रवीमि भो इत्यृचः सोम्य यजूंषि सामानीति  
स होवाच न वै मा प्रतिभान्ति भो इति ।१२॥

Thereafter, on the instructions and advice of his father, Shwetketu did not eat for the next 15 days. Then he went near his father and said, ‘Oh Lord (नाथ)! What shall I do now?’ His father replied, ‘Oh gentleman (सौम्य)! Pronounce the Mantras (i.e., chant the hymns) of the Rig, Yajur and Sam Vedas from your memory’. Shwetketu replied, ‘I cannot remember and recollect them in my mind’ (2).

त२ होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि  
न बहु दहेदेव २ सोम्य ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदान्नानुभवस्यशानाथ  
मे विज्ञास्यसीति ॥३॥

Then his father explained to him, ‘Oh gentleman! When the bulk of the fuel has been almost consumed by the fire and only a single lump of glowing ember resembling a glow worm remains behind, the latter cannot produce sufficient heat. Similarly, out of your 16 subtle and inherent virtues, potentials, characteristics and strengths, called ‘Kalaas’ (see note of verse no. 1 above), 15 have been consumed by not eating for 15 days, and only one is left behind (because you have not fasted on the 16<sup>th</sup> day). Hence, you cannot study and remember the hymns of the Vedas (because your mind has been deprived of its essential fuel that provides it with the necessary stamina, agility, alertness and energy to concentrate upon your studies, to remember and recollect what you have studied when demanded to do so due to lack of concentration and energy because your mind and its recollection capabilities have been starved of nourishment and energy that it normally gets from food. This is because you have been fasting for the last 15 days). Therefore, go and eat now. Then you will understand what I mean (3).

[Note :- The food nourishes the brain. Deprivation of food deprives the brain of its much needed nourishment and energy, and without nourishment its vital functions slow down and finally lapse into complete inactivity and stupor. It becomes semiconscious, listless, drowsy, incoherent, uncoordinated, inept, sluggish and generally incompetent to show any intellectual activity and understanding. It is not dead par se, but neither is it sufficiently active and alert to be of any benefit or good. The father wished to prove to Shwetketu that the mind, called the ‘Mun’, is the entity which relies on the subtle energy and vitality factors present in food in order to survive and be of any use. It does not depend on water or fire as much as it depends on food, for Shwetketu was able to breathe, walk, carry on all the functions of the body and speak normally, though he could not recollect what he has learnt because his memory had failed as his mind was not functioning in its prime state due to food deprivation. This has been further elucidated below as well in canto 5, section 1-2.]

स हाशाथ हैनमुपससाद त२ह यत्किञ्च पप्रच्छ सर्व२ह प्रतिपेदे ॥४॥

Thereafter, Shwetketu ate food on the advice of his father. Having satisfied himself, he went near his father. Whatever his father asked him then, he could remember the answer and replied accordingly. [That is, after Shwetketu ate his full, he regained his energy and

his recollection powers. So when he went back to his father, he could answer all the questions his father asked and he could recollect and recite the hymns of the Vedas which he could not do earlier when he was hungry after fasting for 15 days] (4).

त॑ होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय  
प्राज्वलयेत्तेन ततोऽपि बहु दहेत् ॥५॥

Then he (Uddalak, son of Aruni, father of Shwetketu) said (त॑ होवाच), ‘Oh gentleman! When the greater part of the fire has died down or is still smouldering before getting completely extinguished, and even a single red hot piece of glowing ember resembling a glow worm is left behind, if at that time a twig or shoot is placed on this leftover single hot piece of glowing ember and patiently, gradually stoked and puffed with air, it will not only set fire to that twig but also revive the fire back to its original glorious form (5).

एव॑ सोम्य ते षोडशानां कलानामेका कलतिशिष्टाभूत्सान्नोपसमाहिता प्राज्वालीतयैतर्हि  
वेदानुभवस्यन्नमय॑हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्वास्य विजज्ञाविति  
विजज्ञाविति ॥६॥

Similarly, my dear gentleman, out of your 16 subtle ‘Kalaas’ (as described in verse no. 1) only one remained active. It was re-kindled when you ate food again. That is why you could recollect the hymns of the Vedas after eating food. Oh dear gentleman! This proves that the mind is a form which relies on food, ‘Pran’ relies upon water and speech relies on ‘Tej’ (fire)’. As a result of this exercise, Shwetketu was able to fully comprehend the preachings of his father (6).

[Note :- Please see canto 7, section 9-11 in this context.]

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### Canto 6/Section 8

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति  
नाम सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेन॑ स्वपितीत्याचक्षते स्व २  
ह्यपीतो भवति ॥७॥

The son of Aruni, who was famous by the name of Uddalak (उद्दालको हारुणिः), said to his son Shwetketu, ‘Oh gentleman! Be attentive and carefully understand the state of existence called ‘sleep’ which I shall now expound to you in detail. When a man sleeps, it is said that he has nearly attained his ‘pure self’, which by the way is the true nature of the Atma, or is akin to the ‘absolute Truth’. That is why it is called ‘Swapit’ (स्वपितीत्याचक्षते) because a sleeping man becomes established in his own pure self which is uncorrupted by external influences of this world simply because the sleeping man is unaware of his surroundings (1).

[Note :- The Atma or the soul which is the pure self of the creature has 3 states of existence —the waking, the dream and the deep sleep state of consciousness. There is a 4<sup>th</sup> state also, and it is called ‘Turiya’, which is obtained as a result of going beyond the 3<sup>rd</sup> stage of deep sleep, and it is a permanent state of bliss and felicity. These Vedantic concepts have been elaborately explained in simple language with

the aid of diagrams in a separate appendix no. 6 of this volume at the end. However, in the present context a bit of explanation is called for.

The brain has 2 components —the intellect and the mind. The former is under the direct control of the Atma while the mind is subordinate to the intellect. The mind receives worldly stimuli through the sense organs, passes them to the intellect, obtains instructions from the intellect and passes them on to the organs of action — this state prevails when the man is ‘awake’.

Now, when he is asleep, there are two stages —either he dreams or he does not. During the ‘dreams state’, the inherent Vasanas (the hidden passions, yearning and desires) come into play at the sub-conscious level and the mind lives up to all those Vasanas in an imaginary world. But when there is no dream, i.e., during the ‘deep sleep state’ of consciousness, the Atma is freed from interference and it reverts back to its original form of being ‘nothingness, having no feelings and no emotions’, just like the case wherein the mirror is removed from the front of a man and his image vanishes from it and the image reverts back into its primary source or object, which in this case is the man himself whose image was formed in the mirror. The Atma is an image of the supreme Brahma. When the mirror of the mind-intellect is removed, it (Atma) reverts back into its primary form which is Brahma whereas it related itself with the world when the mind-intellect were in active mode. So, the aspect of ‘sleep’ discussed in this section is the ‘deep sleep state of consciousness’, because it is in this state that the creature comes in direct contact of his true identity or true self, which is called Atma or pure consciousness. The creature is ‘delinked or uncoupled’ from the external world while sound asleep.

For the external world, a sleeping man is as good as being dead. For example, if a sleeping man is attacked by someone, he won’t resist; he won’t even know what has happened just in front of him while he was asleep. He is not medically or conventionally regarded as dead, but for all practical purposes ‘he is as good as dead’. He neither feels pain nor happiness when in a deep sleep state of existence, which is beyond the dream state of sleep. It is the ‘deep sleep state’ which is called ‘Swaprant’ (स्वप्नान्त) in this verse —literally meaning to be in one’s own territory, to dwell in one’s natural habitat. It is like being in a state of suspended animation, or a self-imposed state of coma, or a state of being virtually dead, or coming to a stage voluntarily which is almost like being dead but is not actual death.]

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत  
एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि  
सोम्य मन इति ॥२॥

Even as a falcon tied to a string flies in all the directions but finally comes to rest at the place where it is tied to, the mind too has a tendency to roam about like a vagabond or nomad, and finding no rest or solace anywhere, it comes back to find shelter in the Pran. [Here, Pran refers to the Atma. Though the two words strictly speaking in literal terms

have different connotations —the former is breath or the vital wind passing through the nostril, while the Atma means the soul or spirit residing inside the heart, but for all practical purposes, they are synonymous with each other and one in their implications and usages.] Hence, oh gentleman, this Mun (mind) is tied to the Pran and not independent of it, i.e., the mind is dependent and subservient to the Pran; it has its master or Lord in the Pran, and has its importance only as long as the Pran allows it to be of any significance (2).

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति नामाप एव तदशितं नयन्ते  
तद्यथा गोनायोऽश्वायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति तत्रैतच्छुद्धमुत्पतितं सोम्य  
विजानीहि नेदममूलं भविष्यतीति ॥३॥

Oh gentleman (i.e., Shwetketu)! now understand the secret of ‘hunger and thirst’. When a man desires to have ‘food’, it is the ‘water’ that becomes its vehicle or medium. Solid food is softened by water, it is water that helps to digest, distribute and help in assimilation of the nutrients present in food for the benefit of the body. Just like a cowherd is called ‘Gonayo’ (गोनायो), a horse rider is called ‘Ashwanaye’ (अश्वायः) and a commander who herds men is called ‘Purushnaye’ (पुरुषनाय), the water which carries food to its destination is called ‘Ashanaye’ (अशनायेति). [The word ‘Asan’ means food.] My dear gentleman! You must realise that this bud represented by the body of the creature (the creation itself) has sprouted from the water element, for without water no seed can germinate (3).

[Note : - True enough, because both the semen of the male in which the sperm floats and the constituents of the female egg which this sperm fertilises in order to produce the zygote which develops into an embryo and ultimately the creature (man or animal), are mucous-like viscous fluids, not dry solids as in the case of any seed of any plant, or dry fruits or other fruits which have a juicy pulp but dry seeds. These dry seeds of the plant kingdom also need wet soil to germinate, for had water not been necessary for life, the arid and parched deserts would have been covered by verdant green forests. See also canto 7, section 10 in this context.]

तस्य क्व मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुद्धेनापो मूलमन्विच्छाद्भिः सोम्य  
शुद्धेन तेजोमूलमन्विच्छ तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः  
प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥४॥

What are the other basics of this body besides food? Oh gentleman! Just like the body has its root (शुद्ध) in the food, the food has its root in the water, the water has its root in the Tej (fire), and the basic and essential vitality and energy of creation represented by the Tej (or fire) has its root in the ultimate and sublime Truth which is the absolute Reality. Oh gentleman! We deduce by the extension of this logic, or following this sequence, that all the animate as well as inanimate creatures of this creation have their ultimate root or basis in that entity which is called the ultimate, sublime, immutable, irrefutable and transcendental ‘Truth’ which is the absolute Reality. In other words, it is that ‘Truth’ that prevails over the whole spectrum of creation (4).

[Note :- The body of a creature is formed by the activity or action of the male

sperm and the female ova. That is, by the active fusion of these two, the process of creation is initiated. The food eaten by a male or a female transforms into a sperm and an ova respectively. To enable their formation, water is required. The water also helps to make their union possible, as well as the development and progress of a new embryo representing the individual creature of this world. But the ‘spark or energy’ required for all the processes to get started, progress, develop, evolve and fructify into an individual, is Tej. But who has started the fire; no fire starts on its own unless it is kindled by someone else and is handled by him. This ‘kindler and handler’ of the cosmic fire of creation or the divine spark which started the process of creation, is no one else but Brahma who is also the ultimate, immutable, sublime, irrefutable and transcendental Truth in this creation. He is ‘ultimate’ because there is nothing further than that point. This Brahma has some unique qualities —one being that there is no foundation or basis on which Brahma rests, and this makes Brahma a unique entity, a unique proposition. The rest of the creation needs a support or foundation, but the miracle is that Brahma does not need any support. It is like a self-supporting, self-sustaining ecosystem. All the other aspects of creation rest or depend one upon the other; it’s a symbiotic relationship. But Brahma depends on none. Start eliminating the pillars of creation one by one and the last pillar which can support the whole edifice of creation is Brahma. Remove this last pillar of creation representing Brahma and the edifice comes tumbling down. That is why it is called ‘the ultimate truth and resting place for creation’.]

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते तद्यथा गोनायोऽश्वनायः  
पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति तत्रैतदेव शुद्धमुत्पतितः सोम्य विजानीहि नेदममूलं  
भविष्यतीति ॥५॥

When a thirsty man drinks water, it is taken in (i.e., accepted and absorbed in the body) by the virtue of the Tej (i.e., the vital heat and energy) of the body. Therefore, just like we have the words ‘Gopanaye, Ashwanaye, Purushanaye’ (see verse no. 3 above), we also call this Tej as the ‘carrier or bearer of water’ (इत्येयं तत्तेज).

Oh gentleman! So, consider this body as having its origin in ‘water’ because there cannot be any reaction without a corresponding action (5).

[Note :- During the process of metabolism, the vital force or energy or ‘Tej’ present in the body help in assimilation of both the water as well as the food inside the body. So, the root causative factor which helps in deriving nourishment from either food or water is the vital Tej present in the body. The Tej enables the body to utilise the water and food for its own benefit. Here the ‘reaction’ is the development and sustenance of the body, and the ‘action’ is the extraction of nutrition from food and water for this purpose by the Tej present in the body. So since the body keeps itself alive, it naturally follows that some action is going on imperceptibly inside the body which makes this possible.]

तस्य क्व मूलं स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुद्धेन तेजो मूलमन्विच्छ तेजसा सोम्य

शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु  
खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव  
भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां  
देवतायाम् ॥६॥

Oh gentleman! Where or what is the root, foundation or base (क्व मूलं) of the body produced from this water (as described in verse no. 5 above)? The origin or the root of water is in the Tej element, and the latter's root lies in the ultimate and universal 'Truth' or 'Sat' (सत्).

Oh gentleman! All the creatures have their origin in the entity called the 'ultimate and universal Truth'; it is their foundation, basis and essential shelter and refuge. Even the grossest form that appears to be the sustenance of all the creatures, that is food and water etc., are also based or founded on that 'ultimate and universal Truth' which is most subtle.

Oh gentleman! The patron Gods of all these 3 vital strands (i.e., Tej, water and fire) that sustain the fibre of life, enter the body of a man (or any other creature) subtly and imperceptibly, and once having done so, they divide themselves into 3 aspects or parts. I have already clarified this to you earlier (see section 4, verse no. 7 and section 5, verse no. 1-3 of this canto no. 6 above). That is why the voice of a person approaching death collapses and dissolves in his mind (वाङ्मनसि संपद्यते), the mind collapses and dissolves in the 'Pran' (the breath—मनः प्राणे), the 'Pran' collapses and merges with the vital 'Tej' (प्राणस्तेजसि), and the 'Tej' finally coalesces and dissolves in the 'supreme, transcendental entity' which is stupendous and majestic in its essence, form and nature, and it is known by the name of the 'supreme Lord Brahma' (तेजः परस्यां देवतायाम्). [See also section 15 of this canto.] (6)

[Note :- The last part of this verse outlines the steps taken by a dying man which are absolutely verifiable in our practical life. When a man slowly dies, first he stops speaking, but his brain continues to think and work. Then the brain relapses into a stupor-like subconscious state called 'coma' wherein he is physically, bodily alive as he can breathe and his body is warm, but is mentally dead and does not respond to any external stimuli. A person in coma cannot think for himself, cannot hear or speak or see and cannot use any of his organs under the direct order from his brain. Then gradually he stops even breathing, but the body is still warm. It takes sometime before the body becomes cold and rigor mortis (the rigidity of muscle, stiffness) of death sets in. This verse is one of the numerous Upanishadic verses which prove the scientific value and approach of the teachings of Vedanta. They also show that the ancient sages and seers were well-versed in the different aspects of life sciences. It is not some philosophical gibberish, some outdated nonsense, but is based on sound scientific principles which are verifiable and logical.]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा  
भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥७॥

This is a Vidya (knowledge, skill, expertise, scholarship and erudition) known as 'Anima'<sup>1</sup>

(एषोऽणिमैतदात्म्यमिदं —i.e., an in-depth ‘micro metaphysical’ knowledge just like we have microbiology or atomic and molecular physics or chemistry in our modern age; knowledge of something which is subtle, sublime and fine, something which is imperceptible by the physical senses but can be grasped at the level of intellect and mind). It is all that there is to be understood; or all that exists (सर्वं तत्सत्यं). This knowledge pertains to what is called ‘the Atma (स आत्मा)’ which is like an atom, and verily Shwetketu, it is you (तत्त्वमसि श्वेतकेतो). [That is, the father emphasises to Shwetketu that his pure and truthful identity is not his body which is nourished by what he eats or drinks, or even the different basic elements called the 5 Bhuts<sup>2</sup> that constitute his body, but it is the Atma.]’

After that, Shwetketu asked his father once again, ‘Oh the revered one! Please explain this more to me once again (by giving me other examples)’.

Then his father said alright and assured him that he will explain the subject afresh (7).

[Note :- (i) <sup>1</sup>The word *Anima* comes from the root word ‘Anu’ (अणु), meaning an atom. It means something which is at the very heart of any problem and its solution. It also means the microcosmic and the minutest point in any body of knowledge that must be understood before the concept as a whole becomes clear. In fact, without understanding the basic concept behind any body of knowledge, the knowledge will become superficial. It is dealing with knowledge at its basic, primary and fundamental level. The ‘atom’ is itself is neutral, but it is most powerful at the same time. It symbolises a complete world in it self. This atomic world is symbolic of Brahma. The ‘Anima knowledge’ pertains to this microcosmic or atomic knowledge of the Atma-like Brahma which is the central point at the core of the universe. Even as an atom has a number of attributes, the Atma of the cosmos has also various attributes. And even as an atom is neutral, the Atma represented by the Brahma is also neutral. The emphasis by sage Uddalak on the atomic aspect of the knowledge of Brahma, which is the absolute Truth in creation, is similar to that case when a chemist sees hydrogen and oxygen atoms as the basic ingredient of water, carbon as the basic building block of organic food, and the functioning of the body is a chain of chemical reactions called metabolism taking place inside the body. A wise, sagacious, scholarly, erudite and enlightened person also sees the subtle and sublime conscious Atma similarly as the basic ingredient in all the entities that exist in this creation and not the gross forms that they take.

(ii) See also section 11, verse no. 3 of this canto no. 6 for further elaboration.

(iii) <sup>2</sup>The 5 basic elements that together form this creation are —earth, water, fire/energy, wind/air and space/sky. All these elements are lifeless without the Atma which is the only conscious factor in creation, and in conjunction with these elements, renders life into the creature formed by these elements.]

**Canto 6/Section 9**

[Uddalak, the father of Shwetketu, continued with his discourse with the instance of the honey bee. This use of honey as a metaphor for something that is the sweetest, the best and most excellent essence created by Nature, and its use as a method for contemplation and meditation upon Brahma and Atma, is called ‘Madhu Vidya’. It has been extensively used in the worship of the Sun which is likened to the honeycomb. This form of worship of the Sun is called ‘Aditya Vidya’ because it is the Sun-God who is actually being worshipped here, and he is known by the name of Aditya. It has been elaborately described in canto 3, section 1-5 of this Upanishad. Further, the concept of ‘Madhu Vidya’ has been briefly outlined in appendix no. 5 of this book.]

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां रसान्समवहारमेकतां रसं  
गमयन्ति ॥१॥

‘Oh gentleman! The honey bee roams about in all the directions and wanders from tree to tree and hops from flower to flower in search of nectar, and then it stores it as honey (in the honey comb) (1).

ते यथा यत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसेऽस्मीत्येवमेव  
खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥२॥

When the small quantities of nectar collected from so many different sources are converted and stored together at a single place as honey, then this honey cannot determine the individual separate sources from where its primary ingredient, the nectar, had come from and the flowers from where the bees had initially gone to collect the drops of nectar. All distinction between different nectar drops extracted from different flowers has been lost forever once the nectar is converted into honey.

Similarly, when the creature ultimately attains or realises the eclectic, ultimate and sublime Universal Truth which is the absolute, one and only Reality (called Brahma or Atma), it relinquishes all visages of independence and illusions of having an independently identity. Even if the creature wants, it would not be able to distinguish itself from the Ultimate Truth (Brahma). that is, the individual Atma of the creature would become one with Brahma, and the creature wouldn’t know at that time that it was born in such and such family, clan, class etc.; it will be simply not possible for it (2).

[Note :- Earlier, in section 8, it has been explained that during the deep sleep state of consciousness, the creature comes in direct contact with the Atma or Brahma, but when he wakes up to the apparent realities of this world, he forgets that just a while ago he has had no direct connection with the external world but was in direct communication with the Atma. While awake or dreaming in sleep, he thinks of the world, one way or the other, either at the conscious level or at the sub-conscious level respectively. This is what is meant here in Vedantic terms. As soon as he wakes up, he starts enjoying and experiencing the feelings and emotions related to

the world, he laments at sorrowful experiences and feels happy at joyful experiences, but in the process he forgets that his true identity is the pure self or Atma which neither feels sorry nor joyous under any circumstance.]

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा  
यद्यद्भवन्ति तदाभवन्ति ॥३॥

The various creatures of the world, such as tigers, lions, wolves, boars, insects and worms, those that sting (e.g., scorpions, snakes) as well as those who bite, such as mosquitoes etc. that are born in this world, keep on taking birth and dying continuously in an endless cycle of birth and death (See verse no. 2, section 10 of this canto below) (3).

[Note :- During a particular birth, any one of these creatures have certain group of desires, some remaining unfulfilled. Besides it, they do different deeds and take actions which will have some kind of fruit or consequences, whether good or bad. These two form a cocktail that decides their next birth. At the time of death, as explained in a step-wise process in section no. 8, verse no. 6 above, their Atma or *Tej* dissolves in Brahma, but this cocktail consisting of unfulfilled desires and the consequences of actions taken and deeds done in the previous life, still cling to them. This has to be understood at the subtle micro level, or at the molecular level and not at the apparent physical gross level of the outside world. Taking the example of the molecule of water in a water drop which consist of two atoms of hydrogen and one of oxygen, they will remain the same in a drop of water whether that drop is in a spoon or in a vast ocean or in the dirty, stinking water of the drain. If a spoon of drain water is added to the salty ocean, the two atoms of hydrogen still cling to the single atom of oxygen. If a spoon of water is now taken from the ocean and analysed, the same configuration of these atoms are found in that water. In short, the cycle of these two atoms sticking to each other does not break as long as we recognise the *drop* as water and separate them by electrolysis.

When electrolysis of water takes place using electrodes, the hydrogen and oxygen atoms are separated from one another. At this point, the entity known as ‘water’ ceases to exist. Similarly the two clinging entities to the Atma of a creature —the deeds and their results as well as unfulfilled desires —remain bonded to it even after death when it has found its contact with its primary source, the macrocosmic form of the Atma called Brahma. But the dissolution isn’t permanent, for they keep on endlessly taking birth and dying and getting reborn again just like the water drop which keeps on circulating between the atmosphere and the earth without realising that it has had the first hand opportunity to witness the ultimate truth and find its primary resting place in the ocean. In the case of molecule of water, the resting place is the ocean, while in the case of the Atma of the creature, it is Brahma. In the case of water, the ultimate truth is the atoms of hydrogen and oxygen which are pure, uncorrupted gasses, while in the case of the creature, it is the Atma which is a fraction and image of Brahma which is also pure and uncorrupt.

In short, even as the water molecule of a spoon does not realise that it has found its main source in the ocean, and it evaporates from it in the form of moisture only to come down on the earth once again as rainfall, the creature dies and its Atma merges with the Brahma only to re-emerge from it and come down to take birth once again. This analogy can be used to explain verse no. 2 also. The water drop in the ocean cannot know the source from where it has come —i.e., from which river, which sea, which country and which rain. The two cycles are similar to each other and the metaphor of the water molecule has been used here to illustrate the point.

Sankaracharya, in his commentary, has given the example of a villager who gets up from sleep in the morning and goes out from the house into the village. But he all the while knows that he has come from his house and will go back there at night fall. Why does the Atma not realise this that it has come from Brahma and should go back to him? Even as an ordinary villager realises that the village is not his house, why does the creature not realise that the world is not its dwelling place where it can rest? This is answered in the next section no. 10.]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा  
भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥४॥

This eclectic, subtle and sublime knowledge is esoteric, mysterious and irrefutable, but very fine and supreme in nature (i.e., it is very fantastic, thoughtful, authoritative and a penetrating view of the Brahma and Atma, but only a few enlightened ones can understand it). Verily Shwetketu, it is the ‘Truth’, it is the ‘Atma’, it is ‘you’ (तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो)’.

Hearing this from his father, Shwetketu pleaded with him for further elaboration and examples. His father agreed and assured him that he will do so (4).

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### Canto 6/Section 10

[The allegory of a flowing river is cited here.]

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्पृथीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति स  
समुद्र एव भवति ता यथा तत्र न विदुरियमहमस्मीति ॥५॥

‘Oh gentleman! The rivers flowing in the eastern and western directions take the path which is convenient to them. They originate from the ocean and ultimately fall back and merge in the ocean. These rivers lose their individuality and independent attributes and identity after pouring themselves into the ocean (1).

[Note :- The water evaporates from the vast reservoir of water on earth called the ocean. The evaporated water forms into clouds in the atmosphere; the clouds fall down on the earth as rain. High altitudes and cold temperature freeze the rainwater into glaciers on mountains; these glaciers melt to produce the source of the rivers. As these streams of water coming out from the glaciers flow down the

plains, they collect rainwater from the plains below and become major rivers. The water from melting glaciers feed the rivers which cascade down mountains and gush through valleys and meadows to open into the ocean. In the Indian context, the rivers going eastwards open in the Bay of Bengal, and those heading westwards pour their contents into the Arabian sea. See note to verse no. 3, section 9 above.]

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगत्य न विदुः सत आगच्छामह इति त इह  
व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा  
यद्यद्भवन्ति तदाभवन्ति ॥२॥

In a similar fashion, the subjects of the whole creation do not realise that all of them have had their origin in one single source which is the ultimate, indivisible, unequivocal, irrefutable and immutable ‘Truth’ (सत्). Such ignorant creatures continue to take re-birth here (in an endless cycle of transmigration) as tigers, lions, wolves, boars, insects, worms, those creatures that sting (e.g., scorpions, serpents), and those that bite, such as mosquitoes etc. (even as the endless cycle of ocean —cloud—rain—river—ocean continues endlessly forever). [See also section 9, verse no. 3 above in this context.] (2)

[Note :- The simile between the two is stark. These creatures continue to remain trapped in this cycle like the water in the ocean —river—ocean cycle as noted above. Scientifically speaking, a lion cannot produce a mosquito and vice versa. But a lion will produce a cub and this cycle of a lion —cub—lion will continue endlessly. This profound and universal biological fact has been explained by the Upanishadic sage in his own inimitable philosophical language.]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा  
भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥३॥

This is the knowledge called ‘Anima Vidya’ (see also section 9, verse no. 4 of this canto 6) which pertains to the Atma which is as miniscule and as subtle and as microscopic, but at the same time as potential and as stupendous and as powerful as the Atom. Verily Shwetketu, it is you (तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो)’.

Then Shwetketu requested his father to elaborate once again. The request was accepted by his father who assured him further explanation (3).

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### Canto 6/Section 11

[The analogy of a huge tree not drying up after being struck by an axe is being cited here.]

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याह्न्याज्जीवन् स्रवेद्यो मध्येऽभ्याह्न्याज्जीवन्स्रवेद्यो—  
ऽग्रेऽभ्याह्न्याज्जीवन्स्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥१॥

[The father of Shwetketu continued with his discourse—] ‘Oh gentleman! If we strike at the ‘root’ of a huge tree, it wouldn’t die, but instead would exude some sap at the place

where a cut has been inflicted upon it (by a sharp edged weapon) and continue to live and thrive. If the ‘middle part’ (the trunk or the stem) is hit, it doesn’t die also but exduces some sap before healing itself back to life. If the ‘upper part’ (i.e., the main branches, the apex etc.) are hit, a similar thing happens. This goes to prove that the tree is alive and infused with the indomitable and irepressible force called ‘life’ equally distributed throughout its whole length. This ‘vibrant life factor’ is called the ‘Pran or Atma’ of the tree that is similar to a creature, and this vital and all-important life factor or ‘Pran or Atma’ pervades throughout it. As a consequence, the creature or the tree, as the case may be, live happily by imbibing water and taking in other nourishments from food and soil respectively as their life sustaining forces (जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति) (1).

अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति तृतीयां  
जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यत्येवमेव खलु सोम्य विद्धीति होवाच ॥२॥

However, if the active, vital force of the tree called its ‘life or Jiva’ (जीवो) abandons one of its branches (after it is hit by a sharp-edged weapon as described above), then that branch dries up and withers away. If any other branch loses its ‘life’, it also withers away. A similar thing happens if the ‘life’ of a third branch abandons it after being hit. Likewise, if the ‘life’ of the whole tree abandons it, the entire structure dries up and withers away (2).

जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य एषोऽणिमैतदात्म्यमिदं सर्वं  
तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा  
सोम्येति होवाच ॥३॥

Similarly, this tree-like body of a creature becomes lifeless, decays and comes to ruin when it is forsaken or abandoned by the ‘active force’ and ‘vital life’ present in it, and this life or force is called ‘Jiva’ of the creature. It is the life giving force present in it that makes a creature live and remain conscious. This ‘Jiva’ or ‘life giving force’ to a creature itself does not decay even if the body decays when the former abandons the latter. This elementary force or conscious sign of life called ‘Jiva’ present in the body of a creature is called its ‘Atma or soul’. And this Atma is as small, miniscule and microscopic as the Atom. The knowledge pertaining to that atom-like Atma is called ‘Anima Vidya’ or the ‘micro metaphysical knowledge’. This Atma is the ultimate, immutable, indivisible, transcendental, sublime and the all-pervading, universal Truth and Reality (सर्वं तत्सत्यं स) (see also verse no. 7, section 8, verse no. 4 of section 9 and verse no. 3, section 10 of this canto above). This knowledge is the ‘truth or truthful’, and verily Shwetketu, you are also fully imbued and infused with that elementary but supreme, indivisible and ultimate vital factor called ‘Jiva or Atma’ pervading uniformly throughout you (आत्मा तत्त्वमसि श्वेतकेतो)‘.

Shwetketu requested once again, ‘Oh Lord! Explain to me once again’. The father conceded to his request and said alright. He reassured him that he would explain the matter further (3).

## Canto 6/Section 12

[The analogy of the fruit of the Banyan (Indian fig) tree is cited here.]

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्रीति भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा  
धाना भगव इत्यासामङ्गैकां भिन्द्रीति भिन्ना भगव इति किमत्र पश्यसीति न किञ्चन भगव  
इति ॥१॥

[Shwetketu's father Uddalak continued to explain to him—] 'Go and bring a fruit from that huge Banyan (Indian fig) tree there in front'. He (Shwetketu) immediately went and brought a fruit from the tree and gave it to his father. The father instructed him to break it (i.e., split it or open it) into two parts. The son split the fruit and said, 'Yes I have done it'. His father asked him, 'What do you see inside it?' Shwetketu replied, 'I can see small rounded seeds inside it'. His father instructed him, 'Take one of the seeds and break (split) it open'. Shwetketu did as told and then said, 'Yes Lord, I've done it'. His father asked him, 'What do you see inside it?' Shwetketu replied, 'Oh Lord! I don't see anything inside it' (1).

तः होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम एव  
महान्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति ॥२॥

Then his father said, 'Oh gentleman (सौम्य)! You don't see anything inside this seed! This whole, this such a huge Banyan tree is inherently and intrinsically present in a subtle, atomic, imperceptible and microscopic form in this seed; it is so small that you can't see it but nevertheless is innately present concealed in the seed, hidden from sight, but is an integral part of this seed. Hence, oh gentleman, have faith in what I say and believe in me and in what I preach to you (2).

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा  
भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥३॥

The microscopic, atomic and subtle form of this huge Banyan tree, which is present inherently as an integral part in this seed, resembles the basic elementary Truth present in the whole, vast, infinite world. That 'basic and elementary form' is the ultimate, transcendental, indivisible, immutable and all-pervading Truth which is also called the soul or Atma of the creation (सर्वं तत्सत्यं स आत्मा). Oh Shwetketu! You are that essential Truth (तत्त्वमसि श्वेतकेतो)'. [That is, your true identity is the Atma hidden inside you, concealed from view. It is not localised in any particular organ of your body but is uniformly distributed throughout your being.]

When his father had said so, Shwetketu persisted with his enquiry and quest for knowledge, for he wished to have more clarifications. So his father agreed and assured him that he will elaborate further and explain the things to him afresh (3).

[Note :- (i) The holy Bible has this verse reflecting an identical idea — 'What is the kingdom of God like? And to what should I compare it? It is like a mustard seed that someone took and sowed in the garden. It grew and became a tree and the birds of air made nests in its branches' (St. Luke, 13/18-19).

(ii) The analogue of the seed has also been used in Maho-panishad, canto 5, verse no. 10 to explain almost the same concept. This Upanishad is chapter 9 of this volume.]

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### Canto 6/Section 13

[The illustration of a lump of salt dissolving in water is cited here.]

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार तः होवाच यद्वोषा  
लवणमुदकेऽवाधा अङ्ग तदाहरेति तद्धावमृश्य न विवेद ॥१॥

[Uddalak cited another example to explain the concept of the Atma to his son Shwetketu—] ‘Take this lump of salt and put it in water. Come to me tomorrow morning’. As instructed, Shwetketu did as he was told and came to his father the next morning. His father said, ‘Oh son! Bring that lump of salt to me that you had put in the water last night’. Shwetketu tried his best but could not trace that piece of salt (1).

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति  
लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्रास्यैनदथ मोपसीदथा इति तद्ध तथा चकार  
तच्छ्वत्संवर्तते तः होवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति ॥२॥

His father said, ‘You cannot see the salt once it has dissolved in this water, but it is present in it, is it not? You had yourself put it in the water yesterday, but where is it now? It is there indeed! If you wish to verify, take a sip from the surface of the water’. After tasting it, the son replied that it tasted salty. The father asked him to take some water from the central part of the pot (i.e., by draining the upper part of the water) and let him know how it tasted. The son again replied ‘salty’. Then he (Shwetketu) tasted some more water from the bottom of the vessel on his father’s instructions and found it salty too.

His father then said to him, ‘Go and throw this water outside and come back to me’. The son did as asked and agreed with his father that the salt was indeed present there, dissolved and distributed uniformly throughout the water. His father said to him, ‘Oh gentleman! Just like it, though you are unable to see the elementary, sublime, subtle and universal ‘Truth and Reality’, it is nevertheless all-pervading, all-permeating and omnipresent; it is all-encompassing and is present uniformly in everything that exists anywhere in this creation; it is present here and now in its full strength and glory (2).

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा  
भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥३॥

Uddalak said, ‘Likewise, the whole world, the entire creation, is inherently and intrinsically present in a microscopic form in the ultimate, transcendental, sublime and supreme entity called by the name of ‘Truth’. That Truth is the Atma or soul of the creature (सर्वं तत्सत्यं स आत्मा). Oh Shwetketu, that ‘Truth’, that Atma or Soul, is you; it is you yourself (तत्त्वमसि श्वेतकेतो)’. Shwetketu was not satisfied and insisted on further clarification. His father accepted

his request and decided to explain the concept further to him (3).

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### Canto 6/Section 14

[The example of a blind-folded man is cited here]

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्स यथा तत्र  
प्राङ्बोदङ्वाधराङ्वा प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥१॥

[Uddalak used another allegory to explain the concept of the truthful Atma to his son Shwetketu —] ‘Oh gentleman! Supposing a man is blind-folded and taken away from the country of Gandhar to a distant, unacquainted and alien place where he is left alone to fend for himself. Such a man gets lost. He feels scared, confounded and perplexed. He turns his face in all the directions and laments woefully (because he is unable to gather his bearings). He wails that he has been blind-folded and abandoned in an unknown place (1).

[Note :- This verse shows that Uddalak and his son Shwetketu resided in the kingdom known by the name of Gandhar.]

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्  
पण्डितो मेधावी गन्धारानेवोपसंपद्येत्तैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव चिरं यावन्न  
विमोक्ष्येऽथ संपत्स्य इति ॥२॥

If a man comes to him, removes his blindfolds and tells him about his present whereabouts and the direction of Gandhar, the place from where he was blind-folded and brought to this desolate place, then this confounded and confused man gets his bearing and some solace, and being wisened with this knowledge, he proceeds ahead asking his way back to Gandhar from one village to another to finally reach his place of origin.

Exactly in this way, only a wise and enlightened person is able to acquaint himself with the ‘Truth’. Such a person’s emancipation and salvation, liberation and deliverance are delayed only till the time he is not freed from the shackles of this body. After that (i.e., upon death), such a person becomes one with the supreme, transcendental, universal Brahma (2).

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा  
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥३॥

This whole world is pervaded by and consists of the ultimate, subtle, sublime, immutable and universal Truth in an atomic, microscopic, invisible form. That ultimate essence is the truthful, real form of the world (and the rest is merely an illusion). That is the form of the Atma (सर्वं तत्सत्यं स आत्मा). [That is, in this world, there is nothing truthful besides the Atma.] And oh Shwetketu, you also consist of that elementary Truth called Atma’ (तत्त्वमसि श्वेतकेतो).

Shwetketu was still not satisfied. So he wished to learn more, and said, ‘Oh Lord (भगवान्)! Please tell me more.’ His father assured him that he would give him more

illustrations (3).

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### Canto 6/Section 15

[The instance of a dying man is cited here.]

पुरुषः सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति । तस्य यावन्न  
वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥१॥

[Shwetketu's father Uddalak explained to him with the example of a dying man—] 'Oh gentleman! A dying man who is greatly tormented by high fever etc. is asked by his near and dear ones who sit surrounding him, 'Do you recognise me? Do you know me?' The dying man continues to recognise them till the time his voice has not collapsed and withdrawn itself into his mind, the mind into the Pran (breath), the Pran into the Tej (the last vital indication of life present in the body, e.g., warmth of the body and heart beat), and the Tej finally into the supreme, sublime, subtle, transcendental and divine force, or literally or the supreme God or supreme Being (परस्यां देवतायां) which is the absolute and universal Truth and Reality (1).

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न  
जानाति ॥२॥

Finally, when the dying man's voice vanishes, dissolves or merges (संपद्यते) into the mind, the mind into the Pran, the Pran into the Tej, and the Tej into the supreme, transcendental, subtle, sublime and divine force representing the supreme Being or God who is the ultimate Truth and Realty (परस्यां देवतायां), the man is unable to recognise anyone (2).

[Note :- When asked by his kith and kin, a dying man initially replies yes or no. Then when he can't speak, he simply nods or makes gestures because his mind is still functioning, though he is unable to use his voice. When the mind ceases to think (i.e., he lapses into coma), he might clasp the hand of a few selected dear ones, but he is not able to respond to their queries. Then he stops breathing, but the grip of the hand is still there, and the body is still warm. Finally, the grip also lets go, and the body cools down to become 'dead'. Please also refer section 8, verse no. 6 of this canto.]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा  
भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥३॥

This essential element is as minuscule and microscopic as an Atom. You must know, recognise and understand it as such. Whatever that exists is essentially that microscopic elementary element (एषोऽणिमैतदात्म्यमिदं) into which all the vital functions and signs of a dying man retract themselves (much like an octopus retracting its tentacles, a tortoise or a snail withdrawing itself inside its shell). It is the absolute, ultimate, transcendental, subtle, sublime, immutable, indivisible and supreme Truth (सर्वं तत्सत्यं). It is the Atma (स आत्मा), and verily Shwetketu, it is you (तत्त्वमसि श्वेतकेतो)'.  
When his father had said thus, Shwetketu pleaded with him for further elaboration.

His father agreed to his request (3).

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### Canto 6/Section 16

[The illustration of a thief is cited here.]

पुरुषः सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै तपतेति स यदि तस्य  
कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं  
प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥१॥

[Shwetketu's father Uddalak explained to his son with the example of a thief—] ‘Oh gentleman! A person suspected of theft is shackled and brought by royal guards to court officials for punishment. They say, ‘Heat the axe; he has committed the crime of theft’. If that accused has actually done the crime and tries to conceal his misdeed by telling lies, then he dies when the hot axe touches him (1).

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय  
परशु तप्तं प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते ॥२॥

If the accusation is false and the man is not a thief, he remains unscathed when touched by the heated axe, thereby proving his innocence. He covers himself with the ‘armour of truth’ and catches hold of the axe without any fear of getting burnt. He remains unharmed. When he is not hurt or burnt by the red-hot axe, he is released and allowed to go scot free as being innocent (2).

[Note :- This potential power of ‘truth’ to protect the person from fire was also used to test Sita's purity after the epic war between Sri Ram and the evil demon Ravana in the story of Ramayana. This most fantastic, magnificent and stupendous strength of the speaker of truth to protect himself from being scorched even by fire is cited in this section also. Though the ancient people had that prowess and potential, the present world has lost it. To us present day mortals, this is an absurd and ridiculous way of testing the truth, for we in our modern context would never believe that a man —whether guilty or not, telling the truth or speaking a lie — cannot be affected by a red hot piece of iron touching his bare, naked skin. For us, both such persons will burn to death.]

स यथा तत्र नादाह्येतैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति तद्वास्य  
विजज्ञाविति विजज्ञाविति ॥३॥

Even as that truthful man isn't scarred in the least and remains unharmed by that red hot iron axe, a wise, erudite, scholarly, sagacious and learned man too obtains liberation and deliverance, emancipation and salvation from the cycle of transmigration once he has attained or realised the supreme, essential, sublime and subtle element called the universal Truth and Reality (तत्र नादाह्येतैतदात्म्यमिदं). This whole world is an embodiment of that eliminatory Truth. Or in other words, the whole world has that supreme, fundamental Truth pervading

throughout it uniformly (सर्वं तत्सत्यम्). [That is, if the Truth or Brahma is removed from the world, nothing is left behind. Whatever is left is the ‘non-truth’ which is synonymous with illusions, falsehoods and deceptions, for the essence is ‘not what is the apparent’ but that ‘which is not apparent’!] That essence and truth and reality is the Atma or soul (स आत्मा), and that is you, oh Shwetketu (तत्त्वमसि श्वेतकेतो)’.

Shwetketu was finally enlightened. He said jubilantly in exultation and full of felicity, ‘I have realised that essence; I have come to know about that essence; I have become realised and enlightened about the Truth (विजज्ञाविति विजज्ञाविति)’ (3).

[Note :- Shwetketu had realised that the essence was Atma, the knowledge of which Truth and Reality left nothing more to be realised or learnt about. This Atma is the immutable, unitary and unequivocal reality underlying all of the apparent diversity and variety of the phenomenal world. ‘All truth are easy to understand once they are discovered; the point is to discover them’ —Galileo Galilei.]

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### Canto 7/Section 1

[The 6<sup>th</sup> canto had postulated and expounded about the uniformity and oneness of the Atma with Brahma and the universality of them both. The latter has been described as the ultimate truth, the fount of creation and an all-pervading, omnipresent, almighty, immanent and all-encompassing entity. The emphasis is on the fact that whatever is visible all around in this creation, when the reality of it is searched, it is found that what is apparent on the surface is more often than not very misleading in as much as it is not the actual truth. Even the ‘apparent truth’ is not the ‘real and absolute truth’, for the real and absolute truth can only be understood by the process of eliminating falsehoods, the so-called apparent truths, the half truths and the pseudo truths. And what remains behind after all this elimination or exclusion is that ‘pristine pure truth’ called the Atma and Brahma. The questions and answers sessions between Shwetketu and his father Uddalak are exemplary examples and one of the typical and best methods in which Upanishadic wisdom and logic has been disseminated by ancient sages and seers wherein profound truths are explained by practical, easy to understand and day to day logic and examples.

Now, the seeker might wonder that there must be something of a lower order than the ‘ultimate, attributeless, nameless Truth’. What is that something? What is the significance and importance of a ‘Brahma known and recognised by a particular name’? This canto no. 7 is a conversation between the celestial sage Narad—who was a great devotee of Vishnu, the sustainer and the second of the Trinity Gods, and who was one of the highly acclaimed and most wise and erudite devotee sages—and sage Sanat Kumar. Though Narad is considered foremost amongst the Lord's devotees but still he hadn't had the full knowledge of the ultimate Truth and absolute Reality which gives peace of mind, bliss, tranquility and felicity to a creature. So he approached sage Sanat Kumar for satisfying his yearnings for the supreme, transcendental knowledge that had eluded him till now. The

discourse between Sanat Kumar and Narad about the Atma and the knowledge relevant to it that followed resulted in the text of this canto.

This canto resembles the previous canto no. 6 in its question-answer format. Whereas in canto 6 the teacher was Uddalak and the disciple was his son Shwetketu, in this Canto the teacher is Sanat Kumar and the disciple is Narad.]

ॐ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तः होवाच यद्वेत्य तेन मोपसीद ततस्त  
ऊर्ध्वं वक्ष्यामीति ॥१॥

OM salutations! Once, the celestial sage Narad came to sage Sanat Kumar and said, 'Oh Lord! Please be kind to preach me'. Sanat Kumar replied to him, 'First tell me what you know. Thereafter I shall teach you beyond what you know (or I shall elucidate upon those things that are not known to you)' (1).

स होवाचर्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां  
वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां  
नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥२॥

[Narad said—] 'Oh Lord! I have studied the 4 Vedas —Rig, Yajur, Sam and Atharva (चर्वेदं ऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थं). Besides these, I have studied the different 'Itihas-Purans' which are regarded as the 5<sup>th</sup> Veda (मितिहासपुराणं पञ्चमं वेदानां), the grammar of the Vedas (literally the key to the Vedas; or that knowledge that helped me to read and understand the text of the Vedas —वेदानां वेदं), the other scriptures called 'Pitrayeant' (पित्र्यं — those that deal with the worship of dead ancestors and their spirits), 'Rashi' (राशिं — mathematics and numerology), 'Devan' (दैवं —the knowledge pertaining to forecasting natural calamities, e.g., earthquakes, plagues, epidemics etc.), 'Nidhi' (निधिं —economics and commerce), logic (वाकोवाक्य), law (मेकायनं), 'Dev Vidya' (देवविद्यां —knowledge pertaining to different Gods), 'Brahma Vidya' (ब्रह्मविद्यां —knowledge pertaining to the supreme, transcendental Brahma as outlined in the Vedas), 'Bhut Vidya' (भूतविद्यां —knowledge of the past; it also refers to witchcraft and occult practices), 'Kshatra Vidya' (क्षत्रविद्यां —science of arms, archery and battle), 'Nakshatra Vidya' (नक्षत्रविद्यां —astronomy and astrology), 'Sarpa Vidya' (सर्प —the Mantras that control poisonous snakes; it is also called 'Garud Mantra' because it invokes Garud, the legendary eagle and a vehicle of Vishnu known to gobble up snakes; here meaning the science related to antidote of poisons), 'Devjan Vidya' (देवजनविद्या —music and singing) etc. —I have studied all these subjects (2).

[Note :- The reader will really appreciate the great scholarship, erudition and learning of Narad. Is it possible to master so many subjects in a single lifetime by a man of today's world? The wonder of wonders is that still Narad's fabulous knowledge was 'incomplete' as is evident from verse no. 1 above. What was that knowledge which he still lacked and wished to learn, and without which he had no peace of mind and felt incomplete? The answer comes in the next verse. Please also see section 2, verse no. 1 of this canto.]

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतः ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति  
 सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तःहोवाच यद्वै किंचैतदध्यगीष्ठा  
 नामैवैतत् ॥३॥

Oh Lord! I am an expert in the Mantras only —i.e., I know only the ritualistic chanting, usage and the literal word meaning of the various hymns (मन्त्रविदेवास्मि), but I do not know anything about the Atma or soul (नात्मविच्छ्रुतः) to which these hymn relate. [That is, I do not know the in-depth, subtle and esoteric meanings of these hymns; I do not have deep insight into the metaphysical impact and import of these hymns or Mantras; I do not know all the different shades of meanings, their ramifications and the spiritual implications of all the Mantras contained in all the scriptures that I have studied. In short, to be honest, my knowledge is shallow, superficial and mostly formal and lacking in depth.] I heard from erudite and wise people like you that a person who is enlightened about the Atma or soul is able to tide over grief, sorrows and miseries as well as troubles and torments of all kinds. Oh Lord! I am drowning in grief and sorrows in the absence of that supreme knowledge (which can give me eternal happiness, contentedness, bliss and felicity). Please be gracious and benevolent enough to help me cross this ocean of sorrows and grief which I have come to because of my inadequate knowledge and ignorance, the acquisition of which complete knowledge can give me eternal peace, bliss, contentedness and felicity)’.

Hearing his sincere and earnest plea, Sanat Kumar declared, ‘What you know (as you have described yourself in verse no. 2 above) are all ‘superficial names’ only (नामैवैतत्) (3).

[Note :- Name of any science or body of knowledge whatsoever is a superficial identify or classification given to its true essence and it does not reflect the gravity, depth and profundity of the knowledge contained in that particular field. This fact has already been postulated in canto no. 6, section no. 1, verse no. 3-6 as well as the entire section 4 to section 5. The ‘true’ essence of a golden pot or vessel is ‘gold’ and not the form, size, shape or design of the vessel. ‘Biology’ is a word that describes a vast field of life sciences —botany and zoology included; each has so many sub division or sciences under its wing—anatomy, physiology, taxonomy, biochemistry, microbiology, embryology, pathology etc.. So, saying that a person is an ‘expert in the Vedas’ does not indicate the depth of his knowledge. The phrase is only a superficial measure of his knowledge, wisdom, scholarship and erudition; it gives an idea of a particular segment of knowledge that he has, but not the exact depth and width of his knowledge.]

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो  
 राशिर्देवो निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या  
 सर्पदेवजनविद्या नामैवैतन्नामोपास्वेति ॥४॥

‘Rig Veda’ is a name assigned to a particular scripture just for the purpose of identification or to group a particular set of hymns used for a particular purpose under one head so as

to distinguish these hymns or verses from the rest. Similarly, all the various sciences or knowledge that you had mentioned to me earlier (in verse no. 2) —such as Yajur, Sam and Atharva Vedas, the 5<sup>th</sup> Veda (Itihas-Purans), grammar, ‘Pitra Vidya’, mathematics and numerology, science of natural calamities (forecasting), economics and commerce, logic and law, metaphysical sciences and theology pertaining to Gods and Brahma, knowledge of the past, witchcraft and occult science, the science of arms and skills of warfare, astrology and astronomy, ‘Sarpa Vidya’ (antidotes to poisons), music and song etc. —all of them are simply names given to various branches of knowledge. Oh Narad, instead of pursuing this path of knowledge, you should worship the ‘Name’ of your chosen deity (नामोपास्वतेति)<sup>1</sup> (4).

[Note :- <sup>1</sup>That is, you should worship and be devoted to the name of the Lord whom you have chosen as your personal deity, because in the ‘Name’ the whole entity represented by that name is deemed to be included; by worshipping a particular name, the person to whom that name belongs is deemed to be worshipped. Your chosen deity, who in your case is Lord Vishnu, will deemed to have been worshipped, adored, honoured, admired and revered by you if you worship, adore, honour, admire and revere his Name.

This verse emphasises the importance and superiority of following the ‘path of devotion’ to attain peace and tranquility for the creature as compared to following the ‘path of knowledge or Gyan’. Constant repetition of the holy name of the Lord is a form of meditation because it helps to focus the mind and the attention on the chosen deity. It’s evident here that this part of the Upanishad leans heavily towards ‘devotion’ as a means of obtaining bliss and peace, instead of relying on obtaining knowledge. This is called ‘Bhakti Path’ for salvation and emancipation.]

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति  
भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥५॥

A person who worships, adores, admires, reveres, honours and is devoted to the supreme, immutable, transcendental Brahma in one of his manifestations having a particular ‘Name’ (e.g., Vishnu in your case because you are a devotee of Vishnu), such a person is able to have a reach as far as the realm of that name extends’.

Sage Narad was surprised and asked Sanat Kumar, ‘Oh Lord! Is there anything which is more esteemed and superior to a ‘Name’?’

Sanat Kumar replied, ‘Yes, there is’.

Then Narad requested him, ‘Oh Lord, then please tell me about it’ (5).

[Note :- Brahma, the transcendental, attributeless and supreme entity, has no ‘Name’. It is simply the immutable, indivisible and immaculate ‘Truth and Reality’. And ‘truth’ is not a name as such, but a proclamation of reality and fact; it is a declaration of an empirical and unequivocal certainty. On the contrary, Vishnu for example, is a ‘Name’ assigned to particular revelation or manifestation of Brahma among its diverse revelations and manifestations. Vishnu is a name given to a particular deity

or an image of Brahma. Since Brahma is all-pervading, omnipresent, immanent and all-encompassing, and there is nothing that is ‘not’ Brahma, it follows that ‘Vishnu’ is but one of the umpteen revelations ‘with a name’ that Brahma has. But a name creates an illusion of a specific and separate identity of any entity having specific attributes. For instance, Vishnu has a particular figure, a particular mythological history, a specific divine assignment (which is to sustain and nourish the creation and to protect good against evil), has an abode (e.g., Vaikunth Loka) and so on and so forth. A devotee of Vishnu will seek ‘his’ abode, worship ‘him’ and not other forms of Brahma (e.g., Shiva or Brahmaa), or would not like to go to their abodes after death. The devotee’s reach is limited to Vishnu’s Loka and not to any other deity’s abode. In short, when a person is not wise, erudite, enlightened and scholarly enough to realise that all these entities—in fact the entire creation—is simply the various, diverse and myriad forms of the one and the same entity called Brahma who resides uniformly in the entire creation but revealed as the individual Atma of each creature, he does not find eternal peace and bliss because he is torn between this and that; he is spun in the whirlpool of ‘duality’. Eternity and bliss comes only with this realisation, because the object of worship and adoration of an enlightened person is Brahma which is an eternal and blissful entity, whereas all other entities are not-eternal because they have to collapse into their primary source, Brahma, when their time of existence ends. That which is not eternal, that which suffers from the fault of having an end, can never be said to be purely and truthfully blissful because the anxiety, fear and worry of ‘having to come to an end’ is always nagging at his mind, thereby robbing it of its peace. So this is what Sanat Kumar means. More than the name, it is the ‘voice’ or ‘power to speak and call out the name’ of the deity that is more important, as is clear in the next section.]

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### Canto 7/Section 2

[In this section, the importance of faculty of speech or ‘Vaani’ is discussed.]

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं  
पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां  
क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च  
देवांश्च मनुष्यांश्च पशून्श्च वयांसि च तृणवन—स्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलिकं धर्मं  
चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभविष्यन्न धर्मो  
नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न साधु नासाधु न हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं  
विज्ञापयति वाचमुपास्वेति ।१॥

Sanat Kumar said to Narad, ‘The faculty of speech is superior to name (वाग्वाव नाम्नो भूयसी).  
[That is, the name of a person is useful only when a person is able to tell someone what his

name is. Further, if anyone wishes to call that person, he calls out to him by speaking his name. Hence, speech is more important than the name of that person. Without speech or voice, a name can't be pronounced, rendering it ineffective and useless.] It is the voice and faculty of speech that highlights the Rig Veda (because the hymns in earlier days were not written texts but orally transmitted from generation to generation. If there wasn't anything such as speech, if the voice could not be heard or words spoken, if a man didn't possess the powers to speak and pronounce words, then no one would have had the knowledge of the Rig Veda. It would have died like a calmed down embers of fire in the mind of the ancient seer where it had been primarily conceived, without having had the chance of being known to other persons because of the inability of the original conceiver of the hymns to speak. Further, the voice enables one person to loudly recite the hymns so that many other persons, besides his own disciple, become aware of this supreme knowledge of the Vedas; it is virtually like 'illuminating the Veda or throwing light' on the text. Hence, the faculty of speech is like a lamp which throws light on the eclectic and ethereal knowledge contained in the Vedas and other texts containing prime and supreme eclectic divine knowledge).

The same logic applies to all other aspects of knowledge and all factors that help to identify the numerous creatures and their individual characteristics, virtues, etc.. [That is, we recognise others by their names; when we wish to call them, we 'call out' their names. For calling out someone, we need to have a 'voice' which depends upon the 'faculty of speech' to become active and effective. We use our voice to describe a person, and this description makes the hearer aware of a particular person who was unknown to him earlier. In fact, all the things in this world are not only recognised by a particular name but made known to others by the use of voice which pronounces that name or calls out the name of another person or thing. Without the ability to speak, the creatures of the world would not be able to make contact with each other.]

Hence, the Yajur, Sam and the 4<sup>th</sup> Veda called Atharva as well as the 5<sup>th</sup> Veda (Purans) and grammar, 'Shraadh Kalp' (i.e., that knowledge which pertains to the worship of dead ancestors and offering oblations and libations to them), mathematics and numerology, method of worshipping Gods, the knowledge and ability to forecast the future and probable natural calamities, law and logic, debating skills, economics and commerce, spiritualism, metaphysics and theology, the knowledge of the past (i.e., history), witchcraft and occult practices, archery and the art of warfare, astrology and astronomy, the art and the craft of using various Mantras to antidote poisons (i.e., the bite of poisonous snakes, scorpions, insects etc.), music and song, architecture and sculpture and all other such knowledge pertaining to the 'Duloka' (the heavens), 'Prithivi' (earth), 'Vayu' (wind), 'Akash' (sky), 'Apah' (water), 'Tej' (fire, energy), the various Gods and humans, birds and animals, both docile and cruel, different type of vegetations (the science of botany), insects, worms, ants and other such lowly creatures of the animal kingdom (i.e., the science of zoology),

‘Dharma’ and ‘Adharma’ (i.e., righteousness and unrighteousness), truth and false, ‘Sadhu’ and ‘Asadhu’ (i.e., virtues of piousness, holiness, purity and incorruptness as well as the opposite type of characters present in men), good and bad, endearment and hatefulness etc. —the general awareness of all these, or the exclusive and thorough knowledge of all these, can be obtained by the medium of the voice and the faculty of speech<sup>1</sup>.

It is the ‘speech or voice’ that makes a man aware of their existence even though he might not have personally experienced the existence of any of the knowledge, or have had the chance to learn them. But nevertheless, the faculty of speech makes the world aware that such and such knowledge does exist, though such knowledge may be beyond the comprehension of the listener.

Therefore, oh Narad, you must adore, admire, honour and worship the ‘Vaani’ or voice and the faculty of speech (वाचमुपास्वेति)<sup>2</sup> (1).

[Note :- <sup>1</sup>That is, we learn about all these things when someone ‘teaches or tells us’ or ‘speaks to us’ about these subjects. For the purpose of teaching or speaking or telling, the person needs to have a voice and the faculty of speech. Hence, the great importance of the powers to speak has been highlighted with this verse. The wisdom, erudition, knowledge and expertise of someone will remain with him and die with him if he cannot or does not teach the intricacies and subtle points of any body of knowledge to his students or disciples, though books on the subject are available. The books are no match for the spoken explanations and teachings given by a teacher. Hence, the importance of voice and speech cannot be overstated.

<sup>2</sup>In other words, Sanat Kumar advises Narad, ‘You should feel privileged and blessed and honoured that you are empowered with the faculty of speech that enables you to speak and put forward your views. This speech also has enabled you to learn what you've heard. You could recite the text so that you can memorise it. The faculty of speech makes you a good orator and a singer, helps you to develop a pleasant and enchanting speech and helps you to pray to your Lord by singing the hymns in his praise. It can enchant, endear and captivate the world for you. It will give you fame and glory. It acts as ‘the spokesperson for your Atma’. Your speech will benefit not only yourself but also others in as much as they will gain from your wisdom, erudition, knowledge and enlightenment. The divine spark of devotion present in you comes out of your heart and mind when you sing devotional songs in the honour of your Lord; this song enables others to get themselves drenched and soaked with the rain of devotion, love and spiritualism that pours out from you in the form of devotional hymns riding on the back of or using the medium of speech or voice.

Please see section 1, verse no. 2-3 of this canto in this context.]

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति  
भगवो वाचो भूय इति वाचो वाव भूयाऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥२॥

A person who regards the faculty of speech and the powers to speak and the possession of the voice as a visible manifestation of Brahma, and is convinced that the faculty of

speech and the voice are like the ‘spokespersons of Brahma’ (or they represent Brahma and his stupendous powers to express himself in thousands of ways— ब्रह्मेत्युपास्ते), his reach, if he so wills, extends to all those places or realms which are the subject matters of speech, or come within the jurisdiction of the faculty of speech. [That is, he becomes wise and learned in all those subjects that need a voice to be taught or explained or elucidated upon and be recited or be read aloud for others to benefit from them.]’

Narad then said, ‘Oh Lord! Is there anything superior to or beyond the faculty of speech? [That is, is there anything which is more important and significant than the faculty of speech?]

Sanat Kumar responded, ‘Yes, there is something superior to and more important than speech’.

Narad requested him, ‘Oh Lord, be kind to tell me about it’ (2).

[Note :- The first sentence of this verse means that all the knowledge as listed in verse no. 1 of this section can be accessed and used by a person who has a command over the spoken word. By saying that his reach extends to all the realms where the faculty of speech has its jurisdiction, it is meant that the knowledge and the attendant scholarship and erudition can extend to cover all those subjects which the person learns, lending him leadership of the people and expertise in his field of knowledge, establishing his fame throughout the world as a learned person and an erudite teacher, and helps to spread his name and fame far and wide. But that is not all; there is something superior to mere ‘speech’, or being possessed of ‘voice’, or being able to ‘speak’. Sage Narad asks his teacher Sanat Kumar what that thing is, and the teacher answers it in the next section.]

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### Canto 7/Section 3

[In this section, the importance and significance of the ‘Mun’ (mind) is discussed.]

मनो वाव वाचो भूयो यथा वै द्वौ वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च  
नाम च मनोऽनुभवति स यदा मनसा मनस्यति मन्त्रानधीयीत्यथाधीते कर्माणि कुर्वीयेत्यथ  
कुरुते पुत्राश्च पशूश्चेच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो  
हि लोको मनो हि ब्रह्म मन उपास्वेति ।१॥

Sanat Kumar said to Narad, ‘The Mun (mind) is superior to speech (मनो वाव वाचो भूयो). Just like two fruits of ‘Avanla’ (embolic myrobalan— आँवला), two pieces of ‘Ber’ (plums — बेर), or two fruits of ‘Baher’ (belleric myrobalan— बहेड़) tree can be grasped and held in clenched fist (because they are very small in size), the mind can understand or experience or take in simultaneously the two —speech and name. When a man thinks in his mind that ‘he should read the Mantras or hymns’, he reads them. When he thinks that ‘he should work or do something’, he works or does that thing. When he desires to have sons and animals (i.e.,

to have offspring and possess domesticated pet animals), he makes relevant efforts to get or acquire them. When he wishes that he should acquire fame and honour in this world as well as the other world (after death), he assiduously strives to achieve them. The 'Mun' or mind is the 'Atma' (soul— मनो ह्यात्मा), the mind is the world (मनो हि लोको), and the mind is Brahma (मनो हि ब्रह्म). Hence, oh Narad, you should worship, admire, adore, honour, revere and praise this entity called 'Mun' (mind— मन उपास्वेति)<sup>1</sup> (1).

[Note :- <sup>1</sup>That is, harness your mind, control it and put it under leash if you wish to become exalted. If you control your mind, then the two previously described entities, the speech and the name, also become subservient to you; they are under your command and control. With a healthy and righteous mind, you'll acquire good information and knowledge, and you can use it for good of your self and others. You will teach good things and not use your speech or voice to criticise or curse others, speak ill-will of them and incite hatred and feud. You'll be able to speak coherently, cogently and articulately for long periods of time. You would be able to use your learning more judiciously and intelligently to win over arguments and debates. Therefore, you should learn to admire and honour the stupendous potentials of the mind.]

**य यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथाकामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति  
भगवो मनसो भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥२॥**

A person who treats his 'mind' as a manifestation of the stupendous, magnificent and potential powers of Brahma, and is convinced that 'mind is Brahma' (i.e., it is one of the numerous manifestations of the stupendous powers and potentials of Brahma), and worships, adores, honours, reveres and praises it as such (मनो ब्रह्मेत्युपास्ते) —he is able to willingly go to all those places or realms where the mind can go, or which are within the reach of the mind<sup>1</sup>.

Narad asked Sanat Kumar, 'Oh Lord! Is there anything which is superior to and more important than the mind?'

Sanat Kumar replied, 'Yes, there is'.

Narad requested him to elaborate further, 'Then oh Lord, please preach me about it' (2).

[Note :- <sup>1</sup>That is, such a person who regards the mind as being equivalent to Brahma has a reach which is infinite and without boundaries. This is because of the fact that the powers of imagination and visualisation, the ability to conceive and think coherently, the powers of intellect and discrimination, are all located in the brain of which the mind is a part. Since Brahma is the most intelligent, wise, erudite, sagacious, scholarly and enlightened entity in this creation, the mind of a man is similarly possessed of these grand virtues. When a man honours and praises his mind having these virtues, he is symbolically praising Brahma with these attributes. And since a person has control, or can exercise control over his mind, he can be deemed to have control over the powers which Brahma possesses. In other words, he becomes as potent and as powerful as Brahma.]'

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**Canto 7/Section 4**

[The importance and significance of ‘Sankalp’ (संकल्पो), literally meaning firm determination, volition, vows, resolutions, ambitions and decision to do anything, is being discussed in this section.]

संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति  
नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥१॥

Sanat Kumar continued with his discourse, ‘Sankalp is superior to Mun (mind) (संकल्पो वाव मनसो). When a man decides to speak, he inspires the faculty of speech to get activated and impels it to use the voice to speak. He infuses it with the relevant energy to enable it to speak. He inspires the faculty of speech to call out a particular name, or invoke, chant or recite a particular Mantra pertaining to a specific deity, or identify an entity or deity whom he decides to call or invoke. Pronouncing the letters of a name (either of a God, a deity or any other person or creature with whom he wishes to interact) is akin to invoking the Mantra of that God (or calling out the name of that person). The Mantras (which are essentially a group of letters having divine, ethereal and eclectic powers and are infused with great energy) go hand in hand with activity and action (as is the case when physical rituals are simultaneously done while the Mantras are being chanted or recited. As soon as this chanting or recitation stops, the physical activity of the ritual is also deemed to have been stopped. These two —the actual, physical exercise of doing the rituals with the body (hands) and the chanting of the relevant Mantras by the speech (mouth) —go hand in hand; they cannot be separated from one another. If one is stopped for some reason, the other is stopped automatically) (1).

[Note :- An allusion from music can be cited here. An orchestra is a fine analogy to explain this concept. The musician decides to sing a particular song. This progresses to the next phase when the mind recollects the words of the song, the lyrics, and instructs the voice to sing. The accompanying musical instruments are played in harmony with each other and in tune with the various notes, tones, modes, metres pauses and moods of the song. Any misstep by one entity —either any one of the instruments, or any one of the singers —results in the whole symphony getting disarrayed in a jumble of meaningless sounds, causing a cacophony of meaningless noise. But the starting point of the orchestra is the ‘decision or Sankalp’ taken by a singer in his mind to sing a particular song to the best of his ability using the words of that song as well as the voice as a medium to sing them. This decision or determination or resolve to sing a song beautifully, is called ‘Sankalp’.]

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि संकल्पे प्रतिष्ठितानि समकल्पतां  
द्यावापृथिवी समकल्पेतां वायुश्चाकाशं च समकल्पन्तापश्च तेजश्च तेषां संकल्प्यै  
वर्षं संकल्पते वर्षस्य संकल्प्या अन्नं संकल्पतेऽन्नस्य संकल्प्यै प्राणाः  
संकल्पन्ते प्राणानां संकल्प्यै मन्त्राः संकल्पन्ते मन्त्राणां संकल्प्यै कर्माणि संकल्पन्ते

कर्मणाः संकल्प्यै लोकः संकल्पते लोकस्य संकल्प्यै सर्वः संकल्पते स एष संकल्पः  
संकल्पमुपास्वेति ॥२॥

The entities or faculties described earlier (in section 2 and 3 of this canto) are all subject to the predominance of ‘Sankalp’ in a man; ‘Sankalp’ is superior and a determining factor to activate those entities (the mind and speech). [That is, a man’s mind and speech will work only when he instructs them to work. They will become active only with a firm determination on the part of the man to make them work. Otherwise, it is a natural habit of the various organs of the body to be at ease and take rest. The mind and the voice will rest if they are not pushed and propelled by a firm ‘Sankalp’ of the man to make them active.] They are the result of his ‘Sankalp’; they embody his ‘Sankalp’ and are established in his ‘Sankalp’ (संकल्पैकायनानि संकल्पात्मकानि संकल्पे प्रतिष्ठितानि). The heavens, earth, wind, sky, water and ‘Tej’ (energy and fire) —all of them are empowered by ‘Sankalp’; all possess the virtues and powers of being able to make a ‘Sankalp’. It is their strength; it is their power; it is their vitality; it is their potent. Their combined decision and ambition (to initiate the process of creation, for example) results or fructifies in the precipitations of rain (तेषां संकल्प्यै वर्षः). Subsequently, the firm resolution of rain to carry forward the earlier decision of its own progenitors or its own creators to create and carry forward the process of creation, results in the rain empowering the food (i.e., it injects the vital forces of life in an atomic and subtle form in the element called ‘food’ present in the world, so that when this food is eaten by someone, that person is injected with that all-important vitality, energy and stamina which had been earlier passed on to the food by the rain, and now has been passed on to the man by the food eaten by him, and which enables that person to produce sperms which are the gross forms of the energy extracted by the man from the food eaten by him, and which sperms can carry forward the process of creation when they are implanted into the womb of a female).

The empowerment of food to produce life is transcribed as the strength and vitality of ‘Pran’ (i.e., the life infusing vital wind or breath present in the body. Here the word ‘Pran’ means that the body, when it eats food, extracts the basic nutrition present in it in the form of subtle, life-giving energy which keeps the body alive, active and healthy). The determination and resolve of Pran produces ‘Mantras’ (because Mantras consist of spoken words, and unless man decides to speak or chant Mantras, they can’t be done on their own. Further, in order to speak and chant the Mantras, a person needs life in his body and the vital wind should pass through his throat in order to vibrate against the vocal cords to produce sound known as speech which is necessary for chanting). The Mantras inspire an automatic action in the form of rituals<sup>1</sup>.

When the actions are determined, resolute and done with a firmness of purpose (as compared to half-hearted, faltering, lackluster and indecisive actions), they produce the desired results in this world. [That is, anything done with diligence, determination, sincerity, commitment and honesty is sure to produce some kind of definitive desired

result, whereas if anything is done without determination in a half-hearted manner, the result will not be satisfying and up to the mark.]

Therefore, oh Narad, you must worship, admire, adore, honour, praise and revere this quality of having ‘righteous and noble Sankalp’ as being superior to other entities described above (in section 2 and 3 of this canto) (संकल्पमुपास्वेति). [That is, Narad is advised by Sanat Kumar to have firm ‘Sankalp’, be dedicated and committed to his goal, and not to waver, wobble or falter in his pursuit. He is advised to be steadfast and strident, to singularly strive for and be assiduous in his pursuit] (2).

[Note :- (i) <sup>1</sup>We must remember that in ancient times, the fire sacrifice rituals and other religious sacraments and ceremonies were simultaneously accompanied by the chanting of Mantra. If the Mantras were stopped, the rituals automatically stopped because they had to be done together in tandem. The spirit of this sentence is that by speaking, a person gets involved in all the worldly formalities. His words create a reaction and he has to respond to that reaction. On the contrary, if he does not speak, he wouldn't have to bother for its reaction. It is speech that can create a friend or a foe; it is speech that can either bring praises to a person or scorn to him. At the same time, without speaking one cannot properly interact with this world and cannot share his views with others. But to speak as well as to do anything, a person must have ‘Sankalp’ in him.

(ii) The underlying stress in this verse is on a strong determination and firm resolution of the mind to achieve any aim and reach any target in life. Beyond religion and philosophy, this central idea of ‘going the whole hog behind anything’ has a profound practical impact in our day to day life. Its Vedanta in practice and Vedanta unfolded for the common man —we must go with ‘hammer and tongs’ in pursuit of our goals in order to achieve success in our enterprise. We must endeavour with commitment and sincerity of purpose. Inconsistent and wobbly actions lead us nowhere. We must be resolute, persistent and consistent in our endeavours.]

स यः संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान्वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान्  
प्रतिष्ठोऽव्यथमानानव्यथमानोऽभिसिध्यति यावत्संकल्पस्य गतं तत्रास्य यथाकामचारो भवति  
यः संकल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पाद्भूय इति संकल्पाद्वाव भूयोऽस्तीति तन्मे  
भगवान्ब्रवीत्विति ॥३॥

A person who worships and treats ‘Sankalp’ with due honour, dignity, reverence and respect that are reserved for Brahma, who treats ‘Sankalp’ as a de-facto representative and a manifestation of Brahma with all its magnificent, fantastic, glorious and stupendous powers (संकल्पं ब्रह्मेत्युपास्ते) —such a person is able to achieve the noble goal of becoming unwavering, stable and steadfast as achieved by someone when he reaches the abode of ‘Dhruv Loka’ (लोकान् ध्रुवान् ध्रुवः —literally, the abode of the polar star called ‘Dhruv’; here it symbolises the virtues of stability, steadiness, unfaltering and constant nature, consistency and coherency as well as majestic glories and fame which are based on these qualities

present in such a person; these glories and fames themselves are permanent like the polar star). Such a person becomes firmly established and renowned among those who are themselves established and renowned (in fame, glory, honour, divinity, majesty and grandeur, and have the virtues of wisdom, erudition, scholarship and enlightenment — प्रतिष्ठितान् प्रतिष्ठितो). [That is, he becomes the best amongst his peers and compatriots.] Such a person becomes free from all pains, miseries and worries, troubles and torments, agonies and sorrows, and upon being endowed with these fortunate and favourable circumstances, he finds a dwelling in an abode where there is no pain or misery of any kind (ज्यथमानानव्यथमानो). His reach, powers and authority extend to cover all the realms that can be reached or accessed by having the attribute of being able to make a firm ‘Sankalp’. [That is, whatever that is possible by having firm determination and drive, ambition and volition, resolution and decision — all such targets or aims or objectives can be made easily achievable by such a man, and they are all within his reach — यावत्संकल्पस्य गतं तत्रास्य यथाकामचारो भवति.]’

Then Narad asked Sanat Kumar once again, ‘Oh Lord! Is there anything superior to ‘Sankalp’?’ The teacher replied, ‘Yes, there is’. Then Narad requested him, ‘Oh Lord, do tell me about it’ (3).

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### Canto 7/Section 5

[The importance of ‘Chitta’ (चित्), literally meaning the conscious mind, the faculty of reasoning and discrimination, the conscious intellect and thought, the powers to remember, memorise and recollect, the faculty of understanding and attention, is being discussed here.]

चित्तं वाव संकल्पाद्भूयो यदा वै चेतयतेऽथ संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु  
नाम्नीरयति नाम्नि मन्त्रा एकं भवति मन्त्रेषु कर्माणि ।१॥

Sanat Kumar said to Narad, ‘Chitta is superior to Sankalp (as defined in section 4) (चित्तं वाव संकल्पाद्भूयो). When a man thinks, understands and applies his powers of reasoning and discrimination, when he pays attention to the subject, the goal, the finer points of what is good or bad, it is only then that he confidently decides upon a definite course of action, determines what to and what not to do, has an ambition to accomplish his determined goal, and resolutely endeavours to fulfill his desires to reach his goal and accomplish success in his enterprise. With ‘Sankalp’ he inspires his faculty of speech to become active (e.g., announces his determination and vows). In the context of ritualistic practice (such as the fire sacrifice), he initiates the chanting and recitation of Mantras (by inspiring the speech to chant them from memory) which accompany the rituals done alongside those Mantras. In the temporal world of actions and deeds, he initiates actions to fulfill his vows and achieve his desires (1).

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो  
भवति नायमस्तीत्येवैनमाहुर्यदयं वेद यद्वा अयं विद्वान्नेत्यमचित्तः स्यादित्यथ

यद्यल्पविच्चित्तवान्भवति तस्मा एवोत शुश्रूषन्ते चित्तह्वैषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा  
चित्तमुपास्वेति ॥२॥

All the entities mentioned earlier (in section 2-4 of this canto) dissolve or merge in the Chitta (चित्तैकायनानि), emerge or appear from the Chitta (चित्तात्मानि) and are founded on or have their base on the Chitta (चित्ते प्रतिष्ठितानि). If a man is very scholarly, erudite and expert in any subject but he is not wise and enlightened, does not have the capacity to discriminate and clinically analyse the pros and cons of a given situation because of lack of discriminatory and analytical intelligence and common sense, is not sagacious, prudent and judicious in application of the knowledge that he possesses (i.e., if he has only bookish knowledge but cannot apply that theoretical knowledge pragmatically, adroitly, intelligently and skillfully in practice) —then people call him good for nothing and worthless. They say ‘if he was wise and learned in the true sense, he wouldn’t have been so foolish, unwise and stupid so as to have acted in such an unintelligent and impertinent way’. On the contrary, if a man is less sagacious, scholarly or erudite but has practical wisdom, is prudent, clever and intelligent, then people would like to listen to him, seek his advice and honour him because of his practical, pragmatic and prudent approach.

Hence, oh Narad, it is the ‘Chitta’ (as defined in the introduction to this section above) that controls the origin, foundation and dissolution of all other entities (such as Sankalp, mind, speech, deeds etc. as described earlier in this canto). Therefore, you should respect, adore, admire, honour, praise, worship and revere Chitta more than anything else<sup>1</sup> (2).

[Note :- <sup>1</sup>That is, cultivate your intellect, become sagacious and enlightened, wise and incriminating, besides being scholarly and erudite, because simple theoretical knowledge is of no use if it cannot be remembered, re-collected and applied in practical life. Besides, you need to have a sharp memory because you need to recollect stored data in your brain instantly when the need arises. Your mind needs to be razor-sharp and focused because without a properly tuned ‘Chitta’, all your efforts at using your Mun (mind), your Vaani (speech) and your Sankalp (determination) will not bear the desired result ‘चित्तमुपास्वेति’]

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान् प्रतिष्ठितो  
ऽव्यथमानानव्यथमानोऽभिसिद्ध्यति यावच्चित्तस्य गतं तत्रास्य यथाकामचारो भवति यश्चित्तं  
ब्रह्मेत्युपास्तेऽस्ति भगवाश्चित्तान्द्रूय इति चित्ताद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥३॥

A person who adores, honours and worships Chitta with the attributes associated with Brahma, becomes endowed with all the virtues and qualities associated with Brahma as manifested in Chitta (which are the virtues and grand characteristic of sagacity, wisdom, erudition, scholarship, intelligence, discrimination, reasoning powers, learning, understanding, ability to pay attention, memorise, remember and recollect what has been learnt, ability to concentrate and be focused, enlightenment etc.). With this glorious accomplishment, such a person becomes established and firm like a polar star; he becomes renowned, famous and glorious amongst his compatriots and peers in the world; and he

attains the abode where there is no misery, sorrows and torments after being blessed with these boons. He can willingly extend his reach and influence as far as the Chitta can go'<sup>1</sup>.

Narad felt wonderstruck. He wanted to learn more, so he asked his teacher, 'Oh Lord! Is there anything that is superior to this wonderful entity called Chitta?'

Sage Sankadi replied, 'Yes, there is'.

Narad requested him to elaborate, 'Oh Lord, then please elucidate upon it' (3).

[Note :- 'The realm of the intellect is wider and broader than that of the mind. The intellect is that faculty of the brain that can surgically dissect a given set of information to arrive at new conclusions or deductions which might be much different from what is perceived by the mind and which can even mislead the mind. A mind can remember, recollect and store data for future recall like the software of a computer, but it cannot think for itself, it cannot do analysis independently, and cannot apply discrimination and judgment to a given set of information to arrive at the truth. These are the sole prerogative of the intellect, because the mind is not as clinical and analytical as the intellect. A detail explanation highlighting the relationship between the mind and the intellect is given in a separate appendix no. 6 at the end of this volume.]

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### Canto 7/Section 6

[This section highlights the importance of 'Dhyan' (ध्यान) —literally meaning contemplation and meditation, concentration and focusing of the conscious mind.]

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो  
ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्यास्तस्माद्य इह मनुष्याणां महतां प्राप्नुवन्ति ध्यानापादांशा  
इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानापादांशा  
इवैव ते भवन्ति ध्यानमुपास्वेति ।१॥

Sanat Kumar continued with his discourse for the benefit of Narad. He said, 'Dhyan is superior to Chitta (ध्यानं वाव चित्ताद्भूयो). It appears that earth, sky, heavens, water, mountains, Gods and humans are all engrossed in deep meditation. That is why all those people who have achieved greatness in this temporal world have done it as a good reward of doing Dhyan. But those who are narrow minded, pervert, selfish and of a low intellect are the ones who create discord; they are tattlers and backbiters; they criticise and demean such wise people in front of others. On the contrary, those who are wise and erudite, powerful and potent, capable and strong, have achieved these virtues as a small reward of doing Dhyan (i.e., they get powers and potent by doing contemplation and meditation).

Hence, oh Narad, you should pay respect and obeisance to 'Dhyan'. You should adore, admire, honour, praise and worship it (ध्यानमुपास्वेति). [That is, you must also contemplate and meditate because it is far superior to Chitta as defined in the previous section no. 5. The obvious reason is that the Chitta —i.e., the mind and intellect combined

—functions in its prime form when it is focussed and concentrated, as opposed to the situation when it is agitated, restless and volatile.] (1)

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथाकामचारो भवति यो ध्यानं  
ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय इति ध्यानाद्वा भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥२॥

A wise person is convinced of this fact and treats ‘Dhyan’ as a manifestation of Brahma, i.e., he treats Dhyan as one of the many paths leading to Brahma, or assigns this quality of being able to do Dhyan as one of the attributes of Brahma. That is, he says ‘Dhyan is Brahma’ (यावद्ध्यानस्य) (i.e., he means to say that Dhyan and Brahma are synonymous with each other; by doing Dhyan one can easily go to Brahma or access him). He worships, admires and reveres Dhyan with these great attributes which makes it worthy of being worshipped and adored as a means of attaining Brahma (ध्यानं ब्रह्मेत्युपास्ते). For such a person, his reach extends as far as the realm of Dhyan goes, if he so wishes (गतं तत्रास्य यथाकामचारो)<sup>1</sup>.

Narad was awed; he persisted, ‘Oh Lord! Is there anything superior to Dhyan?’  
Sanat Kumar replied, ‘Yes, there is’.

Narad pleaded with him to elucidate on this further, saying, ‘Then oh Lord, be gracious and kind enough to expound on it’ (2).

[Note :- <sup>1</sup>Whatever can be done or achieved by contemplation and meditation, concentration and focusing of the mind, can be done or accomplished by him. In the realm of Yoga, concentration and focusing of the vital energy trapped in the Kundalini by means of various Yoga postures help in bestowing immense powers to the Yogi (ascetic). In day to day life, we see that all students are required to focus their attention on their studies, players on their games, professionals on their special jobs etc.. All these situations require ‘Dhyan’. So we see Vedanta in action in our daily lives when we extend the meaning of these verses in our practical life.]

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### Canto 7/Section 7

[The importance of ‘Vigyan’ (विज्ञानं) —literally meaning application of mind, intelligence and rational logic, having in-depth knowledge, intelligent and rational learning or science of anything which can be verified, any knowledge which is empirical, rational, logical, scientific and applicable in practice —is being discussed here.]

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदं सामवेदमथर्वणं  
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पितृयं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां  
ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं च वायु चाकाशं  
चापश्च तेजश्च देवाश्च मनुष्याश्च पशूश्च वयस्सि च तृणवनस्पतीज्ज्वापदान्याकीटपतङ्गपिपीलिकं  
धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च  
लोकममुं च विज्ञानेनैव विजानाति विज्ञानमुपास्तेति ॥२॥

Sankadi expounded further— ‘Vigyan is superior to Dhyan (विज्ञानं वाव ध्यानाद्भूयो). It is due to

‘Vigyan’ that a discerning and intelligent man knows and understands the deep meaning, the intentions, the intricacies, implications and applications of the various scriptures such as the Rig, Yajur, Sam and Atharva Vedas as well as the Purans which are known as the 5<sup>th</sup> Veda. Besides this, the wise, scholarly and learned person should have proper and comprehensive knowledge of grammar and languages, knowledge of the afterworld of dead ancestors, mathematics and numerology, the science dealing with natural calamities, economics and commerce, logic and law, the knowledge pertaining to Brahma and Gods, knowledge of the past (history), witchcraft and occult science, archery and warfare (martial arts and military science), astrology and astronomy, zoology (science of the animal kingdom specifically that related to serpents and other subterranean creatures), and sculpture and architecture. He should have a proper, full and correct knowledge about the heavens, earth, wind, sky, water, ‘Tej’ (fire, energy), Gods, humans, birds, animals (both docile and cruel), trees and vegetation (botany), insects and worms as well as all the creatures down the evolutionary ladder right up to an ant etc. (i.e., all the sciences such as metaphysics, physics, chemistry, geology, astronomy, astrology, botany and zoology et al). Similarly, he should have proper, full and correct knowledge of what constitutes ‘Dharma’ (righteousness, probity, propriety, noble conduct and thought; religion) and ‘Adharma’ (the opposite of Dharma; unrighteous and impropriety), truth and false, who is a ‘Sadhu’ and who is an ‘Asadhu’ (i.e., either having the virtues of piety, holiness, purity of heart etc., or having their opposite qualities such as non-piety, un-holiness and perversions etc.); what is beautiful and what is ugly (i.e., that which is enchanting and attractive for the mind, and that which is repulsive and hateful for it —Manogya-Amanogya —मनोग्य, अमनोग्य), the truthful meaning of food and juice, the temporal and eternal world etc.. All these can be known, comprehended, perceived and understood with the correct perspective with the help of ‘Vigyan’ which means in-depth logical, rational, empirical and correct knowledge of the Truth.

Hence, oh Narad, you should worship, adore, admire, revere, honour and praise ‘Vigyan’ more than anything else<sup>1</sup> (1).

[Note :- (i) <sup>1</sup>That is, don’t simply learn anything by rote without understanding what you are learning. Be empirical, logical, rational, clinical and intelligent in your approach to learning anything. Any of the sciences or skills or knowledge that has been listed above will be of benefit to you only if you have a firm grasp and a logical and in-depth understanding of them. Otherwise, they will be reduced to being superficial knowledge without any practical use. Understand the basics first, the underlying fundamentals behind any knowledge, in order to become really enlightened and scholarly about that subject. Ponder deeper with greater insight. Put the knowledge that you have to the test of intelligent, logical and rational thinking. Be rigorous in testing and proving, rather than having a blind faith in anything, whether it is a science pertaining to this temporal world or the one pertaining to the spiritual world.

(ii) The reader will appreciate the fact that each of the advises given by Sanat Kumar to Narad are applicable to each of us in our daily lives. There is no dogma involved in Upanishads whatsoever. This is the fascinating aspect of this Chandogya Upanishad that complicated and profound philosophies have been explained in step by step, logical and rational, simple and lucid language in a question answer format so that the concept becomes absolutely clear without leaving any doubt or ambiguity in the mind of the disciple. Conceived and enunciated thousands of years ago, it is still relevant today, and shall be so in future. Who will deny the importance of scientific, empirical and rational knowledge (Vigyan), the need for concentration (Dhyan), the important role of the mind and intellect (Chitta and Mun), and the importance of the faculty of speech (Vaani) as enumerated in the above section of this canto.]

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिद्ध्यति यावद्विज्ञानस्य  
गतं तत्रास्य यथाकामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति  
विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥२॥

Those persons who adore and worship ‘Brahma in Vigyan’, that is, they regard the acquisition of logical, rational, empirical and scientific approach to knowledge as a form of worship of and devotion to the supreme Lord, are able to attain the abode where such people live. [That is, they are counted as members of the Brotherhood of the wise, learned, sagacious, erudite, scholarly, intelligent and enlightened persons. They are members of a collegiate consisting of wise persons.] Their reach extend, if they so will, as far and wide as the realm of Vigyan. [That is, anything that can be understood and arrived at by application of science and knowledge is accessible to them. All objectives in life that require rational and intellegent approach are fulfilled by such people.]

Narad was astounded. He wondered at the enormity of the proposition and asked his teacher Sanat Kumar, ‘Oh Lord! Is there anything still superior to Vigyan?’

The teacher Sanat Kumar replied, ‘Yes, there is indeed’.

Narad ask, ‘Oh Lord, please tell me more about it’ (2).

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### Canto 7/Section 8

[The importance of Bal (बल) —literally meaning strength, valour, powers, courage, potent, prowess and stamina— is being highlighted in this section.]

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवानाकम्पयते । स यदा बली  
भवत्यथोत्थाता भवत्युत्तिष्ठन्परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता  
भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति । बलेन वै पृथिवी तिष्ठति  
बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वयस्त्रिस च  
तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति बलमुपास्वेति ॥१॥

Sanat Kumar continued with his preaching for the benefit of Narad. He said, ‘Bal is superior

to Vigyan (बलं वाच विज्ञानाद्भूयोऽपि). One strong and powerful man can make 100 scholars tremble in fear. When a man has strength and potentials, he is able to rise. When he rises, he is able to serve others. When he serves, he is able to go near or have direct access to his Lord or master or superior or the object of his adoration and worship. When he has access to his Lord (or superior) he is able to see, hear, know, do deeds for, witness and experience him first hand. The earth is established by virtue of its own strength and other powers of nature, and so are the sky, the heavens and the mountains. Strength and power enables the Gods to remain established, as is also the case with men, birds, animals, insects, worms, ants, twigs and trees (i.e., all types of plants and animals), those who are beautiful and charming as well as those who aren't. That is, all the animate as well as inanimate creatures of the world sustain themselves relying upon the virtues of 'Bal'. In fact, the entire Loka (creation, universe) is established on the strengths and powers of the forces of Nature<sup>1</sup>.

Therefore, oh Narad, you must adore, admire, respect and praise the potential powers and prowess as well as the virtue of strength and valour which are collectively called 'Bal' (1).

[Note :- (i) 'The natural forces operating in creation are responsible for establishing all the individual component parts of the vast creation in their proper place. The opposite factors can neutralise each other and create complete chaos if they are not controlled by the controlling forces of nature. For example, 'water and fire' will neutralise each other, but still they are present on the earth, they co-exist and do not interfere with each other. This is due to 'Bal' of the forces of Nature; this is the wonder that makes the creation so miraculous and fascinating. If the fire and water are not controlled, then not only will they neutralise each other but they will also annihilate the entire world by either burning it to cinders or drowning it in a deluge. These forces of Nature are called the different 'Bals' of it as described in the introduction to this section. If the king has no 'Bal', it is obvious what would happen to the kingdom—it would simply disintegrate.

(ii) Sanat Kumar emphasises the need to be strong while being wise and learned at the same time in order to survive in this world. In practice also we see that no matter how erudite and sagacious we are, if we aren't strong enough, our very existence would be jeopardised. Even stupid fools who are good for nothing but strong and powerful, will ride roughshod upon the wise and intelligent if the latter are weak and humble; they will get the better of a weak and humble man no matter how scholarly and learned he might be. This section on 'Bal' corroborates the evolutionary theory of 'survival of the fittest'.]

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथाकामचारो भवति यो बलं  
ब्रह्मेत्युपास्तेऽस्ति भगवो बलान्द्रूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥२॥

The person who sees the vital forces of Nature, the strength, potential and powers as attributes of Brahma, and adores, admires, honours, respects and praises these qualities

as attributes of the supreme Being, such a person is able to extend his reach, if he so wills, as far as the realm of the quality and virtue known as ‘Bal’ (as defined above) extends. [That is, such a person is able to do anything successfully, accomplish all his objects and enterprises without any hindrance. He is able to do all the things that require strength, powers, valiance, courage, drive and stamina.]’

Sage Narad was spellbound. He hadn’t imagined that there are so many superior things than merely having knowledge of the scriptures and other sciences as well as having devotion to God. So, still eager to learn more and driven by a sense of wonder and enquiry, he said, ‘Oh Lord, is there anything that is superior to ‘Bal’?’

Sanat Kumar replied, ‘Yes, there is’.

Narad enquired of him, ‘Oh Lord! Will you please be kind enough to tell me about it?’ (2).

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### Canto 7/Section 9

[The importance and significance of ‘Anna’ (अन्न) —literally meaning the food that is eaten by the creatures and which sustains life—is being highlighted in this section. See also canto 6, section 7.]

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नास्तीयाद्यद्युह जीवेदथवाद्रष्टाश्रोतामन्ताबोद्धाकर्ताविज्ञाता  
भवत्यथान्नस्यायै द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता  
भवत्यन्नमुपास्वेति ।१॥

Sage Sanat Kumar preached to Narad— ‘Anna is superior to Bal (as described in previous section no. 8) (अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि). If a man starves for, say, 10 nights (दशरात्रीर्ना) and still remains alive, he becomes so weak and frail mentally and physically that he is unable to properly hear, see, think, understand, do deeds and experience anything. If he starts getting food to eat once again, all his faculties are revived and restored back to their normal functioning.

Hence, oh Narad, you should worship, honour, praise, adore and respect ‘food’ (more than strength and powers) (1).

[Note :- Obviously, all the strength and powers, all the stamina and vigour that a man possesses depend upon what he eats. Sage Sanat Kumar’s advise to Narad is to pay due attention to what he eats because without proper nourishment, the different subjects that he says he knows (as detailed in section 1, verse no. 2 of this canto) will be forgotten by his weak mind which will not be able to retain and recollect them when needed. He wouldn’t be able to move around due to physical weakness caused by hunger, and all the faculties of his body will become numb and useless in the absence of energy and nourishment provided by food.]

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान्पानवतोऽभिसिद्ध्यति यावदन्नस्य गतं तत्रास्य

यथाकामचारो भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति तन्मे  
भगवान्ब्रवीत्विति ॥२॥

Oh Narad! Any person who sees food as a manifestation of the magnificent, stupendous and glorious powers of Brahma, or has faith that food has the same powers, potent, qualities and virtues (of empowerment, vitality, energy, stupendous potential of creation and its sustenance) that Brahma possesses, and he worships, adores, reveres, honours and praises ‘food’ as having these divine qualities and the unique virtues of life sustenance and the potentials to create new life —such a person attains an abode which has no dearth of food<sup>1</sup>.

Such a person can have reach, if he so wills, as far and wide as the realm of food. [That is, all the benefits that food can give to a creature are available to him. He will lead a healthy and fruitful life.]

Narad was enthralled with this discourse. Wanting to learn more on the subject, he persisted, ‘Oh Lord! Is there anything superior to food?’

Sanat Kumar replied, ‘Yes, there is indeed’.

Narad earnestly requested him, ‘What is it Lord? Do tell me about it’ (2).

[Note :- <sup>1</sup>A person who respects food and adores and admires the quality of nourishment and energy that food possesses, he lives in a fertile and prosperous country with good, nourishing and healthy food in abundance. This is made possible because he endeavours to reach those places where his object of adoration, the food, is present in abundance. This section advocates the honouring of the good virtues present in food; it does not advocate indulgence in food but simply emphasises that food is very necessary for life and acquisition of knowledge, because it not only sustains the body but also empowers the mind and the intellect to learn, remember and recollect.]

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### Canto 7/Section 10

[The importance and significance of ‘Apaha’ (आपो), literally meaning water, is being discussed here. See also canto 6, sections 4-8.]

आपो वावान्नाद्भूयस्यस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ  
यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी  
यदन्तरिक्षं यद् द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयांसि च तृणवनस्पतयः  
श्वापदान्याकीटपतङ्गपिपीलिकमाप एवेमा मूर्ता अप उपास्वेति ॥१॥

Sanat Kumar said to Narad, ‘Apaha (water) is superior to Anna (food) (आपो वावान्नाद्भूयस्यस्तस्माद्यदा). This is the reason why life seems a terrible burden and tormented when there is lack of rains, because that would mean less water to drink and less food production. On the contrary, if the rains are adequate, the ‘Pran’ (life) feels happy and contented that there

would be sufficient supply of water and food. The entire creation —earth, sky, heavens, mountains, Gods, humans, birds, animals, insects, worms and ants as well as vegetation, big and small, are like the personification or an embodiment of water. Water has manifested itself into these forms. They owe their existence to water; they are an image of water; they are deeply obliged to it (एवेमा मूर्ता अप).

Hence, oh Narad, you should worship, adore, admire, praise and honour the water element as being superior to Anna' (1).

[Note :- (i) See also canto 6, section 7, verse no. 6, and section 8, verse no. 3, 5 in this context.

(ii) Narad is advised by Sanat Kumar that *water* has more importance for a creature than food because without water there cannot be growth of food. The food can't be eaten, digested and assimilated by the body in the absence of water. Without water, there will be no crop, and starvation and death will result. Drought can wipe out life from large tracts of earth as is evident in deserts where there is no water to sustain vibrant and verdant vegetation which not only sustains humans but also all types of animals and other creatures dependent upon them.

(iii) Three fourths of earth is water. It is not only visible as oceans, seas, rivers and lakes etc. but is also present invisibly beneath the upper crust of the land mass. In fact, it would not be an exaggeration to say that we are simply 'floating' on water just like a ship does at sea. The body of all living beings, whether they are plant or an animal, consists largely of 'fluid' portion as its major component. Even apparently dry things have water concealed in them —e.g., the tree. From the outside, this tree has a thick bark which is dry, but every botany student knows that vessels (xylem and phloem) present inside it carry water and nutrients from the ground to the tip of the tree. Similarly, the body of all organisms, from a single cell Amoeba to the complex human body, the major part constitutes of water. Even the 'spark of life' in the form of the sperm needs a 'fluid medium', the semen, to remain active and reach the ova in the female to fertilise it. The internal structure of the ova is also jell-like, necessitating the presence of water.]

स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्कामां स्तृप्तिमान्भवति यावदपां गतं तत्रास्य  
यथाकामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति  
तन्मे भगवान्ब्रवीत्विति ॥२॥

A person who worships, adores or honours 'water' as possessing the divine, ethereal and eclectic qualities of Brahma<sup>1</sup>, or sees Brahma as being inherently present in the element called water as its integral part (स योऽपो ब्रह्मेत्युपास्त), is able to have his reach, if he so wishes, as far as the realms of water extend (गतं तत्रास्य यथाकामचारो). He feels contented and have all his desires fulfilled (सर्वान्कामां स्तृप्तिमान्भवति)'.

Narad was dumbstruck with wonder and awe. He asked Sanat Kumar, 'Oh Lord, is there anything which is superior to water?'

Sanat Kumar replied, 'Yes, indeed there is'.

Narad pleaded with him to expound on it further, ‘Oh Lord, be kind and gracious to tell me about it’ (2).

[Note :- <sup>1</sup>Water obviously has all the qualities which are necessary for life. It was the first essential element which formed the foundation or basis for creation of life in the cosmos. The water element was created by Brahma as a means to sustain life and to provide it with the cooling effect to counter balance the scorching effect of the fire element. Without water, as modern science proved, there cannot be anything which we understand as ‘life and creation’. By saying that Brahma has these qualities which water possesses, the sage intends to tell Narad that water should be respected not because of its taste and physical qualities but because of its inherent and intrinsic subtle qualities of sustaining life in this cosmos. One must realise that without water, no life is possible; it is the foundation of life. So water should be treated with due respect; it should not be wasted.]

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### Canto 7/Section 11

[The importance and significance of ‘Tej’ (तेजो) —i.e., energy, vitality, heat and the fire element; glory, prowess and majesty; radiance and splendour; brilliance and dazzle, the divine halo, the radiant glow that effuses from the face of a holy soul, a prophet and a divine man —all such virtues or qualities are being discussed here. See also canto 6, section 4-6 and 8.]

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्णाकाशमभितपति तदाहुर्निशोचति नितपति वर्षिष्यति  
वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च विद्युद्भिराहादाश्चरन्ति  
तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तेज  
उपास्वेति ।१॥

Sanat Kumar said to Narad, ‘Tej (in all its different connotations as mentioned above) is superior to water (तेजो वावाद्भ्यो). When the wind is not blowing and Tej (heat) heats up the sky from all directions, people say ‘it is very hot, the temperature is very high and it appears that it would rain’. It is the heat that is produced first, and it is then followed by rain<sup>1</sup>. Tej (heat) rises up (because it heats the air, and hot air is lighter than cold air), and in association with lightening, it creates thunder. It is this Tej (energy in the form of electric) that produces lightening and thunder clap. People say that it portends rains. [That is, when there is lightening and thunder, people surmise and deduce that there would be rainfall.]

Since Tej is self created and it creates rain in its wake (and not vice verse), so oh Narad, you should worship, adore, admire, honour, praise and revere Tej more than water (उपास्वेति)<sup>2</sup> (1).

[Note :- (i) <sup>1</sup>As any school going student of science knows, the heat of the sun, which is the source of energy, heats up the atmospheric air as well as the water in

the ocean. The water evaporates due to heat, and it rises up with the hot air going up in the atmosphere. The moisture laden air is sucked inland and goes on to reach cooler climes as it traverses across the land and goes to the higher plains and mountains to cool down and precipitate as clouds and ultimately rain.

(ii) <sup>2</sup>Sanat Kumar advises Narad that more than the food and water, it is the Tej, the underlying energy and the fire element, that is worthy of adoration and honour, worship and reverence, because without Tej, the very basis of creation, which is the water element as discussed in the previous section no. 10, would not fall down upon earth as rainfall. This Tej, as explained earlier in canto 6, is responsible for actually helping the food to get digested and made profitable for the creature. In fact, food is also a product of water, and when extended by logic, it is a product of energy. It is this Tej or energy which the food and water transmit from the elements of Nature to the individual creature. The Tej represents the vital energy present in any living creature; it is the Tej that shines in the Sun and enables it to light up the world; it is the Tej that lends electric with its wonderful and stupendous powers. It is Tej that distinguishes an ascetic from an ordinary man.

(iii) See also canto 6, section 2, verse no. 3; section 4, verse no. 1 and section 6, verse no. 4 in this context.]

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्भास्वतोऽपहततमस्कानभिसिद्धयति  
यावत्तेजसो गतं तत्रास्य यथाकामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय  
इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥२॥

Any person who worships and honours, admires and reveres ‘Tej’ as a manifestation of Brahma, or regards Tej as having the stupendous glories and powers of Brahma (स यस्तेजो ब्रह्मेत्युपास्ते), is blessed with radiance, splendour, brilliance, glory and majesty that Brahma possesses. He attains such Lokas (worlds) that are illuminated, splendourous, radiant, glorious and bright without having a hint of darkness in them. If he so wishes, he can reach all those realms where Tej has its reach. [That is, such a person is able to live gloriously, famously and radiantly in this world and is known for his erudition and wisdom. Darkness is symbolic of ignorance. So such a person lives in a place which is the opposite of darkness i.e., he is wise and erudite instead of being ignorant and stupid.]

Narad was amazed and wondered in astonishment. He said, ‘Oh Lord! Is there anything superior to Tej?’

Sanat Kumar replied, ‘Oh Yes, sure there is’.

Narad requested him earnestly, ‘Then Lord, do tell me about it. (2).

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### Canto 7/Section 12

[The significance and importance of ‘Akash’ (आकाश) —i.e., the sky or space element —is being discussed here.]

आकाशे वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसवुभौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन  
शृणोत्याकाशेन प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत आकाशमभिजायत  
आकाशमुपास्वेति ।१॥

Sage Sankadi said to Narad, ‘Akash (sky or space) is superior to Tej<sup>1</sup> (fire or energy) (आकाशो वाव तेजसो). It is in the ‘Akash’ (sky/space) that the sun, the moon, the lightening, the stars and the elementary fire is established. We use the medium of the sky/space to call each other and hear each other (because sound waves travel in space). It is the sky/space through which the echo (प्रतिशृणोत्याकाशे) travels (because of the same reason)<sup>2</sup>. It is in the sky/space that either all the activities take place or don’t take place (रमत आकाशे न रमत आकाशे). [That is, everything exists in the space. There are only two plains of existence in this creation—one is solid like the earth and another is the space outside the earth. The word ‘Akash’ covers the entire space from the top of the surface of the earth which gives a habitat to all the creatures, right up to the farthest point of the cosmos.] Everything has its origin in the sky/space as is evident when all the seeds of plants sprout and move upwards towards the sky/space (instead of going downwards into the soil. It is the root of the plant which goes down, but the stem and the leaves move upwards facing the space or sky)<sup>3</sup>. Similarly, all the creatures look upwards facing the sky when they take birth (instead of facing downwards)<sup>4</sup>.

Hence, oh Narad, it is the ‘Akash’ (sky/space) that you must worship, adore, admire, honour, revere and praise (more than the Tej and its preceeding entities because the sky element is the most subtle and possesses higher ethereal virtues and attributes than the rest of them)<sup>5</sup> (आकाशमुपास्वेति) (1).

[Note :- (i) <sup>1</sup>The *Tej*, which is a word incorporating in its ambit such entities as lightening and fire as well as such virtues as majesty, radiance, glory and splendour, is subordinate in importance to *Akash* (space or sky) because the latter has ‘Tej’ as one of its various constituents. For example, a fire needs open space to burn and leap into a flame. The others being sun, moon, stars etc.. The ‘Tej’ element present in the sun is also a part of ‘Akash’ because it is in ‘Akash’ that both the sun and its ‘Tej’ (energy and splendour) reside. All of the celestial bodies mentioned here—such as the sun, the moon and the stars—have Tej or ‘light’ in them in varying degrees, and they are like small specks or moderate sized dust particles strewn on the vast beach that constitute the sky or space element of creation. The extension, dimension and domain of the space or sky are millions of times larger than these entities.

(ii) <sup>2</sup>We know that sound travels in a medium, and the medium it uses in the atmosphere of the earth is air, while ether is the medium in space. Air fills the entire space from the rocky surface of the earth to the highest reaches of the atmosphere. Whenever we speak, or whenever there is an echo, the sound waves travel through space—there is no solid medium or obstruction or wall between the point of origin of the sound and the place where it bounces off to form an echo, for otherwise we won’t hear an echo.

(iii) <sup>3</sup>Similarly, all seeds germinate and the shoot goes upwards towards the sky showing their inclination to rise and reach towards the parent from whom they have descended on this earth.

(iv) <sup>4</sup>We stand on the surface of the earth but except the underneath part of our foot, i.e., the sole which is on the ground facing the earth and helping us to fix our body on the earth and stand on it, the rest of the body is above the surface of the earth and symbolically in the 'space above the surface, standing in the sky, facing upwards'. The space immediately above the surface of the earth occupies the rest of the body. When a child is born, it lies on the bed with the face upwards and not downwards, for in the latter case it would suffocate to death. The area of the sky in our immediate vicinity is the same as the distant space of the sky; there is no physical barrier between the space immediately surrounding us, and say, a point in the sky 10 thousand miles away, and by extension even in the deep recesses of the inter galactic space. The various names given to the layers of the sky, extending from the surface of the earth right up to the farthest point of the cosmos, are only imaginary conceptions of a man just in order to aid comprehension and delineate the sky into various segments for easy understanding and learning. The sky, however, is indivisible.

(v) <sup>5</sup>The sky has such grand and majestic attributes as being vast, measureless, uniform, immutable, spotless, clean, colourless, calm, all-pervading, all-encompassing etc.. The sky is the measurement of Brahma in the sense that if it was ever possible to measure the length, breadth and depth of the sky, it would then have been possible to measure Brahma. But that is not at all the case. The calmness of the higher reaches of the sky is experienced by Para gliders and can even be witnessed on top of mountains which are high above the ground and located somewhere in the space around the earth, symbolised by the sky, where there is an eerie silence. The sky has no colours of its own; whatever colours that we see are actually the scattered sunlight.

(vi) Please see also canto 1, section 6, verse no. 3 and canto 5, section 15, verse nos. 1-2 in this context.]

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्प्रकाशवतोऽसंबाधानुरुगायवतोऽभिसिद्ध्यति  
यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव  
आकाशं ह्य इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥२॥

A person who worships and adores 'Akash' as a manifestation of Brahma, or as having some of the attributes that are possessed by Brahma (स य आकाशं ब्रह्मेत्युपास्त), is blessed with radiance, glory, splendour, majesty and enlightenment represented by illumination present in the 'Akash'. [That is, the person seeks the illumination of enlightenment and wisdom like the illumination, radiance and splendour of the sun and the bright light of the moon present in the sky by worshipping, adoring and praising these virtues or qualities of the sky which are also one of the virtues and qualities of Brahma.] He possesses the attribute

of 'Akash' (such as being vast, measureless, fathomless, eternal, infinite, peaceful, calm, stable, all encompassing and all covering, and having the glorious qualities and radiant characteristics of the constituent heavenly bodies which form of a part of the sky, such as the sun, the moon and the stars). Such a person remains free from pains and sorrows; he achieves a realm similar to that of 'Akash' (i.e., his glory and fame extends to cover the vast realm of the earth). If he so wills, his reach extends infinitely as far as the sky or space extends. [That is, his wisdom, knowledge, erudition, scholarship, expertise and enlightenment become all-encompassing as they seem to cover all possible bodies of knowledge that this creation possesses, and they learn and know about anything that is worth learning or knowing. Nothing, no knowledge, no wisdom, no scholarship, no skill, no art or craft is beyond their reach]. And therefore their fame extends from horizon to horizon.

[Narad was very enchanted and awed with this discourse; he was enthralled and captivated by it. His quest for getting deeper into this new knowledge which he didn't have before and which was being unfolded or unveiled before him gradually now inspired him to probe further.] He asked his teacher, 'Oh Lord, is there anything superior to Akash?'

Sanat Kumar replied, 'Yes, there is indeed'.

Narad was eager to know and learn about it, so he requested, 'Oh Lord, please tell me about it.' (2).

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### Canto 7/Section 13

[The importance and significance of 'Smaran' (स्मरण) is being described here. The word means to remember, to memorise, to recollect, to recapitulate; it also refers to devotion towards the Lord by constantly remembering him. If extended, it also covers constant and persistent contemplation and meditation upon the tenets of the scriptures so as to keep the mind fixed on the ultimate truth and reality, and prevent it from wavering and veering towards ignorance and delusions pertaining to this world and their attendant problems. Without possessing the virtue of 'Smaran', even the most wise and scholarly person appears to be stupid and ignorant when the time comes to recollect and remember what he has learnt simply because he is unable to do it as his memory has failed him.]

स्मरो वावाकाशद्भ्यस्तस्माद्यद्यपि बहव आसीरन्न स्मरन्तो नैव ते कंचन शृणुयुर्न मन्वीरन्न  
विजानीरन् यदा वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन् स्मरेण वै पुत्रान्विजानाति  
स्मरेण पशून् स्मरमुपास्वेति ।१॥

Sanat Kumar said to Narad, 'Smaran is superior to Akash (स्मरो वावाकाशद्भ्यस्त). That is why when a number of people are sitting together, as during a discussion, debate, conclave, congregation, or a seminar on some important issue, and they unfortunately are unable to remember anything, ponder over and logically argue about anything, recall relevant details to discuss the matter thread-bare, or are even unable to hear the points discussed so as to

remember and recall whatever has been said on that occasion at a future point of time — such persons are incapable of learning anything, arrive at any conclusion, make any progress on the vexed issues, or benefit from any discussion or learning (because they do not possess the powers of remembrance, memory, recollection and recapitulation, collectively called ‘Smaran’). However, when they are able to revive their memory and can recollect about things and the knowledge gained in the past, it is only then that they are said to hear, understand, think over, learn and store new information on any subject for future reference. A man recognises his sons (and other kith and kin, friends and family members, or any acquaintance for that matter) and animals (pets and livestock) relying on the strength of his powers to remember and recognise them. This faculty of ‘recollection and memory’ of the mind is most important for a man to be known as wise, erudite, scholarly, learned and expert in any field in this world. [Otherwise, he would be called dumb-witted, a good for nothing blockhead, foolish, stupid and useless.]

Hence, oh Narad, you must adore, honour, admire, respect, revere and worship the virtue of ‘Smaran’, or the powers of recollection, memory, remembrance and recapitulation (which is superior to the ‘Akash’ element) (स्मरमुपास्वेति) (1).

[Note :- A man might have learnt and memorised the whole text book on any subject by heart, backwards and forwards, cover to cover. What is the use if he stands on a stage during a discussion or debate and forgets what he has learnt, or what he is supposed to speak on? Similarly, what is the use of learning poetry or the verses of a play if an artist stands upon a stage during a concert or drama and forgets those stanzas which he is supposed to recite or speak on stage in front of the audience?

So, Narad is advised that all erudition, wisdom, knowledge and scholarship as well as art, craft and skill that a man possesses, are worthless, futile and in vain if he cannot remember them when required. What is the use of learning all the notes, modes and tunes of music if a singer forgets the lyrics of a song while singing? So Narad should consider himself very fortunate if he has the faculty of ‘Smaran’ in excellent shape, because it is only this faculty which will make him established in the Brotherhood of the wise, erudite and learned people. If he didn’t have memory, no one would know that Narad possesses such a vast repository of knowledge which he claims to possess as said by him in section 1, verse no. 2 of this canto. If, when asked a question on any of those subjects, he cannot remember what he has learnt, no one would believe in his scholarship, wisdom and erudition.]

स यः स्मरं ब्रह्मेत्युपास्ते यावत्स्मरस्य गतं तत्रास्य यथाकामचारो भवति यः स्मरं  
ब्रह्मेत्युपास्तेऽस्ति भगवः स्मरान्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥२॥

A person who worships and admires the virtue of memory and the faculty of recollection of the brain as one of the manifestations and attributes of Brahma, or has faith and conviction that knowing about the importance and significance of ‘Smaran’ is equivalent to honouring Brahma for, and with, that quality (स यः स्मरं ब्रह्मेत्युपास्ते) — such a person indeed has his reach extend to all those realms where ‘Smaran’ can reach, if he so wills<sup>1</sup>.

Narad was amazed and dumbfounded. He enquired, ‘Oh Lord! Is there anything still superior to ‘Smaran’?’

His teacher Sanat Kumar replied, ‘Yes, indeed there is’.

Narad requested him most earnestly, ‘So, oh Lord, please expound on it’ (2).

[Note :- <sup>1</sup>All the benefits associated with an excellent memory and powers of recollection leading to logical thinking and a vast repository of encyclopedic knowledge that is made possible by an excellent memory, are available to a person who possesses this faculty of ‘Smaran’. That is why this quality of ‘Smaran’ is to be adored, honoured, praised, admired and worshipped by a person. The phrase ‘if he so wills’ indicates that cultivating this virtue depends upon diligent and sincere effort and practice by a man. If he does not make efforts to train his brain to develop a good memory, this faculty will not come to him on its own. Acquiring any virtue requires sincere and diligent effort and constant practice on the part of the seeker or aspirant.]

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### Canto 7/Section 14

[The importance and significance of ‘Asha’ (आशा) —meaning aspirations, hopes and expectations —is being discussed here.]

आशा वाव स्मरद्भूयस्याशेद्धो वै स्मरौ मन्त्रानधीते कर्माणि कुरुते पुत्राश्च पशूश्चेच्छत इमं  
च लोकममुं चेच्छत आशामुपास्वेति ।१॥

Sanat Kumar said to Narad, ‘Asha is superior to Smaran (as defined in section 13 above) (आशा वाव स्मरद्भूयस्याशेद्धो वै स्मरौ मन्त्रानधीते कर्माणि कुरुते पुत्राश्च पशूश्चेच्छत इमं च लोकममुं चेच्छत आशामुपास्वेति ।१॥). A man is encouraged to remember, chant or recite the Mantras (the hymns of the scriptures) with the ‘Asha’ (hope and expectation) that he will remember them and not forget them midway during chanting, and he will derive some form of benefit by reciting those Mantras. A man remains ever engrossed in his worldly duties and pursuits. He makes all the efforts himself but still has his hopes tied to his sons (and other family members) and animals (his pets and livestock and cattle); he expects one or the other kind of help from them. He also hopes for a better life here in this world as well as in the after-world, both for himself as well as for his sons and pets.

Hence, oh Narad, you must consider ‘Asha’ as being superior to others, and honour, adore, respect, revere and worship it as such (1).

[Note :- A man dreams and aspires for a better place to live in, a better life, better education, in fact for an all-round betterment for himself and his family and other dependants. Without a ‘dream’, without any ‘hope’, there will be no drive in a man, no effort would be made to fulfill that dream or hope. ‘Expectations’ keep alive the fire of enthusiasm and drive burning in a man. A man does not lose hope even for a dying relative or his domestic animal till the last moment, hoping all the while for his recovery, expecting a miracle to happen, even though it is very clear that he has no

chances of getting his hopes fulfilled or expectations to be successful. Hope keeps alive the flame of life. Lack of hope creates negative tendencies such as dejection, depression, despair, gloom, low level of spirit and enthusiasm, and demoralisation. With loss of hope and expectations of something better to get with all the efforts made by a man, he will not be inspired to do anything at all, not even to worship or adore Brahma from whom he expects liberation and deliverance from this world, and in whom he expects to find emancipation and salvation. He will not adore the virtue of 'Smaran' if he does not hope or expect to benefit by learning any lesson and remembering it. He will not eat food or drink water if he does not hope or expect them to be of any good to him. Without hope, a man will not look forward for a good crop even if there is rain; and in cases of drought, he hopes that the Rain-God will be benevolent upon him to provide the much needed rainfall. And so on and so forth.]

स य आशां ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः समृद्धयन्त्यमोघा हास्याशिषो भवन्ति  
यावदाशाया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्तेऽस्ति भगव आशाया  
भूय इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥२॥

A person who respects, adores, admires, honours, reveres and worships the virtue of 'Asha' (hope and expectation) in a man as a manifestation of one of the many virtues of Brahma (स य आशां ब्रह्मेत्युपास्त), has all his objectives and desires, hopes and expectations fulfilled. Usually, more often than not, his prayers are answered, i.e., his desires and needs are fulfilled. The reach of such a person who understands the importance and significance of Asha extends to cover all the realms, if he so wishes, that come under the domain of Asha. [That is, everything that is possible by having hope and expectation alive can be had by such a person. As noted in the previous verse no. 1 above, hopes and expectations are tantamount to having a life, and losing hopes and expectations are tantamount to being dead.]

Narad was indeed fascinated by this magnificent discourse. His eyes must have twinkled and lit up with excitement. He wanted to probe further, so he asked Sanat Kumar, 'Oh Lord! Is there still anything left that his superior to Asha?'

Sanat Kumar replied patiently, 'Yes, there is'.

Narad requested him, 'Oh Lord, then please tell me more about it'. (2).

[Note :- The domain of hope and expectation have no end. A man hoped to reach the moon, and his hope has been fulfilled. So he now hopes to reach the farthest point of the universe and expects to do it someday. These hopes and expectations make him strive hard to fulfill his dreams so as to ensure that one fine day he will be successful in accomplishing his cherished hopes and expectations. Similarly, Sanat Kumar advised Narad that if one has 'Asha' he will certainly, one day, no matter how distant that one day may be, attain Brahma if he diligently, assiduously, committedly, sincerely and honestly pursues his target.]

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**Canto 7/Section 15**

[The importance and significance of ‘Pran’ (प्राण) —or the vital life sustaining wind called breath; Atma, Soul, spark of life —is being discussed here. This vital wind ‘Pran’ is synonymous with life, and is the vital sign of it. It is also synonymous with Brahma, because the latter stands for life. See also canto 8, section 6.]

प्राणो वा आशाय भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन् प्राणे सर्वं समर्पितं प्राणः  
प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति । प्राणो ह पिता प्राणो माता प्राणो भ्राता  
प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥१॥

Sanat Kumar said to Narad, ‘Pran is superior to Asha (as defined in section 14 above) (प्राणो वा आशाय भूयान्यथा). Just like the wheel of a chariot has the central hub around which it rotates, the entire living creation revolves around the essential and elementary life factor called ‘Pran’. The ‘Pran’ moves on its own strength taking forward along with it the whole creation even as the turning of the hub of the wheel turns the entire wheel which in turn takes the chariot forward<sup>1</sup>. One Pran (creature) gives its own Pran (life) for another Pran (creature)<sup>2</sup>. Pran is the father, Pran is the mother, Pran is the brother, Pran is the sister, Pran is the teacher and Pran is the Brahmin<sup>3</sup> (1).

[Note :- <sup>1</sup>Since *Pran* itself refers to ‘life’, it does not require any other force to enable it to become alive. In fact, it is Pran that gives life to the otherwise inert and inane gross elements of creation; therefore, there is nothing that can inject life into that entity which itself is full of life and a fount of it. Pran is the factor that makes other things move, which wouldn’t have moved or shown any other signs of life if there wasn’t life or Pran in them. That is why Pran is synonymous with life.

<sup>2</sup>This phrase means a man (one Pran) lays down his life or suffers (i.e., gives away his Pran or life) for another man or creature (i.e., for another Pran). In short, it means a person ‘A’ lays down his life (Pran) for another person named ‘B’. The 1<sup>st</sup> ‘A’ can be a soldier, for example, who lays down his Pran (life) for his Lord or master or the king named ‘B’.

<sup>3</sup>Pran is most dear to a creature. All the relationships that a creature has in this world are relevant to him only till they have Pran or life in them. No one loves a dead body. This is the significance and importance of Pran for a creature.]

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किञ्चिद् भृशमिव  
प्रत्याह धिक्त्वाऽस्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि  
स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥२॥

If a person shows insults to, or speaks ill will of, or uses uncouth words for his father, mother, brother, sister, learned teacher or a Brahmin, then anyone who sees him showing such insult or disrespect to his elders or hears him speak disgracefully to his elders using insolent words for them, scoffs and scorns at him, censures and reprimands him, treats him with contempt and disdain, admonishing him most reproachfully, ‘Woe to you. You are indeed guilty of a crime which is very grave and as horrendous and unpardonable as

the killing of your parents, siblings, teachers or the exalted ones in society (a reference to Brahmins)<sup>1</sup> (2).

[Note :- <sup>1</sup>When a man uses insulting words for his parents, teachers or elders in society, the people accuse him of committing an unpardonable offence. To insult one's elders by using uncouth and insulting words for them is as despicable and hateful a crime as, and is tantamount to killing them. Since murder is the gravest crime against a living creature, using insolent words for elders is as grave a crime as killing them. It is most deplorable, contemptible and abhorable.]

अथ यद्यप्येनानुत्क्रान्तप्राणाञ्छूलेन समासं व्यतिषं दहेन्नैवैनं ब्रूयुः पितृहासीति न मातृहासीति  
न भ्रातृहासीति न स्वसृहासीति नाचार्यहासीति न ब्राह्मणहासीति ॥३॥

But when any of the people mentioned above die and the person has to perform their cremation and funeral rites involving the burning of their dead bodies on a funeral pile, rupturing their skull and inserting boiling oil in it so that it burns down completely, and then finally pushing the remains into a river or collecting the remaining pieces of bones to disperse them in holy rivers at pilgrims sites —no one blames him of showing any indecency, rudeness, insult and dishonour to them, or committing any outrageous act. No one reproaches or censures him for his act. No one holds him guilty of killing his father, mother, brother, sister, teacher or Brahmin (when he burns the body, ruptures the skull, pushes the remains in the river or collects the pieces of bones) (3).

[Note :- Please also refer to canto 8, section 6, verse nos. 4-5 in this context.]

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति  
तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत ॥४॥

The same Pran (Atma, soul, spark of life, breath) resides in all the above people. All of them (parents, siblings, teachers and elders) are no one else but the Pran residing in one's own self. [That is, the Pran which resides in the person is the same as that in his relatives whom he loves. There is no distinction between these two Prans. The bodies of his parents and others are not the dear ones whom he loves. He loves their Pran.] A person who perceives and experiences this truth everywhere, who thinks in these terms, who has this outlook towards the temporal world and is firmly convinced of it, has firm faith in it — such a person is called 'Atiwadi' (विजानन्नतिवादी).

If anyone says to him, 'You are an Atiwadi', he should accept it as a fact. He should not conceal it or feel shy to admit it'. [See next section no. 16 and 17.] (4)

[Note :- The word *Atiwadi* literally means 'one who speaks crude truth; a person who seems boastful in speaking the raw truth, and he is proud that he speaks the raw and crude truth; an arrogant and extravagant bold person'. Here it implies that people might accuse a person who speaks about the Pran in the way described in this canto as being boastful of his erudition and knowledge when he says that the Atma residing in him and the others —such as his parents, siblings, teachers and Brahmins — is the same. He appears to his detractors to be pretentious, imposter]

as an enlightened and wise person just to impress others, although he isn't. His erudition and enlightenment seems to be superficial, false and even misleading, and he appears to be posing as a wise man just to cheat others or impress them. People say that he is trying to show off; he is haughty, arrogant, boastful and deceitful. But if his conviction about this profound truth about the Atma is sincere and honest, then he should not hesitate or demur in accepting it, i.e., that he is indeed an 'Atiwadi' notwithstanding the sarcasm and taunt that is hidden and implied in the comments made about him by his detractors. He has a holistic approach to Atma. His views of creation are not tainted by worldly delusions and they are not self-centric and egoist, though his opponents fail to realise the genuine high stature of his mind and intellect. They fail to see his perspective and deep understanding of the subject.]

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### Canto 7/Section 16

[The importance and significance of 'Satya' (सत्य) —i.e., the ultimate Truth and absolute Reality —is being discussed here.]

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव  
विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति ।१॥

Sage Sanat Kumar continued with his fabulous and enlightening discourse, 'A person who has a broad perspective and a holistic, all incorporating and an all inclusive view of the Atma (i.e., Atiwad —see section 15, verse no. 4 and its note above) is certainly truthful and honest when he proclaims and propagates his views and perceptions about the Atma'.

Sage Narad interjected, 'Oh Lord! I am being truthful and honest when I say I believe in Atiwad'.

Sanat Kumar emphasised to him— 'One must know the Truth with its special characteristics. One must pay attention to the ultimate Truth which is absolute, unadulterated, unequivocal, irrefutable, indivisible, immutable, unbiased, untainted and uninfluenced by any extraneous factors (such as delusions created by Maya<sup>1</sup>) and can stand the rigorous test to establish its veracity and authenticity'<sup>2</sup>.

Narad replied, 'Oh Lord, I accept the 'special and truthful Truth' in my heart' (1).

[Note :- <sup>1</sup>Maya is a word which has two parts, Ma + Ya. The first half 'Ma' means 'to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of', while the second part 'Ya' means 'this or that'. Therefore the composite word Maya means neither this nor that; anything that is not real; that which is delusionary, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term Maya is used to define all these phenomenon. Hence, Maya is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary,

imposter, deceitful, invisible and para-natural; all that which has no reality or substance; all that is hollow.

Maya has 3 basic constituent qualities. Hence it is called 'Trigunmayi' (त्रिगुणमयि), i.e., one which has the 3 Gunas or qualities. These 3 Gunas or qualities are— Sat, Raj and Tam. 'Sat' is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvment leading to high thoughts, noble actions and righteous behaviour. 'Raj' is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. 'Tam' is the third and most lowly of the three qualities and is used has a synonym for darkness and evil. Obviously, 'Tam' means ignorance, delusions and all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually dump him in the dust yard of creation to rust and decay.

These 3 qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of 'Sat' makes a man nobler as compared to a high ratio of 'Tam' which makes him wicked, pervert and evil. Various proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world. See also (i) chapter 4, Maitrayanyu-panishad, canto 4, verse no. 2 (note), (ii) chapter 5, Maitreyu-panishad, canto 2, verse no. 25 (note), (iii) chapter 9, Mahopanishad, canto 5, verse no. 111 (note), (iv) chapter 11, Avyakto-panishad, verse no. 1 (note), (v) chapter 10, Sanyaso-panishad, canto 2, verse no. 20 (note no. v), (vi) chapter 12, Kundiko-panishad, verse no. 14 (note), and (vii) chapter 15, Jabal Darshano-panishad, canto 10, verse no. 7 [6-7] (note) of this book also in this context.

<sup>2</sup>When a man understands any 'Truth' after rigorously examining the 'truthfulness' of that truth, when he has established the veracity of facts, he believes in it more firmly and more convincingly. No matter what other people tell him about the truth being not the correct or the whole truth, he would not listen to them, simply because he has verified the facts for himself, he has witnessed the truth himself, he has logically eliminated all falsehoods to deduce that what he knows is the 'truthful Truth'. His Truth is based on rigid and solid foundation; he is unwavering and steady in it. In brief, sage Sankadi emphasised to Narad that if he is steadfast in his knowledge, no matter how much ignorance and delusions (Maya) tried to push him away from the absolute 'Truth', he will remain steadfast and unwavering in it. There will be no doubts and confusions in his mind. See also section 17-20 of this canto no. 7.]

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### Canto 7/Section 17

[The importance and significance of practice of Truth and Reality as well as the

acquisition of rational, logical, empirical, verifiable, practical and sound knowledge is being emphasised in this section.]

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं  
त्वेव विजिज्ञासितव्यमिति । विज्ञानं भगवो विजिज्ञास इति ॥१॥

Sage Sanat Kumar said to Narad, ‘Oh Narad! When a person becomes wise and intelligent enough to understand the things in the correct perspective, to realise the fundamental truth and reality behind the apparent but often misleading facade and grasp the essential nature of things, then he is inspired to speak not merely the truth but the ‘ultimate Truth’ which is the absolute Reality. Being wise, erudite, sagacious, enlightened and intelligent he does not speak the truth without being convinced himself of what he is speaking about. He merely endorses that which he firmly believes to be the ultimate truth, and nothing else but the Truth. His knowledge about the truth has a deep root and special basis and foundation, it is not hearsay or heresy, it is not an abstraction or hypothesis, it is not said to appease or please others or for glorification and adulation of anything. The ‘truth’ which he speaks is the unequivocal and irrefutable axiom or maxim of the Vedas and other scriptures.

Hence, oh Narad, one should strive to have rational and logical knowledge, the authentic knowledge that can be empirically verified and can stand the test of practicability and applicability. It should be a sound, empirical, rational, logical, verifiable and practical knowledge’.

Narad said, stunned and impressed, ‘Oh Lord! If that is the case, I always strive to have the truthful, verifiable, sound and rational knowledge that is empirical, undiluted, untainted but practical, empirical and applicable in all respects. In short, I endeavour to acquire the ultimate, immutable and irrefutable Truth which is sound and robust and the absolute Reality (विज्ञानं विजिज्ञास इति)’ (1).

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### Canto 7/Section 18

[The importance and significance of contemplation, discrimination, rational and logical thinking, sincerity and honesty in perusing such thoughts, is being emphasised here.]

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति ।  
मतिं भगवो विजिज्ञास इति ॥१॥

Sage Sanat Kumar further explained to Narad, ‘Oh Narad! When a man contemplates, deeply ponders upon and thinks rationally and logically, digging deeper into the reality, he is able to unravel greater truths, have special knowledge, develop greater insight, sharpen his wisdom, erudition and intellect, and acquire scholarship and the powers to discriminate and rationalise. He is empowered with a refined, sharp and focused knowledge which is glittering and illuminating. Without thinking in a focused way, a man cannot learn or know

anything. It is only possible by a committed mind, assiduously, sincerely and honestly focused on the subject, and by having a sincere and honest desire to learn the Truth and acquire more and more unadulterated, truthful knowledge.

Hence, oh Narad, one should strive to have a special, committed, dedicated and disciplined mind focused on enquiry; a mind desirous of learning and acquiring the correct knowledge which is truthful, with truthfulness (as described in the previous section no. 17). Narad replied, ‘Oh Lord! my mind also strives and wishes to have special skills and be empowered to acquire rational, logical, empirical and truthful knowledge which is immaculate, immutable, indivisible and irrefutable (मतिं विजिज्ञास इति)’ (1).

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### Canto 7/Section 19

[The importance and significance of ‘Shraddha’ (श्रद्धा)— meaning to have true interest in anything; to have firm belief, faith, devotion, conviction, reverence, respect, dedication and honour for anything is being emphasised here.]

यदा वै श्रद्धात्यथ मनुते नाश्रद्धन्मनुते श्रद्धदेव मनुते श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां  
भगवो विजिज्ञास इति ।१॥

Sage Sanat Kumar said to Narad, ‘Oh Narad! When a man develops ‘Shraddha’ (श्रद्धात्यथ मनुते) or respect and devotion for any person, place or thing, he thinks of it constantly with respect, he contemplates upon it, he reflects about it, ponders on it and fixes his mind on it. He cannot be a sincere and devoted thinker or contemplator, or consider anything seriously in the absence of devotion, commitment, dedication and respect (i.e., having a truthful interest) for the subject of his consideration and understanding. This is literally having ‘Shraddha’ for it. A person who has ‘Shraddha’ for any thing or object, i.e., who has faith, belief and conviction, can think about and contemplate upon his object of adoration and admiration, the object which he reveres, honours, has devotion and respect for, for his mind can remain focused on it with dedication, without wavering and going wayward or astray from that object<sup>1</sup>.

Hence, oh Narad, one should strive to know more about the various aspects of Shraddha’.

Narad replied, ‘Oh Lord! I endeavour to acquire more knowledge about the various aspects of Shraddha’ (श्रद्धां विजिज्ञास इति) (1).

[Note :- <sup>1</sup>Put in simple terms, a person will pay attention to those things or those persons in whom he has interest, he will worry for their good and welfare, will take care of them and will strive for their betterment. On the contrary, when he lacks interest in a person or thing, he wouldn’t bother about them. So Shraddha can be interpreted here as having a ‘sincere interest’ in and ‘dedication’ for anything or person. In spiritual realm, it means having a sincere interest in knowing the truth

about the Atma, Brahma, the creation, their interrelationships etc.. Unless one has commitment and sincerity, he can never succeed in any enterprise. One must have faith in one's own capabilities in order to succeed. We can define it as 'self confidence and moral strength'. But it is actually having Shraddha in one's own self and one's own potentials. Shraddha ensures that a man pursues his goal in life with commitment and dedication.]

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### Canto 7/Section 20

[The importance and significance of 'Nishtha' (निष्ठा)— i.e., having firm allegiance, fidelity, commitment, loyalty, conviction, reverence, belief and faith in anything— is being emphasised here.]

यदा वै निस्तिष्ठत्यथ श्रद्धाति नानिस्तिष्ठञ्छ्रद्धाति निस्तिष्ठन्नेव श्रद्धाति निष्ठा त्वेव  
विजिज्ञासितव्येति । निष्ठा भगवो विजिज्ञास इति ।१॥

Sage Sanat Kumar said to Narad, 'Oh Narad! When a person develops deep 'Nishtha' (निस्तिष्ठत्यथ), i.e., commitment, reverence, allegiance and firm faith towards any thing, it is only then that he becomes committed and devoted to it, has his firm allegiance towards it, remains faithful and honest to it. In the absence of 'Nishtha', there cannot be any worthwhile allegiance, fidelity, loyalty and commitment between the two entities. In fact, a person who has the virtue of 'Nishtha' in him, i.e., has firm faith and conviction, deep rooted reverence and respect, commitment and dedication towards anything or any principle or cause, it is only then that the person can be totally dedicated, committed, unfalteringly loyal and bear steady and unwavering allegiance and fidelity to the that thing or to the principle and cause for which he has Nishtha.

Hence, oh Narad, one should strive to have a deep knowledge of what constitutes 'Nishtha' and endeavour to acquire this magnificent virtue and glorious quality'.

Narad replied, 'Oh Lord! I'll strive to learn more about the actual meaning and ways to enhance 'Nishtha' in me (निष्ठां विजिज्ञास इति)' (1).

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### Canto 7/Section 21

[The importance and significance of 'Kriti' (कृति), i.e., doing deeds, taking actions, acting upon or implementing one's firm faith and conviction, commitment and dedication towards any entity or object which one adores, admires, honours or reveres, is being emphasised here.]

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव  
विजिज्ञासितव्येति । कृतिं भगवो विजिज्ञास इति ।१॥

Sage Sanat Kumar said to Narad, ‘When a man does anything, he begins to gradually have faith and belief in it, because he wouldn’t wish to do anything and keep his interest alive in his action if he does not believe in what he is doing or is committed to his deeds. The very fact that a man remains engrossed in any action or deed shows that he believes in the rewards or benefits of that action or deed. He believes that it is the right thing for him to do; it is effective and righteous, it has utility for him and is worthy to be done. So, ‘Nishtha’ comes with committed and diligent doing of deeds and taking of actions.

Hence, oh Narad, one should enquire especially about the ‘Nishtha’ aspect in the ‘Kriti’ of a man, or the sincerity of purpose, the commitment and involvement, the dedication and honesty factors in the actions, works, deeds, endeavours and efforts made by a person in order to accomplish his objectives or reach his goal which he is aiming for by observing the sincerity with which a man does anything, one will know how much Nishtha he has in what he is doing’.

Narad assured Sanat Kumar, saying, ‘Oh Lord! It is indeed the ‘Kriti’<sup>1</sup> (actions, deeds, works, endeavours, enterprise, efforts) that I focus on, try to enquire and wish to learn more about (कृतिं विजिज्ञास इति)’ (1).

[Note :- <sup>1</sup>The word *Kriti* in the spiritual context with its various connotations refers to, inter alia, righteous deeds and actions involving self restraint, observance of strict codes of conduct and morality, and the ability to focus and concentrate the mind upon the supreme Truth and absolute Reality or Brahma, while doing all the deeds or taking all the action in detached and dispassionate manner. Sanat Kumar emphasises that one should be sincere and honest when he pursues any object or make efforts to obtain success in any enterprise, whether it is in the spiritual field or in the mundane worldly realm. Firm commitment, dedication, faith and singularity of purpose are the necessary ingredients for success in any action or deed. In other words, the ‘Kriti’ of a man helps to determine the degree of ‘Nishtha’ that he has. The way a man does anything will show how committed he is to his work —whether his heart is in it or not, whether he is doing it under duress or doing it willingly, how much faith and devotion he has in both the action as well as its consequential result or reward. Half-hearted and disinterested actions can’t be hidden. That is why it is said that a ‘man is known by his deeds or actions’.]

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### Canto 7/Section 22

[The importance and significance of ‘Sukh’ (सुख), i.e., bliss, happiness, joy, comfort, relief, ease, pleasure, solace and succour in any action or deed are collectively being discussed here.]

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव  
विजिज्ञासितव्यमिति । सुखं भगवो विजिज्ञास इति ।१॥

Sage Sanat Kumar said to Narad, ‘Oh Narad! A person does anything, acts or enters into any enterprise, only if he finds or gets ‘Sukh’ in it (यदा वै सुखं लभतेऽथ करोति). No one would do anything, no matter what, if he does not find comfort, happiness, joy, relief, pleasure, succour and solace in a particular action or deed. He does it with the hope and expectation (see section 14) that he would find or get ‘Sukh’ in it.

Hence, oh Narad, one should especially enquire about the ‘Sukh’ aspect of anything or any action or deed that he does. [That is, a person tries to find out the level of comfort, happiness, joy and pleasures that he will get in doing anything. Otherwise, he loses interest, drive, sincerity of purpose and commitment for it.]’

Narad said to Sanat Kumar, ‘Oh Lord! Indeed I pay special attention to the ‘Sukh’ element behind anything (before attempting to think anything more about it) (सुखं विजिज्ञास इति)’ (1).

[Note :- Narad means to say that he first tries to determine what spiritual peace, tranquility, solace and succour a particular set of circumstance or any given enterprise gives to him before he even starts to get involved in it. If there is no ‘Sukh’ in any enterprise or endeavour, there is no use of doing it. No one wishes to do anything that does not give him comfort, joy and happiness. Hence, when Narad worships his Lord, sings his glories and preaches about him —it is because he derives ‘Sukh’ from it.]

### Canto 7/Section 23

[The importance and significance of ‘Bhuma’ (भूमा), i.e., that which is most and very great, magnificent, glorious, exalted, multifaceted, abundant, vast, ample, ultimate, supreme and immense in every way, is being discussed here. The word ‘Bhuma’ is a synonym of Brahma because it defines certain virtues or qualities that Brahma has.]

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं  
भगवो विजिज्ञास इति ।१॥

Sage Sanat Kumar said to Narad, ‘Oh Narad! Indeed, that which is ‘Bhuma’ is ‘Sukh’ (see section 22 above). There is no Sukh in something which is not abundant, not in ample supply and not sufficient enough, because it will be exhausted sooner than later, creating a sense of shortage and un-fulfillment, resulting in a constant and cyclic yearning for more.

Hence, oh Narad, one should endeavour to find out what is ‘Bhuma’, i.e., what is great, most exalted and supreme, most magnificent and glorious, most abundant, vast and ample, most multifaceted and immense in every possible way. In other words, one should strive to reach a spring of perpetual ‘Sukh’ (happiness, joy, bliss and peace), and that spring is Brahma and nothing else. Once one reaches that fount of Sukh, there will be no death of this virtue for him’.

Narad replied to Sanat Kumar, ‘Oh Lord! I endeavour to enquire about ‘Bhuma’

with special interest in it and I aspire to know about it and attain it (भूमानं विजिज्ञास इति) (1).

### Canto 7/Section 24

[This section deals with the extent of the virtue of 'Bhuma' which has been described in section 23 above. Its broad definition and scope is being discussed here.]

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति  
तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्नतिष्ठित इति । स्वे महिम्नि  
यदि वा न महिम्नीति ॥१॥

Sage Sanat Kumar continued with his discourse for the benefit of Narad. He elucidated, 'Where there is nothing more to be seen or observed (यत्र नान्यत्पश्यति), where there is nothing more to be heard (नान्यच्छृणोति), and where there remains nothing more to be known (नान्यद्विजानाति)—that state or stage is called 'Bhuma' (defined in section 23 above). On the contrary, where something remains to be seen or observed, to be heard or be known, it is 'not Bhuma'; it is little, small, a fraction of the whole, in minority, brief, less and incomplete, i.e., it is 'Alpa' (तदल्प).

That which is 'Bhuma' is 'Amrit' (the ambrosia or elixir of eternity, bliss and felicity). That which is 'Alpa' is 'not-Bhuma' and 'not-Amrit' (i.e., it is perishable, it is mortal and limited, it has an end and is not supremely blissful and does not provide eternity and ultimate happiness).

Narad asked him, 'Oh Lord! In whom is that Bhuma established or present?'

Sanat Kumar answered, 'In the authority who has his own glory, majesty, fame, renown, dignity, greatness, grandeur, splendour and magnificence, which are collectively known as his 'Mahima' (स्वे महिम्नि—i.e., his glory, magnificence, fame and majesty). In fact, to speak the truth, Bhuma (or that supreme Authority) does not depend even on his own Mahima to prove his own stability and establishment (यदि वा न महिम्नीति) (1).

[Note :- As has been noted in section 23 above, the word Bhuma refers to that entity that is complete, supreme, exalted, magnificent, vast, immense, immutable and firmly established. This verse says that Bhuma is like Amrit. These definitions of Bhuma are only applicable to Brahma, the supreme and transcendental Truth of this creation. Therefore, Bhuma does not need anything to prove that it is supreme, transcendental and immortal.]

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्य क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति  
होवाचान्यो ह्यन्यस्मिन्नतिष्ठित इति ॥२॥

In this world, cows (गो), horses (अश्व), elephants (हस्ति), gold (हिरण्यं), servants (दास), wife (भार्य), realms or domain (क्षेत्र —land and territory) etc. —all these are also akin to 'Mahima' (because they are all indicative of a person's success in life, his prosperity and well being; they give him fame, name, respect, majesty and honour). These and other such assets spread a man's fame and glory in the world. The world recognises a man who has material wealth as a tangible and visible proof of his powers and prowess, his success and

accomplishment. A man's fame and grandeur is dependent on the possession of these assets; it is not independent of them. But 'Bhuma' of the ultimate authority (Brahma) does not depend on anything; its 'Mahima' (glory, majesty, grandeur, fame and name, powers and prowess, potential and magnificence) is independent of all factors. The glory of Brahma does not depend on whether he is praised by a person or neglected by him even as the brightness and splendour of the midday sun in the sky does not require anyone to certify its glory and majesty. It is there as a matter of fact, illuminating the entire world, and therefore it is so obvious that it is not a subject of debate (but a house or palace of a king needs artificial illumination to look majestic and grandiose). This is what I mean' (2).

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### Canto 7/Section 25

[The immanence of 'Bhuma' as a synonym of Brahma, the authority who is the supreme, transcendental Being having all the characteristics defined in sections 23 and 24 above, is being discussed here.]

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स एवेदःसर्वमित्यथातोऽहङ्कारदेश  
एवाहमेवाधस्तादहमुपरिष्ठादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदः सर्वमिति ।१॥

That 'Bhuma' (स एवा) (or Brahma) is below, is above, is behind, is in the front, is to the right, is to the left, and is all this. [That is, Brahma who has the characteristics defined as Bhuma, is present everywhere.] Now, when 'Ahankar' (अहङ्कारदेश), or ego, arrogance and false pride, find its place in a person, he says, 'I am below, I am above, I am behind, I am in front, I am to the right and to the left, and I am all this!'

That is, although it is a fact that Brahma is present everywhere and that Atma is synonymous with Brahma, and therefore the Atma possesses all the grand characteristic features that are present in Brahma, such as it being a 'Bhuma', if a man, in his ignorance, erroneously says or assumes that he is present everywhere as described here (because his Atma is the same as Brahma), it is obviously a most untenable and absurd as well as a ridiculous proposition. If he says so, it surely indicates that he is full of pride, arrogance, haughtiness and ego, i.e., he has the element of 'Ahankar' in him, for a man with a gross body cannot be present everywhere at the same time. It is his Atma, in its vast, attributeless, subtle and macrocosmic form as Brahma, that is present everywhere and has the characteristic features defined as Bhuma. But then Brahma as no ego and pride; Brahma never says 'I'. That is why such a claim is absurd and untenable for a man who makes this claim (1).

[Note :- The various meanings of the word 'Bhuma' as enumerated in the introduction to section 23 are applicable to Brahma. That is why Brahma has been described with the adjective 'Bhuma'. The word 'Bhuma' is an epithet used for Brahma; it is a title and prefix for 'Brahma'. It only describes some of the virtues of Brahma, but it does not mean Brahma par se. Bhuma is a fractional or part definition of Brahma.]

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरष्टिदात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत  
 आत्मवैद २ सर्वमिति । स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड  
 आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति ।  
 अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषां २ सर्वेषु लोकेष्वकामचारो  
 भवति ॥२॥

Now, Atma has been treated as a synonym of 'Bhuma' or Brahma having all the attributes listed here — Atma is below, Atma is above, Atma is behind, Atma is in front, Atma is to the right, Atma is to the left, and all this is Atma.

A person who has this insight, who thinks in these terms and who is wisened with this profound knowledge becomes an 'Atma-Rati' (आत्मरति —i.e., one who ever remains engrossed in the Atma, lives with it, loves it, is enamoured with and endeared to the Atma) and an 'Atma-Krid' (आत्मक्रीड —i.e., he plays with it, he communes with it, spends his time contemplating and meditating upon it, enjoys its company, converses with it, works and interacts with it); he does 'Atma-Mithun' (आत्म मिथुन—i.e., has an intercourse with the Atma, is conjoined with the Atma, he consumes his independent identity and merges it with his Atma, he culminates his search for the ultimate Truth by pouring all his vital energies into the Atma, thereby consummating the 'marriage' of the Atma with the individual's various independent faculties, resulting in one, single, indivisible identity), and derives 'Atma-Nand' (आत्मनानन्द—i.e., bliss, joy, exhilaration, ecstasy and felicity which are the characteristic features of the Atma and obtained by the intercourse with it).

Such a person is called 'Swaraad' (स्वराड् —i.e., one who is the Lord and Master of himself, he is independent of others). He can go to any place he wishes to go without any hindrance or obstacles that can act as a drag on him (सर्वेषु लोकेषु कामचारो). [That is, he has a wide reach. This 'reach' does not mean 'a physical reach of his body or dominance over others by use of force or conquest', but it implies that there will be no realm of knowledge and wisdom that would be so far for him that he cannot access it.]

On the contrary, those who think otherwise are called 'Anyathato' (अन्यथातो —i.e., one who has some other Lord over himself; he is not independent; he is a serf bound to others) and they are resident of 'Kshaya Loka' (क्षय्यलोका —i.e., a resident of a world that is perishable, mortal and will come to an end one day; such persons are subject to decay and destruction along with their habitat, the mortal world). They don't have free access to the whole world (i.e., they cannot access the vast realm of wisdom, erudition, sagacity, scholarship and enlightenment, while the knowledge contained in the various scriptures and sciences will evade them because of their false pride and arrogance) (2).

[Note :- Verse no. 1 tells us that Brahma is 'Bhuma', while verse no. 2 tells us that Atma too is 'Bhuma'. Since there cannot be two 'Bhumas' existing simultaneously, there cannot be two unique, one of its kind and un-paralled entity having the same quality existing at the same time. It naturally follows then that Brahma and Atma are synonymous with each other, and both have the same characteristic feature

defined as 'Bhuma'. There is no difference between Atma and Brahma.]

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### Canto 7/Section 26

[This section describes the benefits that accrue to a person who is wisened with the knowledge contained in the above section nos. 23-25, and by extension, the knowledge contained in this full canto. It is a sort of recapitulation of the whole canto. The reason is that each section establishes the supremacy of one specific glorious entity or magnificent virtue over the one mentioned in the previous section immediately preceding it. This progression continues, step by step, till we reach section 25, verse no. 2 where the Atma is described as the most supreme authority of them all at the micro level. This step-wise progression entails logical arguments to prove and establish that a particular step is higher than the one immediately below it in a logical, rational, objective, scientific, empirical and analytical manner.]

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशात्मतः  
स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्न—  
मात्मतोबलमात्मतोविज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः संकल्प आत्मतो मन आत्मतो  
वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदं स्वमिति ।१॥

For a person who has this insight, this erudition and wisdom, who sincerely and honestly thinks and believes in it—such a person is firmly convinced that everything that there is, is because of the Atma. It is because of the Atma that there is 'Pran' (the vital life force of life —आत्मतः प्राण), there is 'Asha' (hope and expectation— आशा), there is 'Smriti' (memory and powers of recollection— स्मृति), there is 'Akash' (sky or space element— आकाश), there is 'Tej' (energy, vitality, radiance, glory, splendour and all other glorious aspects associated with the fire element— तेज), there is 'water' element (आपः), there is 'an emergence and creative force' present in this cosmos, or there is a 'revelation and manifestation of that force' (अविर्भाव), there is 'an ultimate and final end, liberation and deliverance, emancipation and salvation' (तिरोभाव), there is the 'food' element (i.e., the presence of vital life sustaining energy in the form of the vital ingredients present in the food eaten by the creatures— अन्न), there is 'Bul' (the virtues of strength, power, force, valour, stamina, potent etc. — बल), there is 'Vigyan' (logical, systematic, rational, empirical, verifiable, in-depth and impeccable body of truthful knowledge— विज्ञान), there is 'Dhyan' (the faculty of concentration, contemplation and meditation— ध्यान), there is 'Chitta' (the mind-intellect complex — चित्त), there is 'Sankalp' (firm determinations, volitions, vows— संकल्प), there is 'Mun' (the mind-heart complex— मन), there is 'Vak' (the faculty of speech and the powers to speak; voice — वाक्), there is 'Naam' (the name of an entity which specifies it, identifies it, delineates it from others— नाम), there is 'Mantra' (divine, powerful phrases, words, letters or syllables; their importance lies with a living being having an Atma and are useless for a dead person who has no Atma — मन्त्र), there is 'Karma' (deeds and actions — कर्म), and there is all the

rest that is there (सर्वमिति) (1).

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखतां सर्वं ह पश्यः पश्यति  
सर्वमाप्नोति सर्वश इति । स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव  
पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि च विंशतिराहारशुद्धौ सत्त्वशुद्धिः  
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्सारं  
दर्शयति भगवान् सनत्कुमारस्तं स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते ॥२॥

Regarding this, there is a saying, a proverb, in the form of a 'Shloka' (a stanza of the scripture) that says 'a scholarly, erudite and sagacious person does not distinguish between death, disease and sorrows or miseries'. That is, for him all are equal; he does not get ruffled and emotional and agitated by any one of them; he observes everything as a mere observer or a witness and sees in them the presence of the same subtle, tranquil, calm and peaceful Atma. Hence, he remains uniform and equanimous, unruffled and un-agitated, calm and composed under all the adverse circumstances (such as death, disease and sorrows).

This same logic extends to so many other variables of these three; they become five, seven, nine, and further on to become eleven, hundred, ten hundred, thousand, twenty thousand, and so on and so forth. [That is, one cause of mental anguish or one circumstance which creates mental torment starts off a chain reaction leading to so many other problems in a progressive manner. But a wise person who remains calm and detached, serene and quiet, steady and unwavering, emotionless and peaceful under one, will be able to remain so under others, and thereby all the turmoil and turbulences of this world would not be able to agitate him, perplex him and sway his calm demeanours.]

When the 'Ahaar' is purified (आहार शुद्धौ —i.e., when the food that is eaten by a person is sanctified, when it has no corruption or pollution or defilement of any kind, when it is obtained by righteous means, when its acquisition does not harm anybody or impinges on anybody's rights, when it is shared with all those who need food, when it is accepted as a grace of the Lord and eaten with restraint to sustain life instead of indulgence, when a synergy is established between what is eaten and what is good for the Atma of the creature)<sup>1</sup>, it results in the purification of the pure self, the inner self (सत्त्वशुद्धिः)<sup>2</sup>. This results in the purification of 'Smriti' (ध्रुवा स्मृतिः —memory, recollection and powers to judiciously discriminate and think)<sup>3</sup>. When the latter is cleansed of its impurities, such as 'Vasanas and Vrittis' etc.<sup>4</sup>, all the different 'Granthis' (सर्वग्रन्थीनां —literally meaning the 'knots') that tie a creature to the various delusions and ignorance that shackle him to this artificial, illusionary, entrapping mundane world get untied or unshackled (विप्रमोक्षस्तस्मै).

In this way, sage Sanat Kumar showed to Narad, whose Vasanas had been completely exhausted at the end of the discussions of this canto, the end of the dark tunnel represented by ignorance and delusions. He (Sanat Kumar) is called 'Bhagwan and Skand'; he is indeed called 'Bhagwan and Skand' (भगवान् सनत्कुमारस्तं स्कन्द)<sup>5</sup> (2).

[Note :- <sup>1</sup>The word *Ahaar* generally means food; something that is eaten by a creature to survive. Here in metaphysical philosophy, 'Ahaar' refers to the various

inputs or stimuli or perceptions or information that the mind receives through the sense organs of perception of the body which are eye, nose, ear, tongue and skin. The different perceptions or informations are, literally speaking, the ‘food of the mind and intellect complex’, and through this instrument, this is the food of the Atma or Brahma or God present inside the bosom of the creature. Incidentally, the creature is a microcosmic representative of the macrocosmic universe, with his Atma being equivalent to Brahma. The food that is offered to sustain this body and the Atma residing in it is similar or equivalent to the offering of food made to the different Gods of the cosmos during religious ceremonies so that they can sustain themselves and the life in the cosmos; these Gods are representative of the supreme Brahma. So, purification of the food eaten refers to seeing, hearing, smelling, tasting and touching or enjoying only those things that don’t corrupt the mind and intellect, i.e., only those things that are righteous, noble, auspicious and virtuous.

<sup>2</sup>The *pure self* is the Atma which is the true identity of the creature. A separate appendix has been added to this volume to elucidate these concepts in detail.

<sup>3</sup>*Smriti* literally means ‘memory, remembrance’. But this is the faculty of mind and intellect (brain) that is being referred to here. The intellect-mind has the Atma as their boss. If the boss is good, he gives good orders to his subordinates. If the Atma is cleansed of all the surrounding taints (such as Vasanas or worldly passions etc.) that veil it, the instructions that it issues to the intellect and the mind are also commensurately clean and untainted even as a wise boss who has proper feedback and is well informed, who is intelligent and prudent, can give good advice to his subordinates.

<sup>4</sup>*Vasanas* are the different passions and worldly yearnings that are present as an inherent nature of an individual. The word here refers to the various passions, cravings, lust, attraction, infatuation, greed and yearnings that a man has for the materialistic world. It also means sexual pleasures, licentiousness. There are 3 types of Vasanas — (a) ‘Lok Vasana’ (लोक वासना) — meaning a craving for the world, its objects, fame and material acquisition, (b) ‘Deha Vasana’ (देह वासना) — bodily pleasure and comfort as well as self gratification, and (c) ‘Shastra Vasana’ (शास्त्र वासना) — a desire to learn more and more of the scriptures and be called a learned, scholarly person, an expert, leading to fame, glory and wealth.

Other faults, shortcomings or impurities that impinge on the purity of the Atma are the worldly *Raag and Dwesh* (राग द्वेष— i.e., attachments and aversions, envy, jealousy and hatred, infatuations and loathing etc.. Further classification of the faults associated with this world are the following — (a) Birth — to falsely believe that the Atma takes birth, (b) Problems of existence, (c) Contradiction, paradoxes, ironies, perplexities, vexations, confusion, dilemmas etc., problems of development, (e) Decay and degeneration, and (f) Destruction and annihilation.

<sup>5</sup>Two epithets have been used for Sanat Kumar in the text— *Bhagwan* and *Skand*. The word Bhagwan loosely refers to God; here it implies a person who is omniscient and most wise, erudite and intelligent, who knows about the process of

creation, sustenance and annihilation, and who knows all that is to be known. Skand is a word used for Lord Shiva; it means one who destroys, annihilates. Since sage Sanat Kumar had completely destroyed or removed the ignorance and delusion present in the mind of Narad, he is honorably assigned the epithet of ‘Skand’ as a tribute to his achievement. Further, this word also indicates that there was no delusion or ignorance present in the mind of Sanat Kumar himself. He had annihilated his entire ego and ignorance, he had cleansed his Atma of all the impurities and he had walked the talk that he had preached to Narad. Thus, Sanat Kumar was as exalted as the Lord God himself. The level of erudition he had was no ordinary matter. No wonder then that Narad had selected him to become his teacher.]

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### Canto 8/Section 1

[This section describes the presence of the microscopic, subtle and sublime form of the supreme, transcendental Brahma in the symbolic miniscule divine lotus present inside the bosom of the creature.]

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं  
तद्वाव विजिज्ञासितव्यमिति ॥१॥

Om salutation! Now, there is a minute, miniscule and almost atomic sized divine lotus present in the bosom (heart, inner self) of the creature. The area where this lotus is situated is called ‘Brahmapur’ (ब्रह्मपुर), or the abode of Brahma. Inside this atomic sized lotus there is a space (i.e., the inter-atomic space) called ‘Akash’ (आकाश —literally the sky or space). There is the ultimate ‘Tattva or essence’ (तत्त्व) present at the center or core of this sky (much like the nucleus of an atom). One should endeavour to search for it, enquire about it, contemplate and mediate upon it and research on it. One should strive to learn more about that most excellent, supreme and exalted entity (दन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति) (1).

तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते  
यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति स ब्रूयात् ॥२॥

After hearing this instruction, if the disciple asks his learned teacher ‘Sir, inside the Brahmapur, there is a dwelling shaped like an atomic lotus. What is that which is present inside that dwelling about which one should try to enquire, learn about, find out and research?’

At this enquiry, the wise teacher should teach all such disciples (who are desirous of knowing about the essential truth about that Brahma which resides in the bosom of a creature) as follows — (2).

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते  
उभावग्निश्च वायुश्च सूर्याचन्द्रमसवुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं  
तदस्मिन्समाहितमिति ॥३॥

‘The Akash or space/sky present inside the bosom or heart of the creature has the same features and dimensions as the physical sky visible or perceptible outside the body of the creature. Both the heaven as well as the earth are enveloped or encompassed or surrounded or enclosed by this sky. In a similar way, the fire and the wind, the sun and the moon, the electric/lightening and the stars, and whatever else is present or existent in this world as well as whatever is not present or non-existent in it (i.e., anything that is not currently present in this world but may be present in some other world which is not known to us) — all of them are completely surrounded, enveloped and enclosed from all the sides by the sky or space known as ‘Akash’. [That is, there is nothing, actual or imaginary, that is not present ‘inside’ the sky or space. In other words, there is nothing that is present ‘outside’ the sky]’ (3).

तं चेद्ब्रूयुरस्मिञ्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामा  
यदैतज्जरामाप्नोति प्रध्वंसते वा किं ततोऽतिशिष्यत इति ॥४॥

The disciple then asks the teacher the following question— ‘Sir, if it is indeed true that this body is like a Brahmapur (the abode or dwelling place of Brahma) and everything that exists is present in its entirety in it, all creatures (i.e., signs of life) and all objects (i.e., all desires) are present here within, then say what happens, or what remains behind when the body becomes old, decrepit and starts decaying and degenerating (due to old age), and is finally destroyed (i.e., when the creature dies)?’ (4).

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता  
एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो  
यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं  
क्षेत्रभागं तं तमेवोपजीवन्ति ॥५॥

The teacher should answer the disciple as follows— ‘The ‘inner sky’ does not perish or decay due to old age. The destruction of the body does not destroy it (i.e., Brahma residing in the inner sky). This abode of Brahma is truthful (i.e., it is not imaginary). All the desires that a creature has are fully established in it (i.e., whatever the disciple wishes to have are attainable with the help of Brahma residing in the divine lotus of the heart). [In other words, with the realisation that the supreme and truthful Brahma is present no where outside but inside the very heart of the creature himself, all external desires cease to exist because the element of satisfaction that fulfillment of desires brings to a creature is already achieved with Brahma being present in his own heart. It is like having a pitcher full of ambrosia present in the house, and then a man does not have to search outside for it.]

This (Brahma) is the Atma. It is devoid of any ‘Dharma or non-Dharma’, i.e., for it, there is no such thing as being righteous or unrighteous, for it is always righteous. It is not affected by old age, it does not die, it has no sorrows or anguish and it has no hunger or thirst. It has a desire for the absolute Truth, and is determined and resolute about that absolute Truth and Reality.

An analogous situation prevails in this world where the people follow the orders of

their king, and all their desires for comfort and land and other material well beings are met by the king so that they live happily within his realm or kingdom. [Here, the Atma or Brahma is the king, the various desires of a man resemble the different desires of the subjects of the kingdom, the contentedness and satisfaction obtained by self realisation of the Atma and Brahma is akin to the king taking care of and providing comfort to his subjects who are faithful to him and follow his orders, and the body of the creature is like the realm or kingdom of the king] (5).

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमनुविद्य  
व्रजन्त्येताश्च सत्यान् कामास्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य  
व्रजन्त्येताश्च सत्यान् कामास्तेषां सर्वेषु लोकेषु कामचारो भवति ॥६॥

Even as all the worldly things acquired by diligent efforts are subject to decay and destruction one day, the high abode (or heaven) that is obtained as a result of good and virtuous deeds too will not last long (i.e., it will also wither away as the good effect of the deeds start wearing off).

Those persons who go to the other world (after dying) without realising the true nature of the Atma and the pure self as well as all things which are truthful, they don't have free access to all the Lokas (abodes). [That is, such persons are not independent in the next birth. They remain servants of or subordinated to ignorance and delusions causing a train of faults, flaws and sorrows for the creature.]

On the other hand, if a man becomes wise and enlightened and realises the truth about the Atma and the pure, conscious self as well as all the things truthful and has all the righteous desires, then he goes to the other world (i.e., dies and takes a rebirth) with independent authority and has access to all the Lokas<sup>1</sup> (6).

[Note :- <sup>1</sup>Should a wise and enlightened person take another birth because of his deeds in the present life, then he is born free like a king, is not subject to any subordination to anyone, he has not to serve any Lord or master, and is freed from the shackles of ignorance and delusions. In short, the next life of a wise man makes him exalted and better placed amongst his peers. That life would be a stepping stone for his ultimate salvation. This is evident in our daily lives —we learn about certain devotees, seers and holy men who are born like ordinary people but have some divine spark in them which makes them stand out in the crowd. They live an exemplary life and shine in their glories. The prophets, great teachers, seers and holy saints are examples of such people; they are the ones who are being referred to in this section.]

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### Canto 8/Section 2

[The benefits of worshipping the supreme, transcendental, sublime and subtle Brahma, who resides in the lotus-like heart of the creature himself as his Atma, is being

described here.]

**स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥१॥**

If that person, who has realised his Atma and the accompanying absolute Truth and Reality, desires to attain the ‘Pitri Loka’ (पितृलोककामो —or the abode where the spirit of dead ancestors dwell), then that Loka or abode comes to him then and there (instead of his actually going to the site where that Loka of the dead ancestors is located in the heavens). Being thus blessed with all the glories associated with the divine and magnificent ‘Pitri Loka’ here in this world itself (instead of reaching it after death), he gets glory and fame associated with the inhabitants of that Loka (1).

[Note :- Having realised the Atma, the person symbolically transcends the mortal world and is endowed with the prowess and potentials that the Atma possesses. So all his desires and aspirations are fulfilled and nothing remains inaccessible for him (see also verse 6, section 1 above). So, when he wishes to have access to the glories and magnificence associated with any type of divine abode, for example the ‘Pitri Loka’ here, these glories are immediately available to him. He needn’t actually go there, but they come to him. This verse emphasises the importance of ‘Atma realisation and its attendant benefits’.]

**अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः समुत्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥२॥**

In a similar way, if he wishes to attain the ‘Matri Loka’ (मातृलोककामो), or the abode of divine Goddesses, these abodes come to him here on this earth. That is, he does not have to go to those divine abodes after death, but the stupendous glories, powers and magnificence associated with the different Goddesses along with their blessings comes to him in this world. He is blessed with the boon of those glories. All the glories, majesties, magnificence, and splendour associated with the ‘Matri Lokas’ are bestowed upon him (2).

**अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति तेन भ्रातृलोकेन संपन्नो महीयते ॥३॥**

If he wishes to attain the ‘Bhratri Loka’ (भ्रातृलोककामो), or the abode of divine brothers, i.e., the Brotherhood and the company of those who are exalted and realised ones, then those abodes (symbolising the congregation of exalted, pious, holy and wise saints) come to him instead of his searching for them. Honoured by their presence or company, he feels glorious and majestic, fortunate and lucky, and consequentially gets name and fame as the one who keeps good company. Besides that, he himself is benefited from the company of wise, erudite, sagacious, learned and enlightened souls (3).

**अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य स्वसारः समुत्तिष्ठन्ति तेन स्वसृलोकेन संपन्नो महीयते ॥४॥**

If he wishes to attain the ‘Bhagini Loka’ (स्वसृलोककामो), or the abode or company of pious

sisters (nuns), then they come to him on their own. Being honoured by their presence, he himself gets glory and fame (4).

[Note :- The ancient sages and seers were not narrow minded and male chauvinists. This is evident from this verse which clearly says that he can live with sisters and get glory 'because of his association with them'. He is not scoffed at or reproached or called an adulterer, unchaste, immoral or wanton man because of his association with ladies or his 'desire to attain the company of sisters'. Instead of being derided, reproached or castigated by the society, he is praised and honoured for this association. Please see verse no. 9 of this section also.]

**अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः समुत्तिष्ठन्ति तेन सखिलोकेन  
संपन्नो महीयते ॥५॥**

If he desires the company of 'friends' (सखिलोककामो), or favourable people, compatriots and peers and like minded people, they come to him instead of his going out to search and find them. Being surrounded by favourable friends or those who show respect and honour to him or adore and admire him, he obtains glory and fame (5).

**अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य गन्धमाल्ये समुत्तिष्ठन्ति तेन  
गन्धमाल्यलोकेन संपन्नो महीयते ॥६॥**

If he wishes to attain the 'Lokas of Gandharvas' (गन्धमाल्यलोककामो), or the company of Gandharvas, they come to him on their own. Their presence gives him glory and fame (because they sing his glories, laud his achievements and spread it far and wide by singing his praises wherever they go) (6).

[Note :- The *Gandharvas* are type of semi-Gods; they are celestial musicians. Here the word refers to those bards, minstrels and people who are professional singers. They flock to an exalted person of the stature of the one who has attained enlightenment by realising the Atma, and they sing his glories and achievements. This helps to spread his fame far and wide in all the corners of the world because these singers go everywhere and sing hymns highlighting the glories and achievements of such exalted people from one generation to another. For example, the great poet saints of India have spread the glories of the Lord by the means of singing devotional hymns called 'Bhajans' in the honour of their patron deity. Similarly, royal bards and minstrels employed by great kings had composed verses honouring and lauding their patron king.]

**अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो  
महीयते ॥७॥**

If such a person desires to attain a dwelling at a place having ample food and water (यद्यन्नपानलोककामो), i.e., if he wishes to go to a fertile and prosperous country (far away from his own place of residence which might be suffering from famine or drought), then such a habitat or climatic condition which are favourable for abundant crop and rainfall comes to him on their own, and the arid conditions are removed, resulting in the landscape regaining

its greenery and fertility. Being thus blessed with a prosperous and fertile surroundings, it is but natural and obvious that his stupendous potentials and powers of turning arid, uninhabitable and famine and drought-ridden country into a verdantly green and fertile place gives him glory and fame. He is deemed to be possessed of magical, mystical and divine powers. These achievements and glories of his spread far and wide, giving him immense name and fame (7).

[Note :- There is an incidence in the life of saint poet Kabirdas. Once there was a severe drought and famine and people were starving and desperate for rainfall. When Kabirdas stepped in that country, the Rain-God smiled on the land and the meadows were green once again.]

**अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्य गीतवादित्रे समुत्तिष्ठतस्तेन  
गीतवादित्रलोकेन संपन्नो महीयते ॥८॥**

If he desires to go to an abode where there is song and music (गीतवादित्रलोककामो), i.e., if he loves songs and music or desires to sing devotional hymns in the praise of the Lord, then these come to him where he dwells, instead of his going out to search for them. [That is, if a wise person who is realised about his Atma loves to sing devotional hymns to the accompaniment of musical instruments, then such people who can sing devotional songs come to him and they can sing those songs together. He does not have to go to other places where such songs are being regularly sung.] Being thus surrounded by song and music, he obtains glories and fame as a singer of devotional hymns. (And by extension, an expert singer or chanter of the Vedas) (8).

[Note :- Off course, this song and music is not some kind of 'Pop or folk' song. It means that many saints who sing the glories of the Lord using devotional songs and musical instruments such as the lute, the harp, the mouth organ, the flute, the violin etc. come to such person on their own. It also means that the chanting of the Vedas, especially the hymns of the Sam Veda to which this Upanishad pertains, are chanted at the place where such exalted person live. This is not a mere chanting, but it becomes a musical festival when it is accompanied by musical instruments. It's ridiculous and most incredulous to even imagine and expect that a self realised and enlightened person would sing folk, worldly songs for his satisfaction; it's ridiculous.]

**अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन संपन्नो  
महीयते ॥९॥**

If he desires the company of women (स्त्रीलोककामो), then they also come to him on their own and he has not to go out searching for them. Their company gives him glory and fame (9).

[Note :- This verse should be read in the correct perspective together with verse no. 4 and 8 to understand the correct meaning. Obviously an exalted, wise and enlightened person who has realised his Atma as well as the Brahma which are the absolute Truths and Reality in this creation, is never ever expected to have lust and passion for woman, be promiscuous or licentious, be an adulterer or a wanton, sexually

pervert man, be immoral or libidinous to any extent. The word ‘woman’ (स्त्री) implies those who are ‘mother-like, old, pious, divine, holy, self realised themselves, learned, wise, enlightened, erudite, sagacious, scholarly, skilled and as exalted as the person who seek their company’. Such women are not young lascivious women, as the word might be misunderstood to mean. Misinterpretation of the text can be very disastrous and ruinous for the reader. So, let the reader be ware of the Upanishadic sage’s intention when he uses the word ‘woman’ (as in verse no. 9), ‘song and music’ (as in verse no. 8), and ‘sister’ (as in verse no. 4).]

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य संकल्पादेव समुत्तिष्ठति तेन संपन्नो  
महीयते ।१०॥

Which ever place and whatever comfort and pleasure such a person desires (यमन्तमभिकामो भवति यं कामं कामयते) are made available to him by his merely wishing for them. Being showered and blessed with these honours and gifts, he obtains great fame, name and glory (10).

[Note :- For example, whenever he desires a particular piece of land, say for example to construct a monastery or a school, everyone comes forward to gift or donate the land to him. He does not have to beg and plead for the land. Similarly, if he wishes to have some comfort, say for example, a ‘roof over his head’, or ‘a bed to sleep upon’, or ‘some medicine for himself’, the people feel highly privileged and obliged to offer these things to him. He will not have to plead or beg with them for it.]

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### Canto 8/Section 3

[The worship and adoration of the virtue of ‘Satya’ (सत्याः) or the Truth is being described here.]

त इमे सत्याः कामा अनृतापिधानास्तेषां सत्यानां सतामनृतमपिधानं यो यो ह्यस्येतः प्रैति  
न तमिह दर्शनाय लभते ।११॥

Though these people (as described in section 1) pursue the absolute Truth and Reality (इमे सत्याः कामा), they still remain veiled, shrouded or surrounded by ignorance, delusions and falsehoods (अनृत पिधानास्तेषां), like having ‘Trishna’ for the objects of the world, meaning longings for and being infatuated with the various relationships that the person has erroneously established with the other things of this world. This is evident whenever his kith and kin, or other persons with whom he has established some kind of endearing relationship, die and leave this body, then that person cannot see them again no matter how hard and sincerely he tries to see and meet them again after death (1).

[Note :- All the worldly relationships, e.g., a father and mother, a brother and sister, a wife and son, a master and his servant, a friend or an enemy etc. that exist in this world are falsehoods and deceptive in nature. Atma has no relation and relationships. This delusionary conception of having relationship with other creature forms a veil

that envelops or shrouds the actual truth and misleads even the most wise and erudite person, although such a person knows that besides Brahma all other relationship have no essence, he still calls others his father, mother, brother, friend etc..]

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते सर्वं तदत्र गत्वा विन्दतेऽत्र  
ह्यस्यैते सत्याः कामा अनृतापिधानास्तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि  
संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि  
प्रत्यूढाः ॥२॥

A person cannot, by any means, get back his most dearest of kith and kin after they have died, or he cannot retrieve his most favorable object or thing after it has been destroyed, though he tries his best to get them back or retrieve them.

When that person establishes his relationship with the ultimate Truth which is the Atma or Brahma residing in the 'Akash' (the subtle aspect of the sky element) present in his heart (see section 1, verse no. 3), the veil of ignorance that shrouds that Truth —the veil that made him erroneously and falsely believe that the worldly relationships that he has established are true, whereas in fact they are not —is removed. He attains the supreme truthful knowledge. Once the false veil is removed, he finds that ultimate Truth that enlightens him to the fact that there is no reality and essence in this external, artificial and mundane materialistic world. Bereft of the truth, he yearns for the false world and its false relations.

There is an example to explain this phenomenon. A man may roam aimlessly on the surface of the earth, quite unaware of the fact that a treasure trove of gold is buried underneath the ground exactly at the place where he is wandering. Similarly, the creatures or subjects of this world or kingdom move around searching for their king unaware of the fact that Brahma's abode or the palace of the king is present in the bosom of that creature himself. This is because that 'ultimate Truth and absolute Reality', the Brahma who is the King, has been veiled and concealed by a shroud of ignorance and delusions. His wisdom, intellect and discrimination, his awareness of that ultimate Truth, has been literally kidnapped or stolen (अहरहर्गच्छन्त्य) after being wrapped in a veil of ignorance. He is, in fact, a virtual hostage of ignorance. [And when he is set free by this ignorance, he meets his true Lord, his king, the Brahma, who resides in his own heart. The residence of Brahma in one's own lotus-like heart has been described in section 1] (2).

[Note :- The two examples cited above show that the though the Brahma is present in the heart of the creature, he ignorantly goes out to search for him in the outside world.]

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृदयमिति तस्माद् हृदयमहरहर्वा एव विस्वर्ग  
लोकमेति ॥३॥

The Atma is present and ensconced comfortably in the heart of the creature. The Hindi/Sanskrit word for heart is 'Hridaya' (हृदि). Hence, 'Hridi Ayam' (हृदयमिति) means 'it is in the heart'. In this way a person also realises that the essential and fundamental entity called Atma resides in the heart. With this realisation, he virtually wanders in the heavens and all

parts of the earth daily (एवंवित्स्वर्गं लोकमेति), cheerful and blissful, contented and happy, exhilarated and ecstatic as if he has the great fortune to live an exalted and blissful life which resembles a life prevalent in the heavens (3).

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत एष  
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥४॥

This pure and pristine Atma (संप्रसादो), at the time of making its exit from the body, attains a supreme, most exalted stature which is self-illuminated and splendid (परं ज्योतिरुपसंपद्य). In this way, it establishes itself in its original, prime form. That supreme entity is the Atma. It is like Amrit (अमृत —the elixir of bliss, immortality, felicity and eternity), it is fearless (अभय), it is the Brahma (ब्रह्मेति). The name of that Brahma is ‘Truth’ (ब्रह्मणो नाम सत्यमिति) —the teacher thus explained to his disciple in this way (4).

तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति तद्यत्सत्तदमृतमथ यत्ति तन्मर्त्यमथ यद्यं तेनोभे  
यच्छति यदनेनोभे यच्छति तस्माद्यमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥५॥

The name of Brahma is ‘Satya’ (सतीयमिति —truth). The word ‘Satya’ has 3 letters or parts— (i) ‘Sa’ (स), (ii) ‘Ta’ (त), and ‘Ya’ (य). Out of these, the letter ‘Sa’ stands for ‘Amrit’ (तद्यत्सत्तदमृतमथ —the elixir of eternity, immortality, bliss and felicity), the letter ‘Ta’ (त) stands for mortality, and the letter ‘Ya’ (य) stands for regulating them both, for regularising and controlling the powers of the other two letters. That is, this last letter ‘Ya’ exercises ‘Niyaman’ or control over them (यदनेनोभे यच्छति).

Since this letter ‘Ya’ can exercise control and regulatory powers over both the immortal world of Gods represented by the first letter ‘Sa’, and the mortal world or earth represented by the middle letter ‘Ta’, it empowers the person who understands its significance with the potentials to wander in the heaven at his free will on a regular basis. At the same time he also has free access over all the parts of the earth (एवंवित्स्वर्गं लोकमेति). [That is, such a realised and enlightened person acquires transcendental mystical powers as possessed by great ascetics, hermits, sages and seers, at the same time he roams freely and fearlessly on the surface of the earth as if he was the undisputed king of the land.] (5)

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#### Canto 8/Section 4

[The Atma is like a bridge between the mortal world and the immortal Brahma Loka.]

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय नैतः सेतुमहोरात्रे तरतो न जरा न मृत्युर्न  
शोको न सुकृतं न दुष्कृतः सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥९॥

This Atma acts as a bridge<sup>1</sup> (आत्मा स सेतु) to protect the earth and the other Lokas from great strife and destruction (लोकानामसंभेदाय). The day and the night cannot violate or transgress the authority of the bridge-like Atma<sup>2</sup> (नैतः सेतुमहोरात्रे तरतो न). It is not at all affected by old age, death, sorrows, grief, good and/or bad deeds either (न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतः). All the

sins and evils move away from it or are repelled by it (सर्वे पाप्मानोऽतो निर्वर्त्तन्तेऽपहत) because Brahma's abode is sinless (ह्येष ब्रह्मलोकः) (1).

[Note :- <sup>1</sup>The importance of the metaphor of the bridge has been explained as a note to verse no. 3 of this section below.

<sup>2</sup>A *bridge* has two ends. In this case, one end of the bridge is this world of delusions and ignorance which is always covered in darkness represented by the night time. The other end of the bridge is wisdom and enlightenment represented by the brightness of the daytime. Since day and night cannot exist together, the Upanishadic seer means to say that ignorance and delusions as well as wisdom and enlightenment cannot coexist. The Atma is like the bridge which separates the two banks of the river. A person who has stepped on or taken the shelter of the Atma has the world of ignorance and delusion on one side, and the world of wisdom and enlightenment leading to Brahma to the other side. If he comes back and interacts with the world represented by this side of the bridge, he is symbolically entering night time, while if he crosses the bridge and obtains access to the other side represented by the illumination of the Brahma Loka, he is symbolically entering the daytime; darkness is always degrading, while illumination is always elevating. This is the significance of the phrase saying that the day and the night cannot violate the authority of the bridge which helps to keep them separately at its two ends.]

तस्माद्वा एतं सेतुं तीर्त्वाऽपि सन्ननन्धो भवति विद्धः सन्नविद्धो भवत्युपतापी सन्ननुपतापी  
भवति तस्माद्वा एतं सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥२॥

This is why even a blind person is able to see everything as soon as he achieves access to the bridge-like Atma. [That is, even an uninitiated, ordinary, not so enlightened and wise, ignorant layman can become wise and discerning as soon as he comes face to face with the ultimate Truth. Or, taking this example of the blind man, as soon as he reaches the bridge, he can cross the river by slowly moving across it, step by step, though otherwise he wouldn't have managed to cross the river in the absence of the bridge.] In a similar vein, though apparently and outwardly he (an ordinary creature) seems to be engulfed and devoured by various sorrows, miseries, torments, troubles and tribulations associated with the physical, mortal, materialistic, artificial mundane world, he finds eternal liberation and deliverance from them once he has accessed the Atma. Then he has eternal peace, tranquility and calmness. Though he is sick, he feels that he is without any disease (because diseases and various illnesses are limited to this gross body and they have no bearing on the Atma which is the true identity of a wise and enlightened person).

That is why, once a man crosses the bridge symbolising the Atma, i.e., once he steps on the bridge representing the Atma, leaves the ground of ignorance and delusions behind him, and reaches the other side of it, the night of ignorance is left behind and the creature sees ahead the brightness and illumination of the Brahma Loka at the end of the bridge or at the other side of the bridge. This illumination of the Brahma Loka is like the daylight at the end of the Bridge. This is because the end from which the creature has

stepped on the bridge represents the world of ignorance, while the other end represents the immortal world of Brahma which is always illuminated and radiant (2).

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु  
कामचारो भवति ॥३॥

A man who fully understands what Brahma Loka is, relying on the strength of 'Brahmacharya' (ब्रह्मचर्येणानुविन्दन्ति)<sup>1</sup>, is able to attain the abode of Brahma and have free access to any other abode he wishes to attain<sup>2</sup> (3).

[Note :- <sup>1</sup>The word *Brahmacharya* literally means the first phase of life when a person is a student and observes self restraint and abstinence while studying the scriptures under the guidance of the wise teacher. Here the word refers to the attempt by the aspirant or seeker to learn more about Brahma, to endeavour to reach him or find and access to him with the help of a wise and learned teacher called 'Acharya'. It also means trying to reach Brahma through acquisition of truthful knowledge and wisdom. It emphasises the importance of the fact that a person spends his time to understand the reality about Brahma and his abode or the places where he resides. This is not a physical dwelling, but implies all those subtle places where the supreme Soul of creation, called Brahma, resides. A wise seeker will eventually come to realise that the Atma, which is all pervading, omnipresent, all-encompassing and omniscient, is an image of that supreme Brahma. This knowledge also makes a person wise and enlightened. The metaphor of the bridge is used to highlight the importance of this 'knowledge of Brahma' which empowers and entitles a person to leave ignorance and delusions behind and reach a state where there is knowledge and enlightenment. The Atma is that bridge which links the seeker/aspirant to the supreme Brahma and helps him to move away from the world of delusions to the world of enlightenment.

<sup>2</sup>The meaning of the phrase 'finding access to other abodes which the seeker or aspirant wishes to obtain' implies that once the truthful knowledge of Brahma is obtained by him, the doors of vast possibilities are opened to him. After getting enlightened and acquiring knowledge of the supreme reality, nothing remains inaccessible to a wise person. Again, to use the metaphor of the bridge, such a person can cross the river of all possible problems arising out of delusions and ignorance in this world and find permanent peace at the other side. The 'bridge' in this section no. 4 is the knowledge which enlightens a person and removes all his delusions and ignorance about this world. Even as a bridge helps a man to cross over from one bank of the river to the other easily, the bridge of knowledge, here represented by the enlightened Atma, helps a man to cross over from the world of ignorance and delusions to the world of enlightenment and wisdom represented by the Brahma Loka. Since knowledge and enlightenment are synonymous with light, illumination, brightness and radiance, the abode of Brahma is regarded as the day time, while the world of ignorance and delusion is like the night time. See also note

to verse no. 1 above.]

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### Canto 8/Section 5

[The importance of Brahmacharya in realisation of Brahma and Brahma's abode in heaven is being elucidated here.]

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते  
ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवात्मानमनुविन्दते ॥१॥

An 'Yagya' (यद्यज्ञ —i.e., any fire sacrifice or religious ceremony), or for that matter any diligently done enterprise or any endeavour assiduously done with commitment, dedication and zeal, is equivalent to the observance of Brahmacharya (because during the period of observing Brahmacharya as a student, a person has to work very hard, he has to remain focused, dedicated, committed, leading a regimental and rigorous life, be diligent, steadfast and restrained in all his activities. At the same time, he has to be alert and vigilant in order to enable him to study the scriptures and understand their meaning as well as to pay attention to the preaching of his teacher and grasp what he is saying).

Hence, a person who observes Brahmacharya becomes wise, erudite, sagacious, scholarly, judicious, discriminating and enlightened. Only such a person with these attributes can have access to, or is eligible and entitled to achieve the divine abode of Brahma, i.e., he can reach Brahma and find liberation and deliverance for himself from the darkness of the delusionary, entrapping, illusionary and artificial world.

Brahmacharya is also called 'Ishta' (इष्ट) meaning, 'something earnestly wished, longed and desired for, glorified and adored, respected and worshipped, welcomed and favourite'. It also means 'something which is dear and beloved; a favourite deity who is worshipped and adored by a person'. So, a person who respects and adores his Atma as his beloved and favourite deity is able to fulfill all his wishes or desires to attain the Brahma Loka (1).

अथ यत्सत्त्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं विन्दतेऽथ  
यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥२॥

Brahmacharya is also known as 'Sattrayan' (सत्त्रायण) because by perusing the 'truth' (सत्—Sat) a person who observes Brahmacharya is delivered and liberated, i.e., he obtains 'Trayan' (त्रायण) from this world. It is also similar in its effect and usage to the 'Yagya' and 'Ishta' mentioned earlier (in verse no. 1). In other words, the person who observes Brahmacharya is able to provide for himself the protection of the 'Truth' which is synonymous with Brahma, even as doing a 'Yagya' or any fire sacrifice or any other religious activity as well as worshipping and adoring a person's honoured deity or God gives him protection in this world. [That is, when a person observes Brahmacharya, he symbolically protects his Atma, which is his true identity and pure self, with the armour of

the ultimate and absolute Truth and Reality. This armour is impregnable.]

Besides it, 'Maun' (मौन —i.e., silence) is also akin to observing Brahmacharya (because it entails self restraint and control of the organs of speech which have a tendency to remain restless and active). A man who observes 'silence' is able to contemplate and meditate, think and ponder deeply about Brahma (because he can preserve his vital wind called Pran from wasting away the vital energy present in the form of the fire element inside the body by talking unnecessarily and too much. Though speech is a manifestation of life, and the wisdom acquired by a person is manifested by his speech, that is, a person's wise thoughts will be known to the outside world by what he speaks, but chattering away uselessly is a waste time and energy. It prevents a person from concentrating his mind on profound and difficult subject of metaphysics) (2).

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ  
यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत्तदरश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि  
तदैरं मदीयः सरस्तदश्वत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितः हिरण्मयम् ॥३॥

The medium of Brahmacharya is also called 'Anashakayan' (अनाशकायन) or 'that which does not decay and perish' because this path of observing Brahmacharya leads one to the realisation of the Atma or soul which is immortal and imperishable.

Similarly, Brahmacharya is also known as 'Aranyaayan' (अरण्यायन), literally meaning 'dwelling in the forest'. It is so called because Brahmacharya is akin to the last phase of a person's life when he is supposed to renounce the householder's life and go to the forest to spend the rest of his life in contemplation and meditation, free from all worldly attachments. During this last phase, he leads an austere life which is similar to life led by him earlier during the Brahmacharya phase. This leads a person to the Brahma Loka where there are two divine oceans called 'Ar' (अर) and 'Nya' (ण्य). [The two words combine to form the word Ar + Nya = Aranya, meaning a forest.]

In the supreme and divine Brahma Loka, there is an upper level of abode called 'Duloka' (दुलोक —i.e., the heavens). It is called the 'third Loka' (तृतीय स्यामितो)<sup>1</sup>.

In this 'Duloka', there is a lake called 'Aierang Madiya' (ऐरं मदीयः)<sup>2</sup>. There is a tree here which is called 'Ashwatha' (अश्वत्थः) meaning 'a tree that drips of Amrit', the elixir or ambrosia of eternity and bliss. This is 'the sap of the tree called Kalpa Vriksha'.

Brahmaa's (i.e., the creator's) abode is a city called 'Aparajit' (अपराजिता —i.e., an invincible city). It is located in the Brahma Loka (near the lake and the tree in the 'Duloka' described above). In that city, there is a golden canopy specially created by the Lord (प्रभुविमितः हिरण्मयम्) (3).

[Note :- <sup>1</sup>The *Duloka* is called the third Loka because the first abode of Brahma is the earth, called 'Bhu' (भूः), the second abode is called 'Bhuvaha' (भुवः) which is the sky of the solar system, and the third Loka is the 'Duloka' (दुलोक) which is the space beyond the solar system. This third Loka is also known as 'Swaha' or heaven (स्वः).

<sup>2</sup>The word *Aierang Madiya* (ऐरं मदीयः) means 'one that produces all types of

joys and happiness, provides exhilaration and ecstasy, bliss and felicity to a creature.]

तद्य एवैतावरं च ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां  
सर्वेषु लोकेषु कामचारो भवति ॥४॥

Any person who reaches these two divine oceans<sup>1</sup> 'Ar and Nya' located in Brahma Loka (as described in verse no. 3 above) on the strength of his Brahmacharya, becomes eligible for and is successful in attaining the Brahma Loka. He is able to have access to all the abodes without any hindrance or obstacles of any kind<sup>2</sup> (4).

[Note :- This section clearly lays great emphasis on leading a life of Brahmacharya which is a life marked by self control, self restraint, diligence, steadfastness, commitment, dedication and sincerity of purpose for Brahma realisation, which is a metaphor for acquiring truthful knowledge and paving the way for wisdom and enlightenment, erudition and scholarship. It involves, besides the efforts, devotion and worship of the Atma (as in verse no. 1), to seek the protection of the 'Truth' which alone can deliver a person from the traps spread by ignorance and delusions. It emphasises the importance of silence which helps in contemplation and meditation by preserving a person's vital energy (as in verse no. 2), to understand the imperishable nature of the Atma, to seek a solitude which is like the serenity of a forest to enable a person to concentrate on the truth, which in metaphysical term is the Atma and Brahma. It enables a person to enjoy bliss of peace and tranquility obtained by reaching the lake of happiness, sitting under the shadow of the tree of eternity and bliss, and then finally reaching the invincible city of Brahmaa (the creator) as in verse no. 3.

<sup>1</sup>The two divine oceans mentioned above are a metaphor for the soul of the creature plunging and merging with the supreme Soul of the cosmos even as different rivers merge and become one with the ocean here on earth. The numeral two indicates the fact that there are two worlds —one that is known and the other that is unknown. It also implies that the Atma has two forms —one is the Atma of the individual creature and the other is the Atma of the cosmos. Just like two oceans have no separate existence because the water of the two coalesce with each other, and the name given to any ocean is only a conception of the mind, hence these names are misnomers for one single body of water called the 'ocean'. An ocean, as a body of water, is just an ocean. The different names assigned to it are only man-made.

<sup>2</sup>By saying that 'such a person has a free access to all the abodes' it implies that for a wise, erudite, scholarly, sagacious and enlightened person, nothing remains out of bounds or reach.]

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### Canto 8/Section 6

[The path taken by the life sustaining vital wind called 'Pran' to enter the abode of

Brahma has been described in this section. See also canto 7, section 15.]

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याग्निमस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य  
लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः ॥१॥

The various nerves and veins associated with the lotus-like heart are micro fine and they have gel-like juices of various hues (colours), such as yellow, dark, blue and red, flowing through them. The various colours of these nerves and veins is because the subtle 'Aditya' (the stupendous, splendid and radiant fount of energy residing in the heart) present in the heart has as many colours in its bright and splendid rays. [The word 'Aditya' means the Sun, but here it is the spark of divine energy that drives the heart. It is a metaphor for the divine Atma. The rays of the sun represent the different nerves and veins which are radiating out from the heart] (1).

[Note :- The *Aditya* with its different shapes, colours and aspects have been described earlier in canto 3, section 1-5.]

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चातुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ  
गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते  
तेऽमुष्मिन्नादित्ये सृप्ताः ॥२॥

To explain this concept there is the analogy of the 'highway'<sup>1</sup> as follows — 'even as a road reaches (i.e., links) both the villages, one located here and the other located there (i.e., at some distant place), the rays of the sun reaches and enters both the habitats of the creatures here (on the earth) as well as the farthest regions of the solar system (i.e., the heavens) at the macro level.

Similarly, the energy which moves or pulsates in the various nerves and veins in the body are like the rays of the symbolic Sun representing the Atma present inside the heart (bosom) of a creature. These link the subtle Sun (Atma) with the various organs of the body (such as the organs of the action and perception). They represent the 'highway' at the micro level of the individual creature (2).

[Note :- <sup>1</sup>The *highway* linking two villages are the different veins or nerves present in the body. One village is the Atma and the other village is the body of the creature. This is the analogy which is used in this verse to explain the relationship between the Atma and the various organs of the body of an individual at the micro level, while at the macro level it establishes the link between the Atma of the creature and Brahma represented by the heavenly Sun.

The planets at the farthest corners of the solar system are illuminated by the rays of the sun even though they are millions of miles away from the sun. That is why and how they are visible even to the naked eye because of the light of the sun being reflected from their surface, as none of the planets have their own light. In the verse, the Atma is the sun which resides in the heart of the creature. The different organs are the different planets which symbolically revolve around this

heart, i.e., they work in tandem and concert with the heart. The veins and nerves carry the energy and orders of the Atma to these distant organs of the body. The energy of the Atma is the glory and radiance while the orders issued by it represent the virtues and qualities that are reflected by the various deeds and actions of the organs. To an outside observer, the organs appear to shine with the glory of the Atma representing the sun. This observer cannot see the Atma because it is hidden from his view by the veil or wall of the body. The actions, deeds and behaviours of the creature reflect upon the basic inherent nature and tendency of his Atma that is present in his heart.

This network of nerves/veins taking the rays of the Sun symbolising the Atma residing in the heart and its instructions to distant corners of the body representing the entire cosmos is a beautiful metaphor using the analogy of the heavenly Sun lightening the world with its countless rays.

This concept can be explained as follows —suppose a torch light is directed at a mirror. The latter will reflect the light back to its source, the torch, or to another point in the room wherever the mirror is turned. If the torch is hidden behind a screen or a curtain, then it would appear to an observer, who cannot see the torch because of that screen or curtain, that the ‘reflected light’ falling on the wall of the room, after it is reflected from the mirror, is actually coming out of the mirror. In fact, the mirror has no light of its own. Further, some miniscule amount of light energy of the torchlight is absorbed by the mirror, so the reflected light is not as bright and as energised as the original one which is incident on the mirror’s surface. The mirror, in the process of reflecting the light, absorbs some of the energy. This illustration will help explain the following phenomena— (a) how the energy of the sun represented by the Atma is absorbed by the veins and nerves which symbolise the rays of the sun taking its light energy to the distant planets, and (b) how the energy representing the light rays of the Sun appear to be radiating and moving in them, and how they go and merge with their primary source, the Sun, represented by the Atma.]

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु सृप्तो भवति तत्र कश्चन  
पाप्मा स्पृशति तेजसा हि तदा संपन्नो भवति ॥३॥

During the ‘deep sleep state of consciousness’ when a person does not dream (स्वप्नं न विजानात्यासु) and remains blissful and contented (संप्रसन्नः), at that time he withdraws from the external world and lives in the subtle domain of the nerves and veins. In such a situation, no sins (i.e., various faults, flaws, shortcomings, falsehoods, evils, mischief, corruption, wrong doings and wrong perceptions etc.) can touch him or affect him. As a result, since the veil of sins is removed, the creature’s Atma shines in its true, pristine pure form which is its inherent and natural form. This is a self illuminated and radiant as well as glorious and splendours Atma (present like the sun in the dark sky of the space of the cosmos) (3).

[Note :- During the ‘deep sleep state of consciousness’, the various ‘Vrittis’ (tendency

and inclination) of the creature that pull it towards the sense organs of the body as well as the different perceptions, actions and their effects on the mind and intellect of the creature are completely illuminated. The creature neither dreams nor actually acts the dreams in this world. His Atma has virtually re-located itself in the void of the space. The creature is not 'dead' as such, but it simply delinks itself from any perception whether real or imaginary represented by the waking state and dreaming state of consciousness respectively. The vital sign of life, the 'Pran', is freed to move along and wander in the various ducts of the body— (i.e., nerves and the veins), and through these ducts, the Pran enters the sky present in the lotus-like heart of the creature. In that sky it comes face to face with the brilliant sun representing the Atma present there. See also section 3, verse nos. 3-5 in this context.

The analogy of the highway is very relevant here. When the creature's mind is freed from the shackles that tie it to this physical world, as in the waking state of the consciousness, as well as from the imaginary world of dreams, as in the dreams state of consciousness, it is completely free to move around as it wishes. Then it roams freely in the various directions on the roads or avenues or the highway represented by the nerves and veins present in the body. By following these paths, the mind reaches the heart where the Atma is located. This meeting with the Atma gives the mind immense bliss and happiness 'संप्रसन्नः'.]

अथ यत्रैतदबलिमानं नीतो भवति तमभित आसीना आहुर्जानासि मां जानासि मामिति स  
यावदस्माच्छरीरादनुत्क्रान्तो भवति तावज्जानाति ॥४॥

When a man becomes weak in body or lies in a semi-conscious state (as when he is bed ridden in old age and on the verge of death), then all his kith and kin sitting around him ask, 'do you know me; do you recognise me?' Until the time he does not completely exit from the gross body (i.e., as long as the person is alive), he continues to recognise them (4).

[Note :- Please also refer to canto 7, section 15, verse nos. 1-2 in this context.]

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते स ओमिति वा होद्वा मीयते स  
यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥५॥

Thereafter, when he makes his final exit from the body (i.e., when he dies), he rides on these rays and goes upwards towards the heaven (रश्मिभिरूर्ध्वमाक्रमते). He pronounces 'OM', and remembering his true form as the Atma, rises up towards the primary source of the Atma. He reaches the realm of Aditya (the divine sun) (स ओमिति वा होद्वा मीयते वदादित्यं गच्छत्येत) in a short span of time which is as instantaneous as the time taken by the mind to reach any place (स यावत्क्षिप्येन्मनस्ता). Verily, this Aditya is the doorway to all divine abodes (द्वै खलु लोकद्वारं). This Aditya is a primary gatekeeper of the abode of Brahma— it allows only the wise, honourable, venerated, enlightened and attained ones access (entry) to the Brahma Loka (विदुषां प्रपदनं), while blocking the passage of others (निरोधोऽविदुषाम्) (5).

[Note :- When a person dies, his Atma goes up and tries to merge with its primary source, the Brahma. But only those persons who are wise and enlightened are allowed by the symbolic guard present at the entrance of the supreme Brahma's

abode in the form of Aditya to enter the abode of the Lord. As has been mentioned earlier, the Atma is like Aditya, the divine sun. So when the Atma of a wise creature approaches that divine Aditya, it immediately recognises its kin, the radiant, glorious, splendours and bright Atma. Whereas those creatures who are ignorant and veiled by delusions, their Atma is also surrounded by darkness of ignorance and consequentially it does not effuse light and brilliance as the Atma of the former. Therefore, when these creatures approach Aditya, the latter does not recognise them and does not allow them entry into Brahma Loka. They are pushed back.]

**तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां मूर्धनिमभिनिःसृतैका ।**

**तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥६॥**

In this connection, there is a tenet in the form of a ‘Shloka’ (scriptural hymns or verse) which says— ‘There are one hundred and one nerves and veins in the heart. Out of this, one is called ‘Sushumna’ which goes up to the head. The creature (i.e., the living entity or Pran of the individual) enters this ‘Sushumna’ nerve and goes up to the top of the head (the upper most subtle sky), and is able to reach and have access to the essence of ‘Amrit’, which is the elixir of eternity, bliss and happiness, present there. Rest of the nerves (i.e., the remaining one hundred out of the total one hundred one) which branch out in the various directions of the body are the ducts or means through which the creature (i.e., his vital Pran) can make an exit from some other point of the body other than the head (where only ‘Sushumna’ nerve reaches) (6).

[Note :- (i) The most exalted abode of Brahma is said to be located in the top of the head according to the Yoga philosophy. This location of Brahma is only accessible if the vital Pran or wind enters the ‘Sushumna’ duct (called Naadi) and moves up inside it. The reader is advised also to refer to (a) canto 5, section 10 and section 12 of this Upanishad, as well as (b) Jabal-Dharshno-panishad, canto 4, Chapter 15 and (c) Yogchuda-Manu-panishad, Chapter 7 of this volume of Sam Veda Upanishads.

(ii) This process of exiting the body voluntarily under controlled conditions and re-entering it (as opposed to death when the exit from the body is final and non retrieval) as practiced by Yogis (ascetic) during meditation is not merely a flight of fertile imagination. During scientific investigations done at university college, London and published in the journal ‘science’ on Friday, 24/8/07, it was revealed that when an experiment was conducted by using virtual reality goggle, a camera and a prodding stick, the subjects could actually feel a sense of moving out of their bodies and drifting away when they looked at their illusionary images in the virtual goggle and were prodded at the right place of the body by the prodding stick. This ‘drifting away from the body’ created a sense of an identity quite separate from the body. The subject felt that ‘he’ is looking at ‘his’ body, i.e., ‘he’ is ‘separate from’ the body. According to experts on body and mind, the sense of having a body is a composite constructed from multiple sensory streams. [Dr. Mathew. M. Botvinick, Neuroscience department, Princeton University, USA.] Usually these sensory

streams, which include vision (sight), touch, balance (hearing, involving the ears) and the sense of where one's body is stationed in space, work together seamlessly and in harmony with each other. But when the information from the various sensory organs are not properly synchronised, the sense of being embodied as a whole comes apart.

The brain (i.e., the mind-intellect complex), which abhors ambiguity, then enforces a decisions that can involve the sense of being in a different body, a sense akin to being disjointed.

This phenomenon is either achieved by ascetic (Yogis) during the deep sleep state of consciousness or even while awake during meditation sessions. The extra-sensory perceptions are achieved, according to Vedanta concepts, when the Pran or the vital wind enters the spinal cord through the 'Sushumna' nerve and enters the brain. It surely tweaks and tinkers with the sensory nerve net present there and fiddles with the circuit of the brain, producing the sensation of floating away from the body into the vast cosmos, and at will, coming back into the principal body.]

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### Canto 8/Section 7

[The preaching of Prajapati Brahmaa, the creator, to explain the essence of what is Atma, and to disseminate information about the truth of that Atma to Indra and Virochan, is being described here.]

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः  
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य  
विजानातीति ह प्रजापतिरुवाच ॥१॥

(Prajapati Brahmaa asserted—) 'The Atma, which is devoid of all sins, taints, faults and evils (आत्मापहतपाप्मा), is free from old age (विजरो) and death (विमृत्यु), from all sorrows, grief and anguish (विशोको), and from hunger (विजिघत्सो) and thirst (ऽपिपासः). It is truthful, desirous of the truth, seeks and pursues the truth with a firm determination, and is firm in its resolves for the truth (सत्यकामः सत्यसंकल्पः) —such an Atma should be searched (ऽन्वेष्टव्यः) and researched (विजिज्ञासितव्यः). A person who experiences the Atma and witnesses its presence, is able to achieve success in attaining all the Lokas and fulfillment of all the desires' (1).

तद्धोभये देवासुरा अनुबुद्धिरे ते होचुर्हन्त तमात्मानमन्विच्छामो यमात्मानमन्विष्य सर्वांश्च  
लोकानाप्नोति सर्वांश्च कामानितीन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ हासंविदानावेव  
समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥२॥

The Gods and the non-Gods heard the proclamation made by Brahmaa. They said among themselves, 'We must find out more about this Atma, the knowledge of which makes one entitled and eligible to acquire access to all the Lokas and all the possible comforts, pleasures and happiness which are an accompaniment to the fulfillment of all the desires of

the creature'. With this decision, the king of Gods, Indra, and the king of the non-Gods (or demons), Virochan, took some 'Samidha' (समिधा)<sup>1</sup> in their hands, and though they were inimical to each other by nature (because one was the king of Gods and the other was a king of demons), they came together to Prajapati Brahmaa with their query (2).

[Note :- <sup>1</sup>The word *Samidha* refers to some kind of offering or gift which one takes to a teacher when he approaches the latter for acquiring some knowledge; the word also means an offering for the formal fire which is lit at the time of the discourse between the disciple and the teacher to become a witness to what is being discussed.]

तौ ह द्वात्रिंशत् वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच किमिच्छन्ता—ववास्तमिति । तौ  
होचतुर्य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः  
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य  
विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥३॥

Observing all prescribed and necessary austerities and following all the rigorous tenets of Brahmacharya, they stayed with Brahmaa for 32 years (द्वात्रिंशत् वर्षाणि). After this long period of time, Prajapati Brahmaa asked them, 'What is the reason or under what special circumstances have you two been staying here (for such a long time)? [That is, what is the reason that you two have been staying here together peacefully for such a long time, though inherently you two are opposed to each other?]

Both of them replied, 'You have preached that the Atma is free of all sins, taints, blemishes, old age, death, sorrows and torments, hunger and thirst. The Atma is truthful, pursues the truth and is firmly established in truth. It is the only truth entity worth knowing and realising and experiencing and witnessing. A person who knows it and experiences it is able to achieve all the Lokas and all the comforts and pleasures that are available in these Lokas (see verse no. 1). All the exalted, scholarly, erudite, sagacious, wise and enlightened people quote you on this subject (of the Atma). All of us, the Gods and the demons, have taken up residence here in your place to learn and know more about that Atma which is so magnificent, unique, marvelous, stupendous and glorious' (3).

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ  
योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शो कतम एष इत्येष उ एवैषु सर्वेष्वन्तेषु  
परिख्यायत इति होवाच ॥४॥

Prajapati Brahmaa replied, 'The supreme, subtle and sublime 'Purush' (पुरुषो —literally a male; but here referring to the 'Viraat Purush' who is the macrocosmic form of Brahma, and who pervades and is omnipresent and immanent in the whole cosmos) that is visible in the eyes (i.e., the 'pupil' of the eye and the vital function of the perception of sight which empowers this organ to see the outside world) is the Atma (आत्मेति). He is like Amrit (i.e., is most blissful, eternal and like an ambrosia of life full of beatitude and felicity). He is fearless and bestows fearlessness. He is indeed Brahma'.

They (Indra and Virochan) enquired, 'Oh Lord! That which is seen in the water and the mirror everywhere, where is the Atma in that reflection or image? Or, which one

of the umpteen numbers of reflections or images seen in the water and the mirror is that Atma? Or, where is it possible that the same Atma be present in all the variable and myriad reflections and images that are seen in the water and the mirror?’

Prajapati Brahmaa replied, ‘The one who lives inside the eyes and sees everything outside the eyes is the Atma or Brahma or Purush. It is ‘he’ who appears to be present in all these which you have mentioned’ (4).

[Note :- Prajapati chided them for their ignorance. He essentially means to say that he has called that supreme living entity which is pure consciousness, and which empowers and enables the gross organ of the eye ‘to see’ the external world —that divine energy or spark of life or vital force or conscious element that enables and empowers even the basically inert, lifeless, gross and otherwise dead and inane instrument of the eye and infuses it with the vitality of life enabling it to ‘see’ the external world —as the ‘Purush or the Atma’, and not ‘that which is seen’ by that eye outside in the world. The image or reflection in the mirror or water appears to have a form which is exactly similar to the primary object of which they are merely a reflection or an image or an echo.

The primary object is that Atma (or Purush) whose reflection is seen in the water or mirror as its image, but that image is not the Atma. In the absence of seeing the primary source of the image or reflection directly, Indra and Virochan were misled to think and believe that the image or reflection is the real thing, whereas it is not the case. But since this reflection is a true image of the primary source (the Atma), it also ‘appears’ to have an Atma.

This is similar to the case where a man stands in front of a mirror and an observer sees the man's reflection as his image in the mirror which is a complete and truthful copy of that man, but is not the man himself. Except for the fact that this image is lifeless and lasts only till the moment the mirror is there and the eyes of the beholder are seeing it, this image is a truthful copy of the man. The actual existence of the primary object, the man in this example, whose image is formed in the mirror, is not at all affected whether or not the mirror is there to reflect his image, and whether that image is seen or not seen by anyone.

Further, that image in the mirror appears to have its own eyes which appear to observe, see or look at all the objects present in front of the mirror. But this is an illusion created by the perfect copy of the man in his image in the mirror. The image is not the original person; the image has no Atma; the image has no life, *par se*. The image does ‘not’ actually see anything. This is what Prajapati meant to tell Indra and Virochan. The living entity present in the eye that empowers the eyes to see is the supreme Atma. The image of the Atma that is seen as its reflection in the mirror or the water is not the truthful Atma as is clear from the example of the man standing in front of the mirror. At best, the reflection ‘appears to have’ an eye that sees, but this is an illusion which an enlightened man knows. And at worst, the image is considered

to 'have an actual' eye which sees for its self, which is the view of a stupid and ignorant man.

In brief, what Brahmaa intends to say is this — that the vital spark of life or conscious factor that enables and empowers a man to use his eyes to see the world, is called Atma or Purush. Without this empowering authority, the eyes would lose their utility and the world would be enveloped in darkness. It is the Atma that lights the world for the seer. So, the Atma, as a representative of the Purush (or Brahma), bestows 'life' in a creature because being 'able to see' anything is a vital sign of life. 'Seeing' is also a metaphor for wisdom, enlightenment and intelligence which are the hallmarks of a fruitful life.]

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### Canto 8/Section 8

[The parable of the image in the water is cited here.]

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते  
तौ ह प्रजापतिरुवाच किं पश्यथेति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव  
आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥९॥

To make the concept clear, Prajapati instructed them (Indra and Virochan), 'See your reflection in water and tell me whatever you can't understand about the Atma'.

They saw their image in a flat plateful of water. Then Prajapati asked them, 'What do you see'?

They replied, 'Oh Lord! We see the Atma as an image of our body from the hairs (on the head) to the tip of the nails (of the toe) as it is reflected in the water. [That is, we see a perfect image of our self in the water]' (1).

तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति तौ ह  
साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं  
पश्यथ इति ॥१०॥

Prajapati said to both of them, 'Adorn yourself with ornaments and bright clothes, clean your body, and then see in the water'.

They followed his instructions and then looked in the water. Prajapati asked them, 'What do you see now?' (2).

तौ होचतुर्यथैवेदमावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः  
साध्वलंकृतौ सुवसनौ परिष्कृतावित्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रूहेति तौ ह  
शान्तहृदयो प्रवव्रजतुः ॥११॥

They (Indra and Virochan) replied, 'Oh Lord! Just as we look magnificent and glorious with bright jewellery and clothes, the image in the water too looks like us. [That is, the image in the water resembles our magnificently decorated forms.]'

Then Prajapati asserted, ‘This is the Atma. It is like Amrit (eternal, blissful). It is fearless, and it is the Brahma (आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति)’.

After that, both of them were satisfied and went away calmly (3).

[Note :- These two could not understand the mystery behind what Prajapati Brahmaa had said. In their stupidity and ignorance, they were convinced that the image that they see in the water, the gross body and its adornments, was the Atma simply because they were foolish enough to treat their body as their true self. And since they had heard that their identities as Indra and Virochan was also called their Atma, they were misled into believing that the reflection of their bodies in the water was a reflection of their Atma. In their misplaced satisfaction that they have come to understand what Prajapati had initially proclaimed in verse no. 1, section 7 of this canto and their query has been answered, they went away contented. Prajapati realised that they have missed the point.]

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमनुविद्य ब्रजतो यतर एतदुपनिषदो भविष्यन्ति  
देवा वासुरा वा ते पराभविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो  
हैतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ  
लोकाववाप्नोतीमं चामुं चेति ॥४॥

Seeing them going away (with misconception about the truthful nature of the Atma), Prajapati thought to himself, ‘They are going away without realising the truthfulness of the Atma (or getting themselves acquainted with what essentially constitutes the truthful Atma). Be they Gods or demons, whosoever has a misconception about the truthful Atma (see note to verse no. 3 above) is sure to be demoted, defeated and fall from his exalted stature’.

Virochan went to the demons and told them what he knew about the Atma. He said, ‘In this world, this gross body is the true identity of an individual and it is the Atma/soul (i.e., the true identity of the of the creature is his Atma or soul and it is his gross body). The Atma is worthy of being served, honoured, revered and worshipped. A person who serves, honours, adores and worships this Atma is able to attain control over ‘this’ as well as ‘that’ world (i.e., the earth and the heaven)’ (4).

[Note :- Virochan was stupid. He declared that Brahmaa had proved to him that his body, the reflection of which he saw in the water, is the Atma. And since the scriptures prescribe that Atma is to be worshipped and honoured, the demons were advised by him to pamper their bodies in the false belief that their bodies and Atma are the same and they represent their true identity.]

तस्मादप्यद्येहाददानमश्रद्धधानमयजमानमाहुरासुरो बतेत्यसुराणां ह्येषोपनिषत्प्रेतस्य शरीरं  
भिक्षया वसनेनालंकारेणेति सःस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥५॥

That is the reason why good people call a person who does not give charity, does not have devotion and faith, and does not do fire sacrifice and observes other religious sacraments, as the one who has ‘demonic tendencies’ (माहुरासुरे). This Upanishad<sup>1</sup> (योषोपनिषत् — this knowledge, though misconceived, misplaced and utterly erroneous and fallacious)

belongs to the non-Gods who are known as demons or evil beings<sup>2</sup>. These stupid, foolish and ignorant people adorn the ‘dead and gross body’ —which has no actual life of its own if it is bereft of the Atma —most ‘charitably’ (शरीरं भिक्षया) with bright clothes, magnificent ornaments etc. (वसनेनालंकारेणेति). They believe, though erroneously, that they will achieve heaven if they worship their bodies (ह्यमुं लोकं जेष्यन्तो). [That is, such people believe that their body is that supreme Atma that is to be worshipped and which is like that so-called bridge that leads to Brahma Loka as described in section 4, canto 8 of this Upanishad. So they pamper their bodies and provide it with all the comforts that they can. They indulge in gratifying the sense organs of the body because they feel that by doing so, they are serving the Atma.] (5)

[Note :-<sup>1</sup>The word *Upanishad* is a general word meaning any body of knowledge which has supremacy over other knowledge. The word Upanishad here refers to that erroneous knowledge about the Atma which the king of demons, Virochan, had misinterpreted to be the actual and correct knowledge of the supreme and truthful entity called the Atma. Though Upanishads as such deal with the truthful form of the Atma, Virochan’s misunderstanding of the truth lead him to believe that what he is telling his compatriots, the other demons, about the Atma as being the body is the tenet of the Upanishads, whereas in fact it is not. What he had told them was just the opposite of what Upanishads preach.

<sup>2</sup>The misleading and ludicrous believe that the gross body is the Atma worth worshipping, honouring and admiring suits only those people who are of a low and pervert intellect and have evil demonic tendencies. They willfully wish to misinterpret and misconstrue the Upanishadic texts and twist, turn and tweak these texts to suit their own vested interests. They will often quote the text, even verbatim, but torn out of context and shorn of their correct meaning. Then the texts are twisted and turned on their heads, as it were, to justify and bolster their evil deeds.]

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### Canto 8/Section 9

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो  
भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्नामे स्नामः  
परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ।१॥

But the thought process of Indra was working at a different plane. While he was on his way to the Gods to tell them what he had learnt from Prajapati Brahmaa, he began to ponder, ‘The image of the body that was reflected in the water looked adorned with ornaments when the actual body was decorated with them, it wore clothes when the actual body wore them, and it looked magnificent only when the body looked so. Similarly, by the same logic, when the body becomes blind, its image also becomes blind; when the body has faults (e.g., septic sores or any kind of skin disease or deformity), the image also

has them; when the body is deformed, the image also gets deformed; when the body decays and gets ruined, the image also decays and gets ruined.

Hence, there seems to be no truth and essence and anything worthy of enjoying (i.e., adoring, admiring, glorifying, honouring and revering) in the image of the body (1).

[Note :- This verse shows the importance of contemplation and thought, of debate and pondering and constant questioning, to think, ponder deeply and analyse things logically and rationally on any given subject before arriving at a conclusion. More often than not, what appears to be the first impression is usually wrong. Hasty decisions and wrong surmises based on erroneous parameters are often counter productive and dangerous; they lead one to wrong derivations and decisions.]

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राजाजीः सार्धं विरोचनेन  
किमिच्छन् पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो  
भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्त्रामे स्त्रामः  
परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥२॥

Being thus perturbed, confounded and perplexed, Indra took some 'Samidha' (see note to verse no. 2, section 7 above) in hand and came back to Prajapati Brahmaa. The latter asked him, 'Indra! You had gone away with Virochan and appeared fully satisfied, why then have you come back, what more do you wish to know or desire to be clarified?'

Indra replied, 'Oh Lord! The image (which I had seen of my body in the water) is adorned when this body is decorated, it attires itself with bright clothes when the body wears them, it looks clean and charming when this body is so. Similarly, it becomes blind when the body becomes blind, it looks full of septic, festering sores when the body has them, it looks deformed when the body is deformed and physically handicapped, and it is destroyed or ruined when the body is destroyed and ruined. Hence, I do not see any charm, truth or benefit in worshipping, adoring, glorifying, honouring and revering it. [That is, since the image is as good or bad as the body, it is no better than it, whereas I have learnt that the Atma is much superior and immune to these changes. It is uniform, unchangeable and unaffected by external considerations unlike the body; it is far superior to the body and it remains unaffected by the changes in the body. Surely, then, that image or reflection of the body as seen in the water is not the Atma]' (2).

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशत् वर्षाणीति  
स हापराणि द्वात्रिंशत् वर्षाण्युवास तस्मै होवाच ॥३॥

Prajapati Brahmaa said, 'Oh Indra! It is indeed as you say. I shall describe it for you. Stay here for another 32 years'. Indra obeyed him. Then Prajapati preached him as follows (in the following sections)' (3).

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### Canto 8/Section 10

[The profound teachings of Prajapati Brahmaa to Indra on the subject pertaining

to the Atma are being described here.]

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदममभयमेतद्ब्रह्मेति स ह शान्तहृदयः  
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि  
स्नाममस्नामो नैवैषोऽस्य दोषेण दुष्यति ।१॥

Prajapati Brahmaa preached to Indra, ‘That entity which moves or shows activity and does various deeds while a man dreams in his sleep<sup>1</sup>, is the Atma. It is highly revered, worthy of worship, adoration, glorification and admiration as well as is imperishable and fearless; it is called the ultimate Brahma’. Indra felt satisfied and went away. But before he reached the Gods, wisdom generated the fear of doubt in him. He wondered, ‘Even while the gross body becomes blind, the subtle body does not become blind; even if the external body has some septic wounds on it (such as leprosy), the subtle body remains free from it. It remains free from all the faults or flaws associated with the gross body (1).

[Note :- (i) <sup>1</sup>During sleep, the gross body is inactive. The sleeping man’s brain, his mind and intellect called the subtle body, remains active and agile. He literally ‘lives in his dreams’. All his inherent desires, tendencies, passions and inclinations are played out in his dreams. All the signs of life are enacted in his dream. Something which he is unable to do while he was awake is done by him or enacted by him when he dreams while asleep. This shows that though the gross external body is inactive and appears to be sleeping, the subtle body is active like it was when the man was awake, so much so that it can achieve even those tasks that it could not accomplish while awake. So, that entity that helps a man to remain innately active, agile and alert while he dreams, but remains overtly inactive when his gross body is sleeping, is called the Atma which is the true identity of the man. His mind and intellect, or the brain, is not his true identity, and neither is his gross body. The man is known by the Atma, and it is the Atma that was interacting with the world when he was awake, and it is the Atma that lives in the world of his dreams and enacts the activities that he does during that plane of existence.

(ii) Various metaphysical terms pertaining to the Atma, Brahma etc. have been elaborately described in appendix no. 6 of this book.]

न वधेनास्य हन्यते नास्य स्नाम्येण स्नामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि  
रोदितीव नाहमत्र भोग्यं पश्यामीति ।१२॥

It (the subtle body) does not perish or decay when the gross body is killed. It does not become afflicted by any sort of diseases (such as septic wounds) even when the gross body does. But it is surprising that while dreaming it feels and experiences that someone is beating it, insulting it, or it is being subjected to sorrows and anguish, grief and miseries, and it even weeps and wails. Hence, I (Indra) do not see any worth in worshipping, adoring, glorifying and revering such a subtle body as a representative of the Atma. There is no reward or benefit or fruit in honouring and admiring it (2).

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्रात्राजीः किमिच्छन्  
पुनरागम इति स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्नाममस्नामो  
नैवैषोऽस्य दोषेण दुष्यति ॥३॥

Perplexed and confounded with doubts arising in his mind, Indra came back to Prajapati Brahmaa once again with some 'Samidha' in his hand as an offering to him. Prajapati asked, 'Oh Indra! You had gone away from here fully satisfied. Why then have you come back again?'

Indra replied, 'Oh Lord! Even when the gross body turns blind, the subtle body of the dream does not. Similarly, even if the gross body has some seeping septic wound, the body of the dream doesn't. It remains free from the faults associated with the external, gross body (3).

न वधेनास्य हन्यते नास्य स्नाम्येण स्नामो घ्नन्ति त्वेवैत्रं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि  
रोदितीव नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि  
वसापराणि द्वात्रिंशत् वर्षाणीति स हापराणि द्वात्रिंशत् वर्षाण्युवास तस्मै होवाच ॥४॥

The body of the dream is not killed by killing this physical body; it does not bleed when this body bleeds. But that body of the dream (the subtle body) feels and experiences that someone is killing it, insulting it; it has the emotions of grief, anguish and sorrows; it weeps, cries, wails and laments almost like the gross body, though at a different plane. I do not find anything worthy or rewarding in admiring, revering and honouring it'.

At this, Prajapati said to Indra, 'Oh Indra, the truth is indeed as you say. I shall describe to you the essence of the Atma in due course. Stay here for another 32 years doing austerities'.

Indra followed the instructions and spent another period of 32 years there doing Tapa. After that, Brahmaa preached him as in the following section— (4).

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### Canto 8/Section 11

तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स  
ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवतं संप्रत्यात्मानं  
जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥५॥

Prajapati continued with his preaching to Indra. He said, 'When the man is in a 'deep sleep state of consciousness', he is blissful, happy and peaceful. He does not dream, and therefore, all the problems that you have mentioned (in section 10, verse no. 4), are not experienced by him at all. That entity which exists at this time (i.e., during the deep sleep state) is called the Atma. It is imperishable, fearless and is called the Brahma'.

Hearing these wise words having profound import, Indra felt satisfied and went away. Again, as before, before he reached his abode where the Gods lived, confusion and consternation overtook him. He was overridden with doubts. Confounded and perplexed,

he thought, ‘In that state which Brahmaa has told me (i.e., the deep sleep state of consciousness), the man surely does not know, or is not aware of, the fact that ‘this is me’ and he does not even recognise other creatures. In that state, the man obtains a stage that is equivalent to complete ruin and annihilation (विनाशमेवापीतो), for nothing seems to exist then. There seems to be nothing worthwhile, worthy or rewarding in that inert, lifeless state of existence which is expected to be worshipped, adored, admired, revered and honoured. So, how can it be called the exalted, supreme and transcendental Brahma?’ (1)

स समित्पाणिः पुनरेयाय तः ह प्रजापतिरुवाच मध्वन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम  
इति स होवाच नाह खल्वयं भगव एव संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि  
भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥२॥

Wondering thus and being unsatisfied, Indra again took some ‘Samidha’ in his hands as a gift or offering for Prajapati Brahmaa and came back to him. The latter enquired, ‘Oh Indra! You had gone away from here fully satisfied, how come have you come back again? What more do you want?’

Indra replied most earnestly, ‘Oh Lord! In this state (of deep sleep state of consciousness), he (the man, the creature) does not even realise that ‘It is him’ (i.e., the entity that is in a deep sleep state of existence is not aware of his own identity), neither does he recognise the other mortal creatures (as if they do not exist at all, though they do). Surely, he seems to be in a death-like state of existence; he appears to be unconscious, in a stupor, deprived of all awareness and senses, a state equivalent to being completely annihilated and numbed and crippled. I don’t see that entity which has this state of existence during the deep sleep state of existence as being worthy of worship, reverence and honour’ (2).

एवमेवैष मध्वन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्वसापराणि  
पञ्च वर्षाणीति स हापराणि पञ्च वर्षाण्युवास तान्येकशतं संपेदुरेतत्तद्यदाहुरेकशतं ह वै  
वर्षाणि मध्वान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥३॥

Prajapati once again tried to explain the concept to Indra, ‘Oh Indra! It is indeed as you say. I shall explain it to you once again. Stay here for another 5 years (पञ्च वर्षाणीति) observing all the austerities and doing penances, i.e., doing Tapa’.

So Indra lived there for another 5 years. The total number of years spent by him there, in the search of truth, was 101 years (तान्येकशतं). [32 + 32 + 32 + 5 = 101 years.] That is why, it is said that Indra spent 101 years observing rigid tenets of Brahmacharya (i.e., observing strict austerity, self control and abstinence, and doing penances and leading a regulated life—संपेदुरेतत्तद्यदाहुरेकशतं ह वै वर्षाणि मध्वान्प्रजापतौ ब्रह्मचर्यमुवास). After this period, Prajapati finally said to him (as described in the following sections)—(3).

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### Canto 8/Section 12

मध्वन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः  
प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये

स्पृशतः ।१॥

Prajapati Brahmaa preached to Indra, ‘Oh Indra! This body is mortal and always surrounded by death. [That is, death cloaks the body and is imminent; the body is perishable.] This body is merely a residence or temporary habitat of the Atma, which is imperishable and without a gross body of its own. [That is, the body of a creature is merely a temporary habitat or residence in which the Atma lives. The Atma, as an individual temporarily residing in the habitat or home of the gross body of the creature, has no gross body of its own. This is because the Atma is a ‘spirit’, the vital wind force called Pran, and wind has no body because it takes the shape of the space in which it is present.]

So, the ‘Atma with a body’ (वै सशरीरः) is surrounded by circumstances which are pleasant as well as unpleasant because the gross body of the creature has to live in this world which is full of diverse impulses and circumstances (प्रियाप्रियाभ्यां). While it has this gross body (i.e., while it is ensconced in the gross body), the interrelationships which may be pleasant or unpleasant cannot be avoidable or shunned by the Atma. At the same time, since it has no physical gross body of its own, the impulses of pleasantness or unpleasantness arising out of the presence of the gross body in the world cannot really affect it at all because as soon as it leaves this body, everything is left behind as a good or bad dream (1).

[Note :- The stimuli or impulses originating in the artificial external world that create emotions of likeness or dis-likeness, love or hatred, dearness or aversions, are all received by the 5 sense organs of perception of the gross body (such as eyes, nose, ears, tongue and skin). They are analysed and sorted out in the subtle body by the mind and intellect. The Atma is given the final brief or gist by its assistant in the form of the intellect on these various stimuli, impulses or information received in the form of the various perceptions of the external world as gathered by the sense organs. Bereft of this physical gross body having these sense organs —which act as the radar for the supreme boss which is the Atma sitting in the control room represented by causal body and using the mind-intellect complex of the subtle body as the instrument panel to receive all the information about the external world and ordering the body to act accordingly —there will be no reception of stimuli, and hence the Atma will be free of being deluded by such stimuli, and as a result, it will have no emotions or agitations caused by such stimuli. The Atma, therefore, will remain blissful, peaceful, tranquil and happy in its secluded, serene and sanitised environs. It is like disconnecting the boss from the external world by dismantling the link between his control room and the external world perceived through by the array of the radars present in the form of the sense organs of the body. Once the radar is cut off, all receptions cease, and the control panel goes blank. The Atma will be peaceful and blissful because it will not be agitated by constant bombardment by useless and annoying stimuli and impulses from the external world.

Further, since the Atma, as an independent, individual entity, does not have its own physical body (remember, the creature’s body is the ‘habitat’ of the Atma; it is

not its 'own' body), it naturally follows that it wouldn't have the various organs of perception and action which the physical gross body of the creature has. Therefore, in the absence of the physical body of its own, the Atma will have no chance or scope of being able to be disturbed by the different stimuli from the external world directly. It gets disturbed though indirectly through the sense organs of the gross body of the creature receiving stimuli from the external world. In brief the Atma is an independent resident of the gross body of the creature, and had it not been for the external sense organs of the body, the Atma would have lived perpetually in complete bliss in its causal body where it resides.]

**अशरीरो वायुरभ्रं विद्युत्स्तनयित्पुरशरीराण्येतानि तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं  
ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यन्ते ॥२॥**

The wind is without any physical gross body and so is the cloud, the electric and the thunder. They rise up in the sky, reach the brilliance and dazzle of the Sun, become splendours and radiant like its rays, and then transform themselves into their original form (2).

[Note :- Prajapati Brahmaa is referring to the cycle of seasons as representative of the cycle of creation and destruction here. Due to the heat of the sun, the wind rises. It takes along moisture from the ocean which, on rising above, cools down to form the clouds. The clouds have lightening and thunder as their integral part. From the perspective of the Upanishadic sage, it is the 'Sun' in the heaven that endowed the wind with the marvelous potential to rise and create the clouds with its light (electric) and thunder. The sage feels that the Sun's energy has brought about this transformation. Further, the energy or vitality present in the Sun effuses out from it and is benevolently and magnanimously shared with the rest of the creation by the way of its rays emanating from it and radiating out in all the directions of the creation, and they carry the vitality and the energy of the Sun to distance corners of the realms.

The first phrase 'the wind has no form or physical body' fits in perfectly with the explanation given as note to verse no. 1 above to explain how the Atma, as the vital wind force called 'Pran', has no gross body of its own.]

**एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स  
उत्तमः पुरुषः स तत्र पर्येति जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वाज्ञातिभिर्वा नोपजनः  
स्मरन्निदः शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥३॥**

In a similar way, this creature (Atma or soul or spirit) leaves this body, and like the wind rising up in the sky, it moves upwards and attains the supreme divine 'light' (परं ज्योतिरुपसम्पद्य). After that it is established in its truthful form (स्वेन रूपेणाभिनिष्पद्यते). That form is the most exalted 'Purush', the supreme Being (उत्तमः पुरुषः)<sup>1</sup>.

Such a creature laughs, plays, works, interacts with his wife, family and friends, but he remains aloof from the body accompanying it all the while. Just like a horse or a bullock is yoked to a carriage or cart, the 'Pran' is attached to this carriage-like body of the creature<sup>2</sup>.

[Note :- <sup>1</sup>The *Atma* is represented by the word *creature* or *Jiva* because the true identity of the individual is his *Atma* and not the gross body. So when he talk about the ‘creature or *Jiva*’, we mean its *Atma* and not its body. When the creature attains enlightenment, it is like rising up towards and obtaining the ‘light of knowledge’. The light of knowledge here is symbolised by the ‘Sun’ in the previous verse. Once enlightenment is obtained, the creature realises its truthful form and nature as being synonymous with the supreme *Brahma*. The *Purush* referred to in this verse is the supreme Being or the ‘*Viraat Purush*’, or the macrocosmic gross form of the cosmos which *Brahma* had created in the beginning. Here the individual creature’s gross body is equivalent to the gross body of the macrocosmic ‘*Viraat Purush*’. The *Atma* of the creature is the supreme *Brahma* or the supreme soul of the ‘*Viraat Purush*’ or the supreme Being.]

<sup>2</sup>The cart or carriage moves because of the horse or the bullock attached or yoked to it. If the bullock or the horse is removed, the cart or carriage loses all its movement, and hence its importance. Similarly, the *Pran* is the vital moving force for the body; the latter is useful only till the *Pran* is attached or yoked to it to enable it to perform its duties. The cart or carriage is represented by the vast cosmos or universe which the ‘*Viraat Purush*’ pulls along. The cosmos or the universe or the world has its importance only as long as the ‘*Viraat Purush*’ sustains and moves it along. As soon as the ‘*Viraat Purush*’ leaves it, the world has no significance even as the cart loses its importance and relevance when the horse or bullock is withdrawn from it. The *Atma* is the same in the bullock, the horse, the creature as well as the ‘*Purush*’ or the ‘*Viraat Purush*’ who is the supreme Being.]

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति  
स आत्मा गन्धाय घ्राणमथ यो वेदेदमभिव्याहरणीति स आत्माभिव्याहाराय वागथ यो वेदेदं  
शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ॥४॥

During the waking state of consciousness, the object that is seen as the vast, fathomless and endless sky with all its attributes, is observed by the living entity called the ‘*Purush*’ present in the eyes’ (चाक्षुषः पुरुषो दर्शनाय)<sup>1</sup>. The means or medium or the instrument that he has to get itself acquainted with what his happening, to become aware and gather information about the world outside, is the eye (चक्षुरथ यो वेदेदं).

The entity that desires that it should smell, or accept any knowledge or information or stimuli or impulse from the outside world, is the *Atma* (जिघ्राणीति स आत्मा). It knows that the nose is there to enable it to smell (गन्धाय घ्राणमथ यो वेदेदमभिव्याहरणीति). [That is, the main function of the nose is to enable the *Atma* to smell; if the nose does not function properly, its utility is lost. The nose has only a specific function, and that is to make the *Atma* smell. The boss is the *Atma* while the nose is simply a servant serving his master.]

The entity that desires that it should speak or utter such and such word is the *Atma*. It knows that the faculty of speech is there to enable it to speak (आत्माभिव्याहाराय वागथ यो वेदेदं).

Similarly, the entity which thinks that it should hear is the *Atma*. The ears

are the instruments or means or medium through which the Atma hears. It knows that the ears and the faculty of hearing are made for it to hear (शृण्वानीति स आत्मा श्रवणाय श्रोत्रम्)<sup>2</sup> (4).

[Note :- <sup>1</sup>It has been said earlier that the Sun resides in the eyes of a creature because the eyes illuminate the world for the Atma residing in the body. Without the eyes, the world would be dark, as is very evident when a man is blind. The Sun is symbolic of the glorious entity that imparts or infuses 'life' to this creation. It is the brightest and most splendours entity in the sky. So, Prajapati Brahmaa refers to the exalted and magnificent Sun in the sky as being a manifestation and symbol of the 'Viraat Purush' or the supreme Being.

<sup>2</sup>The Atma does not dwell in the eyes; its place is in the lotus-like heart of the creature (see section 3, verse no. 3 of this canto). Hence, the 'Purush' is not the Atma referred to in the later half of the verse but is the supreme Being which has that Atma.]

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः स वा एष एतेन दैवेन चक्षुषा  
मनसैतान् कामान् पश्यन् रमते ॥५॥

That supreme entity which knows that it can think, ponder, contemplate and discriminate (यो वेदेदं मन्वानीति), is the Atma (स आत्मा). The 'Mun' (the heart, mind and intellect)<sup>1</sup> is its divine and glorious eye (मनोऽस्य दैवं चक्षुः). That Atma observes, witnesses and sees the various objects of comfort and pleasures in this world through the medium of the eye (Mun), and it roams around or wanders in their midst (5).

[Note :- <sup>1</sup>The mind and heart are the instruments that the Atma uses to dwell on the things that seem attractive and pleasant to it. The perceptory organs (eyes, nose, ears, skin and tongue) give the mind the necessary data in the form of inputs from the external world, good and attractive as well as bad and unattractive. The intellect does the 'sorting out job', removing the chaff from the grain, as it were. The mind and intellect are 'objective' in their outlook and approach. The 3<sup>rd</sup> instrument, besides the sense organs and the mind-intellect complex that intervenes, is the 'heart' controlling the emotions and sentiments of a creature which are 'subjective' by nature. The two (the heart and the mind-intellect complex) combine and exert their influence on the Atma. It is like the situation where the king (the Atma) is surrounded by his advisers (the heart, intellect and mind), some very near to him (e.g., the heart), some a little senior and expert in their fields but more formal and slightly distant in the royal court hierarchy though good advisers (e.g., the intellect), and some who act as the reception officer of the royal court or a clerk in the chancery (e.g., the mind). The king has to rely upon all of them to function in his court. A bad minister can rob a wise and enlightened king of the highest glory, while a noble minister can elevate even a lowly king to a high citadel of glory. Good advisers can make the king reach the zenith of his fame, while a bad minister could denigrate and defame him.

The same situation prevails here. Pervert and corrupt mind-intellect can

drown the Atma, bogging it down to this mundane, artificial and illusionary world of desires, passions and other entanglements leading it towards its own downfall, while a wisened mind-intellect can influence the heart as well as the Atma leading to the latter's elevation and upliftment until its ultimate merger with the supreme Brahma, which is tantamount to the king becoming an emperor of the realm. This is exactly what is depicted in section 6, verse no. 5-6 and note to it when the sage says that the 'wise Pran' (Atma/soul) rises up to reach Brahma, while the 'unwise Pran' goes out through other means, but definitely it does not reach Brahma.]

य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मात्तेषां सर्वे च लोका आत्ताः सर्वे  
च कामाः स सर्वाश्च लोकानाप्नोति सर्वाश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह  
प्रजापतिरुवाच प्रजापतिरुवाच ॥६॥

A wise man reaches Brahma's Loka (the abode of Brahma; the heavens), sees all the comforts present there and roams/wanders amongst them at will (but does not get enticed by them and does not indulge in them). Such a great renunciate soul is adored, revered and honoured by all the Gods. That is why such souls have accessibility to all types of worlds and their comforts and pleasures (because the Gods honour them and help them)'.  
Prajapati stressed that anyone who realises the exalted stature of the Atma either through the study of the scripture or by hearing the preaching of his moral preceptor and mentor (i.e., the Guru), is able to attain all the Lokas with their comforts and pleasures (6).

[Note :- By becoming wise, enlightened, erudite and sagacious, a person who knows about the essence of the Atma is able to lift himself from the mundane to the exalted state of existence, and this brings in its wake glories and fame. He is welcome anywhere he goes and all his needs are well taken care of by the people. This is the importance of realisation of the Atma. This is also what is meant by saying that the Gods adore and honour him and he obtains accessibility to all the comforts and pleasures of the world.]

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### Canto 8/Section 13

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽथ इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य  
धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥९॥

'After the death of my body, let me attain Brahma who is concealed or obstructed from view, and veiled or shrouded in dark (श्यामा). He is strong, potent, powerful, almighty and omnipotent (च्छबलं). I pay my obeisance to it and honour, admire, glorify and worship it (प्रपद्ये). [This refers to the Atma residing hidden inside the core of the lotus-like heart of a creature. The gross body and the subtle body of the creature are the veils or shrouds which prevents one from seeing the Atma. The ignorance and delusions created by the world also are like the veils or shrouds which prevent him from seeing truth about the Atma.] From there, I shall attain the supreme, transcendental and sublime Brahma, who is

the ultimate authority from whom the Atma derives its strength and glory, and he (Brahma) is also concealed or obstructed from view (शबलाच्छ्राम). [That is, when a man is unable to understand or realise the Atma, he is also unable to understand or realise Brahma because the latter is synonymous with the former.] I pay my obeisance to him and show my respect and reverence (प्रपद्ये) for him (Brahma) also<sup>1</sup>.

Just like a horse shakes off the dust from its body hairs and mane and feels that it is clean, I too shake off the sins, evils and other misdeeds which are the flaws and faults associated with me, and consequentially, I emerge pristinely pure and cleansed. Even as the moon emerges with its shining beauty and glory from the mouth of the demon named 'Rahu' (after it had been gobbled up by the latter during the lunar eclipse)<sup>2</sup>, I too shall abandon this body like it were some dark veil or shroud and emerge from behind it as a satisfied, contented and fulfilled Atma (कृतात्मा).

In this way I shall obtain the attributeless and eternal Brahma in his divine abode called the 'Brahma Loka' (1).

[Ntoe :- <sup>1</sup>The word *Prapadye* (प्रपद्ये) is used during the recitation of a verse as a sign of reverence and paying obeisance to the deity being worship and honoured. The use of this word here shows that Brahmaa is advising Indra to use this stanza in the form of a divine Mantra for worshipping, honouring and adoring his Atma. The wordings of the verse shows a desire on the part of the creature to acquire wisdom and knowledge of the supreme Truth, to break free from the fetters that shackles it to the different sins, evils and misdemeanours pertaining to this world, and to yearn to achieve the exalted stature that is possible only by attaining the knowledge that is truthful and absolute, the knowledge of the Atma and Brahma.

<sup>2</sup>According to Puranic legend, Rahu is the severed head of a demon that devours the moon and the sun periodically and let them emerge from his cut end of the throat during the lunar and the solar eclipses. The body of this demon was cut by Vishnu's discus when he cunningly wished to drink Amrit, the elixir for eternity meant for the Gods only, when he sat amongst with the Gods disguised as one of them during the final stages of the legendary churning of the ocean in search of Amrit. His body became the comet called 'Ketu'.]

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#### Canto 8/Section 14

आकाशे वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां  
वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं  
यशसां यशः श्येतमदत्कमदत्कं श्येतं लिन्दु माभिगां लिन्दु माभिगाम् ।१॥

The Atma has been described as being equivalent to 'Akash' (आकाशो —the sky or space) in the scriptures because it has the attributes of the sky (i.e., it is vast as well as minuscule, it is formless as well as formed, it is attributeless as well as with attributes, it is spotless as well as appears to be dotted with so many celestial bodies, coloured with so many shades

of colour etc. — नामरूपयोर्निर्वहिता)<sup>1</sup>. That entity which has this name of ‘Akash’ and this form (i.e., attributes of the sky) is called Brahma; it is ‘Amrit’ (the elixir of eternity, bliss, felicity), and it is the Atma (तद्ब्रह्म तदमृतं स आत्मा).

I shall attain the membership of the court of Prajapati. I am Atma which has ‘Yash’ (यश —i.e., am glorious and famous, am majestic and splendours, am renowned and established). I desire to attain the glorious fame of Brahmins, Kshatriyas and Vaishyas (i.e., I wish to achieve the stature where all the virtues and qualities possessed by the 3 upper classes of the society, such as the Brahmins, Kshatriyas and Vaishyas are also possessed by me and bring all the glories and fame that accrue with these virtues and qualities to me). I am more glorious in fame than all of them taken together (यशसां यशः)!.

Let me not become a white drop (i.e., a sperm— श्वेत बिन्दु) tinged with a hue of red (blood— लालवर्ण) that eats even without having any teeth (i.e., the embryo inside the womb that draws its nourishment from the body of the mother through the placenta —श्वेतमदकत्कमदत्कं श्वेतं लिन्दु माभिगां). [That is, let me not become a sperm which enters the womb of a female and get converted into a bloody sac-like embryo sucking nourishment from the mother. In brief, I do not wish to take birth again!]<sup>2</sup> (1)

[Note :- <sup>1</sup>The sky has the opposite types of characteristics present in it. For example, the space of the vast cosmos has no form but the space inside a bottle or a pot takes the shape of the bottle or the pot respectively. Similarly, the vast sky in its basic and truthful form is spotless and without any colours, but it appears to be spotted with so many stars and specs of clouds and smoke of different colours as well as with birds of different forms, colours and shapes flying here and there. The colour of the sky during the evening or morning hours present a canvas of so many colours which appear to be real, but they are obviously a reflection of the colours of the light of the sun as reflected from the various impurities present in the otherwise spotless sky. This is what is meant here —though the Atma or Brahma are inherently and basically pristine pure and clean, but when they come in contact with this world, the different flaws and faults of the latter cast their shadow and make them appear to have some or the other kind of spots in them.

<sup>2</sup>Indra, once he has attained enlightenment about the truthful nature of his pure self, which is the Atma, does not desire to take birth again. He wishes to obtain liberation and deliverance from this endless cycle of birth and death; he is desirous of the final emancipation and salvation of his Atma by merging it with the supreme Brahma.]

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### Canto 8/Section 15

तद्धेतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य आचार्यकुलाद्वेदमधीत्य  
यथाविधानं गुरोः कर्मातिशेषणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो  
धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिं सन्त्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं

वर्तयन्त्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते न च पुनरावर्तते ।१॥

The magnificent, superb and supreme knowledge (of the Atma and its truthful, essential form and nature) was imparted by Brahmaa to Prajapati Daksha; thereafter, Prajapati taught to Manu (the first male inhabitant of earth and the great forefather of the human race); and in due course of time, Manu preached it to all his subjects (i.e., his offspring, the human race).

A person who diligently serves his Guru (moral preceptor and guide, teacher and mentor), fulfills all his obligations to him, acquires all the knowledge contained in the Vedas, takes leave from his Guru and enters into active life as a righteous and virtuous householder living up to his expected duties and obligations, collects all his kith and kin to study, discuss and hear the various scriptures in a holy and sanctified environ, inspires his sons, dependants and disciples to follow the path of 'Dharma' (i.e., righteousness, virtuousness, nobility of thought and actions) and takes an active part in overseeing its actual implementation (that the tenets of Dharma are firmly put into practice and the path of the scriptures are followed by his dependants diligently, and they do not fall sideways and go astray from the chosen path), who exercises full control over his sense organs, never commits violence or cruelty of any kind —such a person surely leads an exemplary life of righteousness and virtuousness, and at the end, he attains the 'Brahma Loka' (the heavens) from where he does not come back, or take birth again in this temporal, perishable and mortal world (1).

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

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### Chapter 3 Aarunyu-panishad/Aaruniko-panishad आरुण्यपनिषद् / आरुणिकोपनिषद्

This is a short Upanishad describing briefly the process of becoming a ‘Sanyasi’, or a renunciate mendicant or an ascetic who has completely detached himself from the world and concentrates his attention on the supreme Brahma. It also outlines the vows that are to be observed by such a person and the rules that he has to strictly adhere to. This Upanishad should be read along with ‘Kundiko-panishad’, Chapter no. 12 and ‘Sanyaso-panishad’ Chapter no. 10 of this volume. Please also see appendix no. 2.

#### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥  
ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

ॐ आरुणिः प्रजापतेर्लोकं जगाम । तं गत्वोवाच । केन भगवन्कर्माण्यशेषतो विसृजानीति ।  
तं होवाच प्रजापतिस्तव पुत्रान्भ्रातृन्बन्ध्वादीञ्छिखां यज्ञोपवीतं यागं सूत्रं स्वाध्यायं च  
भूलोकभुवर्लोकस्वर्लोकमहर्लोकजनलोकतपोलोकसत्यलोकं चातलतलातलवितलसुतल—  
रसातलमहातलपातालं ब्रह्माण्डं च विसृजेत् । दण्डमाच्छादनं चैव कौपीनं च परिग्रहेत् ।  
शेषं विसृजेदिति ॥१॥

Om salutations! Aaruni, the son of Arun, who used to worship Prajapati Brahmaa, appeared before him in his abode called Brahma Loka and asked, ‘Oh Lord! How can I forsake or abandon all deeds (i.e., how can I abstain from getting myself involved in doing deeds in this world where I have to live, and where without doing deeds of one or the other kind, life is impossible)’.

Brahmaa replied, ‘Oh sage! One should leave aside all attachments for and attractions to the materialistic world and its artificial objects. He should become dispassionate towards all— such as, a son, all his kith and kin as well as relatives, friends and compatriots; he should not give undue importance to wearing a sacred thread, doing ‘Yagya’ (fire sacrifices), possessing a tuft of hair on the head (Shikha) and the self study of scriptures. At the same time, he should forsake the entire universe consisting of the 7 upper worlds— such as ‘Bhu’ (भूः), ‘Bhuvaha’ (भुवः), ‘Swaha’ (स्वः), ‘Maha’ (महाः), ‘Janaha’ (जनः), ‘Tapaha’ (तपः) and ‘Satya Loka’ (सत्य लोका) as well as the 7 nether worlds— such as ‘Atal’ (अतल), ‘Taltal’ (तलातल), ‘Vital’ (वितल), ‘Sutal’ (सुतल), ‘Rasatal’ (रसातल), ‘Mahatal’ (महातल)

and ‘Patal’ (पाताल). [That is, he should remain indifferent to whatever is happening around him, should be completely detached and dispassionate towards them.]

A true renouncer or a sincere ‘Sanyasi’ should carry only 3 things befitting his stature— such as a staff or stick (दण्ड), a piece of cloth to cover the body (आच्छादनं), and a loin cloth (कोपिनं). All the rest of his possessions should be dispensed with (1).

गृहस्थो ब्रह्मचारी वा वानप्रस्थो वा उपवीतं भूमावप्सु वा विसृतेत् । अलौकिकाग्नीनुदराग्नौ समारोपयेत् । गायत्रीं च स्ववाच्यग्नौ समारोपयेत् । कुटीचरो ब्रह्मचारी कुटुम्बं विसृजेत् । पात्रं विसृजेत् । पवित्रं विसृजेत् । दण्डाल्लोकाग्नीन् विसृजेदिति होवाच । अत ऊर्ध्वममन्त्रवदाचरेत् । ऊर्ध्वगमनं विसृजेत् । औषधवदशनमाचरेत् । त्रिसंख्यादौ स्नानमाचरेत् । संधि समाधावात्मन्याचरेत् । सर्वेषु वेदेष्वारण्यकमावर्तयेदुपनिषदमावर्तयेदुपनिषदमावर्तयेदिति ॥२॥

Whether a person is a ‘Brahmachari’ (a celibate), a householder or a ‘Vaanprastha’ (a person who goes to the forest in the 3<sup>rd</sup> stage of his life after completing his household worldly duties), when he decides to sincerely renounce all his attachments with the world, he should symbolically transfer all the divine fires, which he is supposed to worship while he was in his household days as per edicts and prescriptions of the scriptures for their specific ‘Ashrams’ (periods of life), into his abdomen or stomach, and merge these fires with the divine and glorious eternal fire of life burning inside him. [The eternal fire that keeps the body working and helps the food to get digested, keeping the body warm and nourished and the spark of life ignited inside it, is called ‘Jatharagni’ ‘जठराग्नि’.]

The Gayatri Mantra should be invoked and established in the fire represented by his speech (words). The sacred thread should be respectfully, with due reverence and honour, laid down to rest (i.e., it should be discarded from the body and buried in the earth) or allowed to flow away in the currents of the water (of a river, stream, or laid to rest in the calm waters of a lake or a pond).

A Brahmachari (here referring to a celibate Sanyasi) who lives in a hut should break all contacts with his family. He should abandon all pots and pans (i.e., all household and worldly belongings) including the blade of grass that is used during religious rituals to sprinkle sanctified water in order to purify everything (because he is not required to do formal rituals anymore). This piece of grass is called ‘Pavitra’ (पवित्र) and is usually made into a ring and worn in one of the fingers. It is believed that it bestows auspiciousness on the wearer. He should even forsake the staff or stick which he carried earlier as well as the worldly fire (i.e., the external fire lit to cook food, keep warm)’. This is what Brahmaa said (होवाच).

He further continued, ‘He (a true Sanyasi) should behave as if he has not accepted any Mantra from a Guru (i.e., has not been formally initiated by any moral preceptor), and is therefore under no obligations or compunctions to follow any rigid regimen of Mantra recitals or incantations etc.. He should not wish to go to heaven either. He should accept food as if it were a medicine (i.e., he should take it in regulated and in limited quantity just sufficient enough to sustain life and get proper, balance food to keep him healthy and

nourished). He should bathe thrice a day.

During the evening hours, he should sit silently and meditate upon the supreme, transcendental Soul of the universe called ‘Parmatma’ (Brahma). He should read all the Vedas and repeatedly study the Upanishads (i.e., he should keep his mind busy in reading the scriptures and not allow it to become a restless and aimless vagrant, because the mind is so mischievous that if it is not kept busy it will naturally think of some nuisance which will be demeaning and degrading for the spiritual upliftment of the Sanyasi and a cause of perplexities, confoundedness and restlessness for him (2).

खल्वहं ब्रह्मसूत्रं सूचनात्सूत्रं ब्रह्मसूत्रमहमेव विद्वांस्त्रिवृत्सूत्रं त्यजेद्विद्वान्य एवं वेद संन्यस्तं मया  
संन्यस्तं मया संन्यस्तं मयेति त्रिरुक्त्वाऽभयं सर्वभूतेभ्यो मत्तः सर्वं प्रवर्तते । सखा मा  
गोपायोजःसखायोऽसीन्द्रीस्य वज्रोऽसि वार्त्रघ्नः शर्म मे भव यत्पापं तन्निवारयेति । अनेन मन्त्रेण  
कृतं वैणवं दण्डं कौपीनं परिग्रहेदौषधवदशनमाचरेदौषधवदशनं प्राश्नीयाद्यथालाभमश्नीयात् ।  
ब्रह्मचर्यमहिंसां चापरिग्रहं च सत्यं च यत्नेन हे रक्षतोऽ हे रक्षतोऽ हे रक्षत इति ॥३॥

‘Verily, I represent that supreme Brahma who is indicated by the sacred thread which I wear; hence I do not need it any more’ —thinking thus and firmly convinced of this fact (that Brahma is present in him, he is embodiment or an image of Brahma, and he does not need any external symbol or sign, such as the sacred thread, to remind him of his exalted stature), the true renunciate should abandon the ‘sacred thread’, which is also known as ‘Trivritsutra’ (त्रिवृत्सूत्र) because it has 3 strands rolled into one coil.

A person who has become enlightened enough to realise this sublime truth (that I am Brahma) should proclaim as follows three times— ‘I have taken to Sanyas (i.e., I have totally and sincerely forsaken this materialistic world and its accompanying delusions, artificialities, entrapments and torments), I have forsaken everything permanently, I have abandoned all!’.

Then he should proclaim— ‘All the cruel and violent as well as docile and nonviolent creatures should have no fear (from me). All the creation is symbolically present inside me, so whom should I kill or oppose or fight or have ill-will and malice or jealousy or hatred with, and who shall have enmity with me, who shall oppose or fight with me, who shall kill me and whom shall I kill?’

Then he should symbolically address his staff or stick called the ‘Dand’ and say thus— ‘Oh Dand! You are now my inseparable friend and companion. Protect my honour and dignity. You are like the invisible and strong ‘Bajra’ of Indra (i.e., Indra’s invincible weapon which, according to mythology, is thunderbolt) with which he had slayed the demon Vrittasur. So, I addressed you as ‘Bajra’, because, for me, you are equivalent to it. Bestow me, or bless me with happiness and peace; eliminate all the sins, misdemeanours and misdeeds that may lead me astray or make me fall wayward from the path of Sanyas (i.e., protect me from being a prey to perversions and attractions of all kinds and enable me to remain steadfast and strident on the righteous path of Sanyas, without falling to the side and being diverted from my aim of achieving emancipation

and salvation for my soul'. Saying this, the Sanyasi should then hold and accept that sanctified bamboo staff or stick as his personal companion for the rest of his life along with his other companion, the loin cloth.

As a Sanyasi, he should eat food only as a medicine (i.e., in regulated quantities, sufficient enough to maintain good health, and never indulge in satisfying his taste buds).

Oh Aaruni! After accepting the vows of Sanyas, one should observe strict continence and abstinence, self control and restraint, non-violence and non-acceptance of any alms or charity, i.e., he should not take any material objects of value from this world even when they are offered to him as charity. [That is, besides the bare necessities such as food etc., he should not accept anything else.] He should speak and uphold the truth most faithfully and diligently.

Oh son! Such a person should endeavour to protect and uphold all the codes of conduct, all the edicts and tenets pertaining to a renunciate way of life. [The word 'रक्षतो' 'Rakshato' means 'to protect, to save, to take care of'. It is repeated thrice to lay great emphasis on this particular point—that under no circumstances, under no compulsions would the Sanyasi break the codes of conduct that he has vowed to follow as a Sanyasi, and they will never, ever be violated.] (3)

अथातः परमहंसपरिव्राजकानामासनशयनादिकं भूमौ ब्रह्मचारिणां मृत्पात्रं वाऽलाबुपात्रं  
दारुपात्रं वा । कामक्रोधहर्षरोषलोभमोहदम्भदर्पेच्छासूयाममत्वाहंकारादीनपि परित्यजेत् ।

वर्षासु ध्रुवशीलोऽष्टौ मासानेकाकी यतिश्चरेद् द्वावे वा चरेद् द्वावे वा चरेदिति ॥४॥

After that, those enlightened persons who are called 'Paramhans Parivrajak' (परमहंस परिव्राजक)<sup>1</sup> and who have attained the high emotional state of identifying themselves with the supreme Brahma and can meditate upon him with ease, are prescribed, and expected, to sit and sleep on the earth (instead of a stool or a bed). They should keep a clay pot, a hollowed out and dried pumpkin or a wooden pot called 'Kamandal' (कमण्डल) with them<sup>2</sup>.

A Sanyasi (a renunciate mendicant, a hermit and an ascetic) should fully forsake 'Kaam' (काम —worldly passions, desires and lust), 'Krodh' (क्रोध —anger, vehemence, wrath, losing the cool of their mind), 'Harsha' (हर्ष —feeling elated, joyous and exhilarated), 'Shok' (शोक —sorrows, anguish, grief), 'Rosh' (रोष —wrath, getting very annoyed, rage, fury, exasperation, indignation), 'Lobh' (लोभ —greed, avarice, rapacity, yearning), 'Moha' (—attachments, attraction, infatuations), 'Dambh' (दम्भ —deceit, conceit, imposter, hypocrisy and cunning), 'Irshya' (ईर्ष्या —envy, jealousy, ill will, malice), 'Ichha' (इच्छा —desires, wishes, wants, needs), 'Mamta' (ममता —endearments, longing, love, infatuations), 'Ahankar' (अहंकार —haughtiness, ego, pride, vanity), and all other such negative traits which are like different spots on the body or are like blemishes or tarnishes on the character of the Sanyasi.

A Sanyasi should stay at a single place (location, site) during the 4 months of the rainy season. Aside of this, he should always keep on the move, roaming alone for the rest of the 8 months. He should at least stay at a place for a continuous period of 2 months (if

he does not feel like spending the whole period of 4 months of the rainy season at a single place due to any circumstance) (4).

[Note :- 'The word 'Param' means supreme, transcendental, great, most exalted, a sublime state; 'Hans' means a divine swan; 'Parivrajak' means a renunciate mendicant who is constantly on the move.

<sup>2</sup>A 'Kamandal' is needed to collect water and other essential things, such as cooked food, while the 'Sanyasi' is on the move.]

स खल्वेवं यो विद्वान्सोपनयनादूर्ध्वमेतानि प्राग्वा त्यजेत् । पितरं पुत्रमग्निमुपवीतं कर्म  
कलत्रं चान्यदपीह । यतयो भिक्षार्थं ग्रामं प्रविशन्ति पाणिपात्रमुदरपात्रं वा । ॐ हि ॐ हि  
ॐ हीत्येतदुपनिषदं विन्यसेत् । खल्वेतदुपनिषदं विद्वान्य एवं वेद पालाशं वैल्वमाश्वत्थमौदुम्बरं  
दण्डं मौञ्जीं मेखलां यज्ञोपवीतं च त्यक्त्वा शूरो य एवं वेद । तद्विष्णोः परमं पदं सदा  
पश्यन्ति सूरयः । दिवीव चक्षुराततम् । तद्विप्रासो विपन्यवो जागृवांसः समिन्धते ।  
विष्णोर्यत्परमं पदमिति । एवं निर्वाणानुशासनं वेदानुशासनं वेदानुशासनम् । इत्युपनिषद् ॥५॥

That person who is fully aware of and ready to follow all the strict edicts and tenets, laws and by-laws, rules and regulations of the path of Sanyas and wish to accept these vows voluntarily and cheerfully, then he can do so whether it is done before or after his formal initiation ceremony 'or baptism', called the Upnayan ceremony (when the sacred thread, sanctified by a Guru or teacher, is put on his shoulder, and the initiation Mantras from the scriptures are pronounced in his ear). For this, he should completely, formally and finally disassociate himself from and totally forsake all his relations with his family, such as his mother, father, son, wife, the sacrificial fire (i.e., the hearth of a householder), the sacred thread, all deeds and actions, or any other thing that he might possess or own in this world or involved in.

A person accepting the path of Sanyas should either make his hands (the cupped palms of the hands) as a cup or platter, or treat his stomach as the pot (to collect food). To beg for food, he should go to a village. [The visit to a village should be done to procure just enough cooked food as to fill his stomach. He has to eat out of his hands, and not from a pot or plate made of anything. Storing of food separately is prohibited for a Sanyasi.]

While entering the village (in search of food), he should pronounce the divine Mantra 'OM HI' (ॐ हि —literally meaning 'Om salutation; It is only OM'; or 'Om is all there is') 3 times as announcement of his arrival in the village. [This helps the villagers to get ready to welcome him.]

This is an Upanishad. Those who know the contents and have a deep knowledge of this and other Upanishads are indeed considered to be wise, erudite, expert and scholarly.

A person who holds a staff or stick made of the branch of either of these trees— (i) 'Palash' (पलश —Butea Frondosa), (ii) 'Bel' (बेल —the wood apple), (iii) 'Peepal' (पीपल —Banyan), and (iv) 'Gular' (गूलर —the wild fig tree; Ficus Glomerata), who wears a loin cloth around his waist and a sack cloth made of coarse jute to cover the body, who

abandons even his sacred thread (i.e., he symbolically casts away his pride that he is born in an upper class of society, or is more superior in birth and knowledge and wisdom as compared to his brethren) and understands this Upanishad properly, is indeed a most exalted, most superior, most brave and most courageous Sanyasi. [Brave and courageous because the rigid life of a Sanyasi will scare away lesser mortals, and only those who are wise and erudite will see the ambrosia of eternity of emancipation and salvation lying at the end of the road for them after they have tread through this arduous journey of difficulties and hardships. The knowledge of this Upanishad will only strengthen their resolve to overcome all the hurdles patiently and reach that ambrosia, because they will be fully mentally prepared to face them.]

A wise worshipper adores and worships (and hopes to reach) the divine, sublime and supreme abode of Lord Vishnu, which is radiant with the eternal light symbolising enlightenment which radiates in all the directions and illuminates everything around it in the heavens situated in the vast sky above just like the celestial sun illuminates the solar system.

Wise and erudite seeker who selflessly pursues the path of 'Sadhana' (साधना — that is, who are focused in their spiritual pursuits without being effected by any distractions and getting deviated from their chosen path, who meditate and contemplate upon the supreme Truth, who observes austerities and penances and concentrate their energy on the pure consciousness, i.e., Brahma or their own Atma) are able to reach that supreme and divine abode where they enhance its illumination, brilliance, magnificence and glory with their own radiance. Such an exalted and supreme stature is synonymous with the abode of Vishnu. It is called the Vishnu Loka.

This is the way to obtain liberation and deliverance as well as emancipation and salvation as enunciated by the Vedas, and this is what the Upanishads also ratify and endorse (5).

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

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## Chapter 4 Maitrayanyu-panishad/मैत्रायण्युपनिषद्

Belonging to the Sam Veda tradition, it is a discourse between king Brihadrath (बृहद्रथ) and sage Shakayanya (शाकायन्य). The knowledge contained in this Upanishad was 1<sup>st</sup> enunciated and expounded by sage Maitreya (मैत्रेय), hence the name of the Upanishad bears his name.

In canto 1, the king expresses his confusions and doubts about the world and his dismay at its transient and decayable nature. He asks the sage to enlighten him about the truth of existence.

In Canto 2, the sage describes about the Atma and the various vital winds, and uses the allegory of a chariot to explain the various aspects of the body and the Atma.

Canto 3 highlights the distinction between the supreme cosmic Soul called the 'Parmatama' and the individual soul of the creature called the 'Bhoot Atma'. It defines the latter's characteristic features. The various qualities (Gunas) inherent in a 'Bhoot Atma' are enumerated and elucidated at the end of this Canto. Metaphors of an iron smith and a potter are used to explain how the 'Bhoot Atma' of the creature is distinct from the pure consciousness called the 'Atma'.

Canto 4 deals with the importance of the mind and the eclectic ways by which it can be controlled and harnessed for salvation of the 'Bhoot Atma', the creature. This canto also enumerates the greatest of axiomatic tenets of the Vedas in a systematic manner so that they act like a virtual moral guide book for spiritual aspirants (especially verse no. 4 A—4 K). It goes on to define Brahma in different ways (verse no. 4 L—4 O and verse no. 5).

Canto 5 exclusively deals with the Sun as a visible manifestation of the Brahma as well as of the Atma and the cosmic word OM. The Gayatri or Savitri Mantra is elaborately described with its relevance to the Sun.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥  
ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

### Canto 1

ॐ बृहद्रथो ह वै नाम राजा राज्ये ज्येष्ठं पुत्रं निधापयित्वेदमशाश्वतं मन्यमानः शारीरं  
वैराग्यमुपेतोऽरण्यं निर्जगाम । स तत्र परमं तप आस्थायादित्यमीक्षमाण ऊर्ध्वबाहुस्तिष्ठत्यन्ते

सहस्रस्य मुनिरन्तिकमाजगामाग्निरिवाधूमकस्तेजसा निर्दहन्निवात्मविद् भगवाञ्छाकायन्य  
उत्तिष्ठोत्तिष्ठ वरं वृणीष्वेति राजानमब्रवीत्स तस्मै नमस्कृत्योवाच भगवन्नाहमात्मवित्तं तत्त्वविच्छृणुमो  
वयं स त्वं नो ब्रूहीत्येतद्वृत्तं पुरस्तादशक्यं मा पृच्छ प्रश्नमैक्ष्वाकान्यान्कामान्वृणीष्वेति  
शाकायन्यस्य चरणावभिमृश्यमानो राजेमां गाथां जगाद ॥१॥

Om salutations! A king named Brihadrath (बृहद्रथ) developed a sense of profound renunciation when he acquired wisdom strong enough to realise the perishable, decayable, mortal, transient and temporary nature of his body. That is why he gave the reign of the kingdom to his eldest son and went to the forest. There he did severe 'Tapa' (penance and austerity with the accompanying hardship and endured all of it with resilience) for a long time. Daily he used to look towards the Sun and kept standing with his hands stretched upwards towards it (in a form of prayer and as a mark of paying tributes and obeisance to the Sun). After a period of 1000 years of doing severe 'Tapa' in this way and as a result (or blessing or reward) of it, a self-realised, erudite, wise and enlightened sage named Shakayanya (शाकायन्य), who was an expert and well-versed in the knowledge of the Atma (soul/spirit), came to him. The sage had a glowing spiritual radiance about him that resembled the brilliance of fire which has no smoke. That exalted sage said to the king, 'Oh king! Get up and ask for a boon or blessing'.

The king bowed reverentially before the sage and said, 'Oh Lord! I am not an expert in the knowledge of the Atma; I have heard that you are well versed in the knowledge of Brahma and have deep insight into the essential aspects and principles governing it. Hence, bless me with a boon of truthful knowledge of that absolute Truth and universal Reality'.

Hearing this, the exalted sage replied, 'Oh the king of the Ikshwaku clan (इक्ष्वाकु)! Ask for some other boon. Do not ask such question which has been traditionally regarded as being very difficult to answer from ancient times'.

Hearing this, king Brihadrath bowed at the feet of the exalted sage Shakayanya and said as follows— (1).

[Note :- This verse is exactly the same as verse no. 1 of Maitreyu-panishad, Chapter no. 5 of this volume.]

भगवन्नस्थिचर्मस्नायुमज्जामांसशुक्रशोणितश्लेष्माश्रुदूषिते विण्मूत्रवातपित्तकफसंघाते  
दुर्गन्धेः निःसारेऽस्मिञ्छरीरे किं कामोपभोगैः ॥२॥

'Oh Lord! This body is full of (or consists of nothing else but) bones, skins, nerves/veins, bone marrow, flesh, blood, tears, vomit, faecal matters, urine, wind, bile, mucous etc.. This body is foul smelling and stinking; it lacks any worthwhile essence (and is most abhorable and despicable). Then what is the use of comforts that one endeavours to seek for it, and what is the use of the gratification of the sense organs of the body, both leading to having a train of desires, expectations and hopes (2).

कामक्रोधलोभभयविषादेर्ष्येष्टवियोगानिष्ट संप्रयोगक्षुत्पिपासाजरामृत्युरोगशोकाद्यैरभिहतेऽस्मिञ्छरीरे  
किं कामोपभोगैः ॥३॥

Passions/desires (Kaam—काम), anger/wrath/vehemence (Krodh—क्रोध), greed/avarice

(Lobh—लोभ), fears/consternations (Bhaye—भय), grief/anguish/sorrows (Vishad—विषाद), jealously/envy/malice (Irshya—ईर्ष्या), agony/torments of separation from those who are the loved ones or from objects which are very dear (Viyog—वियोग) as well as the mental and physical discomfort and agitation caused by meeting those who are hated and not liked (Samprayog—सम्प्रयोग), from suffering from hunger and thirst (Kshutpi-pasa—क्षुत्पिपासा), old age and death (Jara-mrityu—जगमृत्यु), sorrows and torments of all kinds, including from various diseases and afflictions (Rog-shok—रोगशोका) —all these give a lot of trouble to the body. In such a situation, what is the use or worth of having various hopes and desires, ambitions and aspirations, volitions and expectations as well as seeking and yearning for comforts and gratifications, because none of these give peace either to the mind or the body? (3)

**सर्वं चेदं क्षयिष्णु पश्यामो यथेमे दंशमशकादयस्तृणवन्नश्यतयोद्भूतप्रध्वंसिनः ॥४॥**

This whole world is momentary and transient. I constantly observe men and other mortal creatures made up of the 5 basic elements being subjected to constant and persistent destruction and decay. [That is, I see the people and other creatures constantly dying all around me, without exception.] Myriad of wretched and humble creatures such as those having teeth as well as insects and worms are born and then devoured by death after sometime (4).

**अथ किमेतैर्वा परेऽन्ये महाधुनर्धराश्चक्रवर्तिनः केचित्सुद्युम्नभूरिद्युम्नेन्द्रद्युम्नकुवल्याश्च यौवनाश्च—  
ध्रियाश्चाश्वपतिः शशबिन्दुर्हरिश्चन्द्रोऽम्बरीषोऽननूक्तः स्वयातिर्ययातिरनरण्योक्षसेनोत्थमारुतभरतप्रभृतयो  
राजानो मिषतो बन्धुवर्गस्य महतीं श्रियं त्यक्त्वास्माल्लोकादमुं लोकं प्रयान्ति ॥५॥**

What do these humble and lowly creatures count when so many great warriors who were proud of their bows (i.e., the strength of their arms) and were most valiant, powerful, strong, majestic and seemingly invincible, such as the likes of the great emperor kings Sudyumna (सुद्युम्न), Bhuri Dyumna (भूरिद्युम्न), Indra Dyumna (इन्द्रद्युम्न), Kuwal Yaashwa (कुवल्याश्च), Youwanaa Shwa (यौवनाश्च), Vadhri Yaashwa (वध्रियाश्च), Ashwapati (अश्वपति), Shasha Bindu (शशबिन्दु), Harishchandra (हरिश्चन्द्र), Ambarish (अम्बरीष), Anunukta (अनुनूक्त), Swayaati (स्वयाति), Yayaati (ययाति), Anaranya (अनरण्य), Ukshasen (उक्षसेन), Uttha (उत्थ), Marut (मारुत) and Bharat (भरत), etc., had to leave behind all the glory, pomp, pageant, majesty and magnificence of the world behind when they suddenly shed their mortal coils (i.e., their bodies, when they died) and went to the other world (the heaven) along with their kith and kin (at the time of their deaths) (5).

**अथ किमेतैर्वा परेऽन्ये गन्धर्वासुरयक्षराक्षसभूतगणपिशाचोरगग्रहादीनां निरोधनं पश्यामः ॥६॥**

Not only humans, we see even ‘Gandharvas’ (celestial musicians), ‘Yakshas’ (a demi-God who is the guard of the treasury of the Gods), ogres/monsters/demons and other evil spirits such as phantoms/ghosts and goblins, serpents and other reptiles, stars and planets and their satellites —all are being subject to constant, persistent and regular decay and destruction (and are completely annihilated when their time comes) (6).

**अथ किमेतैर्वान्यानां शोषणं महार्णवानां शिखरिणां प्रपतनं ध्रुवस्य प्रचलनं स्थानं वा  
तरूणां निमज्जनं पृथिव्याः स्थानादपसरणं सुराणां सोऽहमित्येतद्विधेऽस्मिन्संसारे किं  
कामोपभोगैर्यैरेवाश्रितस्यासमृद्धिहावर्तनं दृश्यत इत्युद्धर्तुमर्हसीत्यन्धोदपानस्थो भेक**

इवाहमस्मिन्संसारे भगवंस्त्वं नो गतिस्त्वं नो गतिः ॥७॥

Besides this, even if we overlook or keep aside the animate world, the rest of the inanimate world —or the non-living, non conscious world —is also subjected to the same fate. For example, huge oceans and seas dry up, great mountain ranges are disrupted, eroded and crumbled bit by bit in a gradual manner to pieces of boulders, pebbles and stone chips, small or big and reduced even to particles of dust. Even the poles (the north and the south pole of the earth as well as the cardinal points of the cosmic atlas) cannot remain permanently in their place; the trees fall and decay, the earth too cannot remain forever in its present state, and the Gods are also known to be demoted (and promoted) from their existing positions. In such a volatile situation and an existence which is in constant flux, it is observed that those who are indulgent in gratification of their senses and enjoyment of this world full of 'Ahankar' (अहंकार —i.e., pride, ego, haughtiness, hypocrisy) are repeatedly trapped in the vicious cycle of birth and death (transmigration) which is so characteristic of this delusionary, transient, perishable and mortal world.

For this reason, oh exalted sage, it appears to me that I too am present in a most condemned, wretched, miserable and lowly state in this perishable and transient world just like a toad lives in a dark well symbolising the grave darkness of ignorance in which I find myself. Please be kind to grace me with the blessing of a stature similar to that of yours (i.e., make me as wise, enlightened, sagacious, erudite, self realised and exalted as you are) so that I find liberation and deliverance (from this world/like dark well). I have come to seek your blessing and shelter (and so expect solace and succour from you who are an exalted and merciful sage). You are my only hope and succour, my refuge and support' (7).

\* \_\_\* \_\_\* \_\_\*

## Canto 2

अथ भगवाञ्छाकायन्यः सुप्रीतोऽब्रवीद्राजानं महाराज बृहद्रथेक्ष्वाकुवंशध्वजशीर्षात्मजः  
कृतकृत्यस्त्वं मरुन्नाम्नो विश्रुतोऽसीत्ययं वाव खल्वात्मा ते कतमो भगवान्वर्ण्य इति तं  
होवाचेति ॥९॥

On hearing the earnest pleadings of the king (Brihadrath), the most exalted sage (Shakayanya) said, 'Oh great king Brihadrath! You are the son of king Dwajshirsha (ध्वजशीर्ष) born in the clan of the kings of the 'Ikshwaku race' (इक्ष्वाकु). You are fulfilled and contented in every possible way, and are famed by the name of 'Marut' (मरुत). What and who is this Atma (soul/spirit), what are its peculiar characteristics? Now I shall try to tell you the essential principles of this peculiar subject'.

The king said, 'Oh exalted sage! Please be kind to surely enlighten me on the relevant topics of this subject and elucidate upon them elaborately' (1).

अथ य एषो बाह्यावष्टम्भनेनोर्ध्वमुत्क्रान्तो व्यथमानोऽव्यथमानस्तमः प्रणुदत्येष आत्मेत्याह  
भगवानथ य एष संप्रसादोऽस्माञ्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत

एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति ॥२॥

The sage began his discourse— ‘Oh king! By exerting restraint on the external organs of the body<sup>1</sup>, the Atma—which is the essence of the life of a creature, the driving force of the creature and is akin to the ‘Pran’ (the vital wind force of life, breath)—moves upwards (i.e., is upgraded or promoted) through the medium of Yoga (meditation). Though it (life) might appear to be full of sorrows, in fact it is not so, for it is essentially free from and beyond the scope and reach of sorrows and torments. It is potent enough to destroy the darkness of ignorance and delusions. The same Atma, which is the vital life infusing ‘Pran’ or wind or breath inside the creature, leaves this perishable, gross and mortal body and comes out of it (at the time of death), accepts and merges with the self-illuminated, supreme essence of all that exists, an entity which is the authority and the absolute Truth and Reality of existence and life, and which is the true and original form of the Atma. Hence, that entity is called the supreme Atma. [The Atma of the individual merges with its parent body, the supreme Atma, which is the soul/spirit of the cosmos even as the Atma is the soul/spirit of the individual.] This Atma is essentially like the nectar or the elixir of eternity and fearlessness, and it is an embodiment or image of Brahma himself (2).

[Note :- <sup>1</sup>The *body* of a creature has 5 organs of action and 5 organs of perception.

They are as follows— (a) organs of action— hands, legs, mouth, genitals and anus,

(b) organs of perception— eyes, ears, nose, tongue, skin.]

अथ खल्वियं ब्रह्मविद्या सर्वोपनिषद्भिद्या वा राजन्नस्माकं भगवता मैत्रेयेण व्याख्याताहं  
ते कथयिष्यामीत्यथापहतपाप्मानस्तिग्मतेजस ऊर्ध्वरितसो वालखिल्या इति श्रूयन्तेऽथैते  
प्रजापतिमब्रुवन्भगवञ्शकटमिवाचेतनमिदं शरीरं कस्यैष खल्वीदृशो महिमातीन्द्रियभूतस्य  
येनैतद्विधमिदं चेतनवत्प्रतिष्ठापितं प्रचोदयितास्य को भगवन्नेतदस्माकं ब्रूहीति  
तान्होवाच ॥३॥

Oh king! The pristine and supreme knowledge of Brahma that is unanimously proclaimed, propounded, enunciated and expounded by all the Upanishads in an unequivocal, unified, uniform and one voice, has been narrated to me by Lord Maitrey (मैत्रेय). I shall tell (literally, give) that supreme knowledge to you.

There is a sage by the name of ‘Valkhilya’ (वालखिल्य). All his sins have been destroyed (eliminated) by doing ‘Sadhana’ (साधना —various diligent efforts made to accomplish success in any endeavour, specially religious and spiritual ones), and he is radiant and glorious with a spiritual halo/energy effusing from him and surrounding him from all sides. He observes ‘Brahmacharya’ (ब्रह्मचर्य —i.e., he follows the rigid tenets of self restraint, abstinence and continence).

That exalted sage (Valkhilya) asked a similar question (as you have asked me) to Brahma (the creator), ‘Oh Brahmin! This body is like a lifeless vehicle. Then what is that subtle force, which is that glorious authority having the potentials to infuse/inject life into it and render it conscious as if it had life of its own?’

The entity that inspires this body and injects life into it is said to be beyond the

reach or purview of speech (i.e., words or voice cannot describe it). Oh Lord, please be kind to tell me about that excellent and supreme essential Truth' (3).

यो ह खलु वाचोपरिस्थः श्रूयते स वा एष शुद्धः पूतः शून्यः शान्तः प्राणोऽनीशात्माऽनन्तोऽक्षय्यः  
स्थिरः शाश्वतोऽजः स्वतन्त्रः स्वे महिम्नि तिष्ठत्यनेनेदं शरीरं चेतनवत्प्रतिष्ठापितं प्रचोदयिता  
चैषोऽस्येति ते होचुर्भगवन्कथमनेनेदृशो नानिच्छेनैतद्विधमिदं चेतनवत्प्रतिष्ठापितं प्रचोदयिता  
चैषोऽस्येति कथमिति तान्होवाच ॥४॥

(Brahmaa replied to Valkhilya—) 'That absolute Truth, that supreme and essential element which you are talking about is called the 'Atma' (soul). It is characterised by being pure, pristine and uncorrupt, it is like a void (i.e., it has neither good or bad qualities in it; it is neutral), it is peaceful, tranquil, calm and serene, it is a provider/bestower of life, it is eternal, infinite, imperishable, universal, truthful, most ancient, primary and primordial, traditional, stable and unwavering, without a birth (and hence without a death) and it has an independent existence. This is all its great glory that we see around us. It is due to that Atma that this lifeless gross body is empowered with the authority to have life and consciousness. It is that Atma—which is the authority characterised by the virtue of possessing the element that is pure conscious—that inspires, impels and motivates the body of all the creatures of the creation'.

After hearing it, the great sage Valkhilya asked again, 'Oh Lord! Though this Atma is not describable and not under the control of desires, then how does it remain in this body as pure consciousness? Why does it give life and infuse the body with the conscious factor which enables the otherwise inane, inert and lifeless gross body to acquire the virtuous and characteristics of life and consciousness? And what is the significance, importance and implications of this glorious, majestic and magnificent aspect of the Atma?' (4)

स वा एष सूक्ष्मोऽग्राह्योऽदृश्यः पुरुषसंज्ञको बुद्धिपूर्वमिहैवावर्ततेऽशेन सुषुप्तस्यैव बुद्धिपूर्वं  
निबोधयत्यथ यो ह खलु वावैतस्यांशोऽयं यश्चेतनमात्रः प्रतिपूरुषं क्षेत्रज्ञः संकल्पा-  
ध्यवसायाभिमानलिङ्गः प्रजापतिर्विश्वाक्षस्तेन चेतनेनेदं शरीरं चेतनवत्प्रतिष्ठापितं प्रचोदयिता  
चैषोऽस्येति ते होचुर्भगवन्नीदृशस्य कथमंशेन वर्तनमिति तान्होवाच ॥५॥

(Brahmaa replied—) 'The Atma is most subtle and microscopic; it is beyond reach and is invisible. This is why it is known by the term 'Purush' (पुरुष —literally 'a male', but here it is not a reference to a human male but the word refers to the primordial primary male aspect of creation, the macrocosmic male who is known as 'Viraat Purush' who is the invisible supreme Being imperceptibly present as an integral part of the entire cosmos). That Atma intelligently enters this body through its own minuscule fraction, though it has no cause or reason to do so. [That is, we have to apply intelligence to understand that Atma which also resides in the body of the creature as much as it resides outside of it in the cosmos.] Even though a creature appears to be asleep, the pure consciousness deftly, subtly and imperceptibly keeps it alive<sup>1</sup>.

It is present in every body as the enlightened, self illuminated and live Atma which

is omniscient (क्षेत्रज्ञ —it knows everything that is worth knowing in the realm where it has its authority; and this realm is the entire cosmos). It observes and witnesses the world in the form of light; it has determination, it makes efforts, it has pride and ego known as ‘Ahankar’, it has a gender (male and female etc) and it is known as ‘Prajapati’ (the custodian or guardian or caretaker of the world)<sup>2</sup>.

It is the potentials and conscious powers of the Atma that makes the body conscious. It is the Atma that lends its glorious sheen and powers called ‘consciousness’ to the body which empowers the latter to act like it were a living entity having its own consciousness. It is the Atma that makes it active, live and conscious, but the body itself has no such virtues if it is left to its own devices’.

Sage Valkhilya asked again, ‘Oh Lord! In spite of being un-fractionable, uniform, indivisible, immutable and one, which cannot be broken or partitioned into fragments, how is it that the Atma is present here in its fractional form or as a part of its complete whole (in the individual creature as his individual Atma)?’ (5)

[Note :- <sup>1</sup>During sleep, the body shows no signs of activity; it does not do anything or take any actions. It lies apparently like a dead body. The only factor that distinguishes a dead body from a sleeping body is the consciousness or Atma present in the latter which enables the body to keep itself alive. A dead body cannot be revived, but a sleeping body, after it wakes up, reverts to doing all its previous deeds, taking all the actions and living a normal life as it used to do prior to falling asleep, a case not applicable to a dead body. So the factor that distinguishes these two types of bodies, which look apparently similar from external observations, is the Atma which is not present in a dead body but present in a sleeping body.

<sup>2</sup>The Atma is the ‘light’ that illuminates the world, it is in its myriad and various forms that ‘drives’ this world —such as having ‘determinations’ to do anything, making ‘efforts’ to do it, the ‘ego’ that drives all ambitions and efforts in the world, the ‘pride’ that is derived from success and accomplishment and their accompanying honours and pleasures, the flourishing of the world by conjugal relationship of ‘males and females’, and the Gods known as ‘Prajapati’ who preside over all the drama —all these aspects are a play staged by the Atma. The Atma remains a spectator of all that is happening around it, it witnesses the events unfolding before it, though it is the one who has started the ball rolling. It acts like a judicious king who controls his realm —and the realm in this case is the body of the creature and the world in which it lives and with which it interacts. In order to dispense justice and control his subjects, a king ought to have the ‘knowledge of what is happening in his realm’, and therefore the Atma is also called a ‘Kshetragya’, or an all-knowing, omniscient entity (क्षेत्रज्ञ).]

प्रजापतिर्वा एषोऽग्रेऽतिष्ठत्स नारमतैकः स आत्मानमभिध्यायद्वह्नीः प्रजा असृजत्ता  
अस्यैवात्मप्रबुद्धा अप्राणा स्थाणुरिव तिष्ठमाना अपश्यत्स नारमत सोऽमन्यतैतासां  
प्रतिबोधनायाभ्यन्तरं प्राविशानीत्यथ स वायुमिवात्मानं कृत्वाभ्यन्तरं प्राविशत्स एको नाविशत्स

पञ्चधात्मानं प्रविभज्योच्यते यः प्राणोऽपानः समान उदानो व्यान इति ॥६॥

Brahmaa replied, 'Oh great sage! In the beginning there was only 'Prajapati' (प्रजापति —the Lord of the subjects, the primary and principal king or the one from whom the creation was produced) alone. He did not enjoy being alone, so he thought of or remembered his Atma (to remove his loneliness). That is, he invoked his hidden potentials and powers of creativity in order to fulfill his desires of not being alone. As a result of which he created his myriad subjects having so many different forms with so many permutations and combinations. The creation which he produced or crafted appeared lifeless and dead as a pillar. Then looking at his subject, the creation, which lacked life, activity, intelligence, agility and vitality, he decided to enter their bosoms (inner-selves) to make them live, active, intelligent, vibrant, vigorous, strong and agile. [Prajapati was dismayed and distressed at his own creation which he had created to remove his loneliness, because the product which he produced was lifeless and worthless and was of no use to him. The circumstance of loneliness remained as before. 'What is the use of creating a lifeless litter if I can't enjoy playing with them, if I cannot enjoy their company', thought Prajapati.] So, he assumed a subtle, invisible, imperceptible but most potential and magnificent form of the 'wind element' (the vital wind called 'Pran' and other winds) and entered the litter produced by him. Prajapati split himself into 5 components of the wind force (Vayu) which are the following— (i) Pran, Apaana, Samaana, Udana and Vyana (6).

अथ योऽयमूर्ध्वमुत्क्रामतीत्येष वाव स प्राणोऽथ योयमवाञ्चं संक्रामत्येष वाव सोऽपानोऽथ योऽयं स्थविष्ठमन्नधातुमपाने स्थापयत्यणिष्ठं चाङ्गेऽङ्गे समं नयत्येष वाव स समानोऽथ योऽयं पीताशितमुद्गिरति निगिरतीति चैष वाव स उदानोऽथ येनैताः शिरा अनुव्याप्ता एष वाव स व्यानः ॥७॥

The wind that goes up (e.g., breath) is called 'Pran'. The wind which goes downwards (e.g., flatus passing downwards in the intestine and out through the anus) is called 'Apaana'. The wind that helps in uniformly circulating the elementary nutrients of the gross food eaten by the creature so that they reach the 'Pran' as well as all the organs of the body, thereby giving them nourishment, vitality and strength in basic elementary forms (e.g., proteins, carbohydrates, fats, minerals, vitamins etc.) which can be assimilated by them for their use, is called 'Samaana'. [Hence 'Samaana' regulates circulation and functioning of the internal organs other than the alimentary canal.] The wind that helps excretion is called 'Udana'. [That is, the wind that produces vomiting and expulsion of stool, throwing of cough etc. is called Udana'.] The wind that maintains equilibrium and pressure inside the body is called 'Vyana' (7).

अथोपांशुरन्तर्याम्यभिभवत्यन्तर्यामिमुपांशुमेतयोरन्तराले चौष्ण्यं प्रास्ववद्यदौष्ण्यं स पुरुषोऽथ यः पुरुष सोऽग्निर्वैश्वानरोऽप्यन्यत्राप्युक्तमयमग्निर्वैश्वानरो योऽयमन्तः पुरुषो येनेदमन्नं पच्यते यदिदमद्यते तस्यैष घोषो भवति यदेतत्कर्णाविपिधाय शृणोति सयदोत्क्रमिष्यन्भवति नैनं घोषं शृणोति ॥८॥

He lives very near but at the same time has access to the vast celestial space. He can

defeat and subdue within a short span of a moment all his opponents. The glorious ‘warmth’ (representing life and vitality) that exists between the two extremes (of smaller than the minuscule and greater than the vast) is that ‘Purush’ (the primordial, primary and principle macrocosmic Male aspect of the vast cosmos; or the very life of it, the very vital life-giving and life-supporting element present in the cosmos). That ‘Purush’ is also akin to the fire called ‘Vaishwanar’ (वैश्वानर). Even at other places in the scriptures it has been said that the ‘Purush’ (i.e., the living Atma or soul) living inside the bosom of the creature is also known as ‘Agni Purush’ (अग्नि पुरुष — literally the life giving fire, or that authority which has the vitality, strength, powers and potentials equivalent to that of the fire, and who controls the fire element as well). This fire called ‘Vaishwanar’ enables the food eaten by the creature to be digested inside the body (because fire and its heat are required to cook any raw food and make it digestible inside the body).

The subtle vibrations emanating from whatever that has been injected or imbibed by a creature are heard in its bosom (in the form of the heart beat and pulsations present in the veins and arteries, as well as the vital functions of life shown by the nerves). These vibrations transform into sound which is heard when the ears are plugged (closed). When the time comes for the ‘Pran’ (breath of life) to finally leave the body (i.e., at the time of physical death), this sound is not heard clearly (by a dying person) (8).

स वा एष पञ्चधात्मानं प्रविभज्य निहितो गुहायां मनोमयः प्राणशरीरे बहुरूपः सत्यसंकल्प  
आत्मेति स वा एषोऽस्य हृदन्तरे तिष्ठन्नकृतार्थोऽमन्यतार्थान्सानि तत्त्वानीमानि भित्तोदितः  
पञ्चभी रश्मिभिर्विषयानत्तीति बुद्धिन्द्रियाणि यानीमान्येतान्यस्य रश्मयः कर्मेन्द्रियाण्यस्य  
हया रथः शरीरं मनो नियन्ता प्रकृतिमयोऽस्य प्रतोदनेन खल्वीरितं परिभ्रमतीदं शरीरं  
चक्रमिव मृते च नेदं शरीरं चेतनवत्प्रतिष्ठापितं प्रचोदयिता चैषोऽस्येति ॥९॥

This Atma, which a personification of that Prajapati (see verse no. 6), has divided itself into 5 components and is established (i.e., lives, dwells) in the cavernous heart of the creature. It is this Atma which is present in the various forms such as the mind, the ‘Pran’, the life giving energy called ‘Tej’, determination and volitions (called Sankalp) and the macrocosmic, vast and infinite Soul represented by the sky.

While thus living in a dormant and inert form inside the heart, the Atma remained aloof from the various sense organs of the body. But in that state, it felt bored, unsatisfied and unfulfilled. [It felt that its stupendous glories and powers haven’t shone, and there wasn’t any sense in keeping them under wraps, lock and key, as it were.] So, in order to satisfy itself, it broke through and emerged, sprouted or revealed itself through the 5 symbolic ‘doors’ of the body. These doors metamorphosed/transformed themselves into the 5 organs of perception (ear, nose, eyes, tongue and skin) through which the Atma enjoys the objects of this external materialistic world which try to appease, gratify and please the Atma through the sense organs.

[Now the metaphor of a chariot is used —] The 5 organs of perception are the ‘reins’, while the 5 organs of action (hands, legs, mouth, genitals and excretory) are the

‘horses’. The body is called (or is akin to) the ‘chariot’, the mind is the ‘charioteer’ and the nature (temperament, inclination, habits, inherent tendencies) of the creature is the ‘whip’. Impelled and controlled by the whip, the body moves along like a chariot on a wheel.

In short it is the Atma that has made this body worthy, active, live and conscious or animate. It is the Atma that inspires it and enables it to remain as such. Devoid of the Atma, the body is worthless and loses its importance and significance (9).

स वा एष आत्मेत्यदो वशं नीत एव सितासितैः कर्मफलैरभिभूयमान इव प्रतिशरीरेषु  
चरत्यव्यक्तत्वात्सूक्ष्मत्वाददृश्यत्वादग्राह्यत्वात्त्रिमत्वाच्चानवस्थोऽकर्ता कर्तेवावस्थितः ॥१०॥

It appears that this Atma has been trapped by the body or has become subservient to it, or is under its spell and influence so much so that it (Atma) gets involved in doing the various good or bad deeds and consequentially gets tied down to their accompanying shackles in the form of rewards or punishments<sup>1</sup>.

This is supposed to be the reason why the Atma has to assume various bodies according to the rewards or punishments of the deeds done by the previous body in which it had dwelled. But on deep thought and contemplation, it becomes evident that the Atma, in its essential, innate and true form and in reality, is indescribable, sublime, subtle and supreme, invisible, beyond comprehension and physical reach, without any attachments, infatuations, passions and endearments, and it is independent of the 3 states of existence of the creature (such as the waking state, the dreaming state and the deep sleep state of existence). Hence, evidently, the Atma is not the mundane ‘doer’ of deeds, but it only erroneously and fallaciously, out of ignorance and delusions, ‘appears to be doing’ so. [That is, the Atma is a very peculiar entity; it is not what it apparently appears to be. This appearance of the Atma being a doer is an illusionary conception of the mind; it is a misconception and very misleading about the true identity of the Atma.] (10)

[Note :- <sup>1</sup>Since the body itself is supposed to be dead or inanimate and gross, all the deeds that are done by it and the actions taken by it are deemed to be done by the Atma which is the boss and which has infused life into the body enabling or empowering it to do what it has done. The credit or the discredit for the chariot not reaching its destination in a fit and prime condition goes to the charioteer, who in this case of the body is the Atma, and not the chariot. Therefore, the Atma is apparently supposed to be responsible for the actions and deeds of the body as well as their results.]

स वा एष शुद्धः स्थिरोऽचलश्चालोऽव्यग्रो निःस्पृहः प्रेक्षकवदवस्थितः स्वस्य चरितभुग्गुणमयेन  
पटेनात्मानमन्तर्ध्यावस्थित इत्यवस्थित इति ॥११॥

It (the Atma) is particularly and peculiarly pristine pure, uncorrupt, stable, unwavering, uniform, unattached and dispassionate, free from all agitations, restlessness and anxieties, and is like a neutral and dispassionate observer. But it ‘appears to be’ enjoying or suffering from the results of the various deeds done by it. Besides, it also appears that the Atma has covered

itself with a veil symbolising the 3 'Gunas'<sup>1</sup> which are inherently present in a creature, driving it to perform various deeds having the elements of righteousness or unrighteousness, goodness or evils in them in different proportions. [All these appearances are misleading because they do not characterise the peculiar and special nature of the Atma.] (11)

[Note : - 'Sat' —noble and virtuous, 'Raj' —worldly and normal/mediocre/ordinary, and 'Tam' most lowly and evil.]

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### Canto 3

ते होचुर्भगवन् यद्येवमस्यात्मनो महिमानं सूचयसीत्यन्यो वा परः कोऽयमात्मा सितासितौः  
कर्मफलैरभिभूयमानः सदसद्योनिमापद्यत इत्यवाचीं वोर्ध्वा वा गतिं द्वन्द्वैरभिभूयमानः  
परिभ्रमतीति कतम एष इति तान्होवाच ॥१॥

The sage (Valkhilya) asked again, 'Oh Lord! If the true nature, the essential form and the intrinsic, innate quality of the Atma are as magnificent, glorious, majestic, stupendous, unparalleled, unimaginable and fantastic like the ones you have described (in the previous Canto no. 2) just now, then is it another entity by the name of Atma that gets shackled to the results (or is affected by the consequence) of doing good or bad deeds, and which wanders in various wombs (i.e., takes repeated births), whether low or high? Is this Atma, which roams about in different levels or planes of existence, being overcome by happiness and joys or sorrows and suffering, the same as the one you have described to me just now? [Is the Atma which enters the cycle of transmigration —which is subjected to joys and sufferings, which gets tied to the results of actions and deeds —different from the glorious and magnificent Atma you have previously described to me having so many peculiar, magnificent and fantastic virtues? (1)

अस्ति खल्वन्योऽपरो भूतात्मा योऽयं सितासितैः कर्मफलैरभिभूयमानः सदसद्योनिमापद्यत  
इत्यवाचीं वोर्ध्वा गतिं द्वन्द्वैरभिभूयमानः परिभ्रमतीत्यस्योपव्याख्यानं पञ्च तन्मात्राणि  
भूतशब्देनोच्यन्ते पञ्च महाभूतानि भूतशब्देनोच्यन्तेऽथ तेषां यः समुदायः शरीरमित्युक्तमथ  
यो ह खलु वाव शरीरमित्युक्तं स भूतात्मेत्युक्तमथास्ति तस्यात्मा बिन्दुरिव पुष्कर इति स  
वा एषोऽभिभूतः प्राकृतैर्गुणैरित्यतोऽभिभूतत्वात्समूढत्वं प्रयात्यसमूढत्वादात्मस्थं प्रभुं भगवन्तं  
कारयितारं नापश्यद्गुणैस्तृप्यमानः कलुषीकृतश्चास्थिरश्चञ्चलो लोलुप्यमानः सस्पृहो  
व्यग्रश्चाभिमानत्वं प्रयास इत्यहं सो ममेदमित्येवं मन्यमानो निबन्धात्मात्मनात्मानं जालेनेव  
खचरः कृतस्यानुफलैरभिभूयमानः परिभ्रमतीति ॥२॥

That which has been degraded or demoted due to the effects of good or bad deeds done by it, is called by another name of 'Bhoot Atma' (भूतआत्मा) which is synonymous with the creature. [The word 'Bhoot Atma' refers to that Atma which is situated in a perishable gross body made up of the 5 elements of creation.] It roams about in good or bad (high or low) wombs (i.e., it takes birth as a highly evolved creature or as a lowly creature in the heirarchial ladder of creation), attains a high or low stature, and is subjected to either joys

or sorrows in consonance with the combined and cumulative effects of the good or bad deeds done by it.

The 5 basic subtle elements and the 5 'Tanmatras' are collectively called 'Bhoots'. [The 5 elements are —space, air, fire, water and earth, and the 5 'Tanmatras' are the 5 perceptions —sound, touch, smell, taste and sight.] A combination of these in various permutations and combinations constitute the body of the creature. This is why this body is referred to as a 'Bhoot Atma' or Atma surrounded by the five elements or 'Bhoots'<sup>1</sup>.

The Atma residing inside the body is like a drop of water on the petals of a lotus flower, but it has apparently become foolish, stupid and ignorant on being defeated and overcome by its own habits, temperaments, inclinations and tendencies, collectively called the various 'Gunas' or qualities as well as the various 'Vrittis' which are inherent to and an integral part of the creature. Surrounded by such a dark veil, which is phantom-like, consisting of these 'Gunas and Vrittis', the creature cannot realise or perceive the supreme, pure essence of the transcendental consciousness residing in its very bosom, and which is the inspiring hub, the driving force and the dynamo for the whole setup.

Hence, in spite of inherently possessing all the good virtues and auspicious qualities, it (Atma) outwardly appears to be sinful, unstable, agitated, fragile, greedy, lustful, passionate, eager, anxious, egoistic and proud. It starts feeling, though erroneously, that 'this is me', or 'this is mine'. It gets trapped like a bird in the net of various faults, blemishes, sins, evils, vices, misdemeanours and other such denigrating and degrading thoughts and activities. Since it gets sucked in this vicious vortex, or is trapped in this vicious cycle of deeds and actions and their incumbent consequences, it keeps on endlessly revolving and swirling in it, wandering in this endless cycle of transmigration which is a result of this innately erroneous belief and grave misconception (2).

[Note :- 'The word *Bhoot* in Hindi or Sanskrit means something which is past, is perishable, is a ghost or phantom. This word is very significant in the context of the body of the creature —it indicates that the body of the creature is something untenable, perishable, not real, and every new moment becomes something belonging to the past in the following moment. The Atma which resides in such a ghost-like body is called the Bhoot Atma or the Atma of a ghost-life creature with an illusionary body, or a body that will decay and vanish in due course of time. But it is erroneously treated as being synonymous with the pure and imperishable Atma which has none of the limiting factors associated with the Bhoot Atma. At the same time it must be remembered that the word 'Bhoot' separates these two Atmas —the imperishable supreme Atma of the cosmos and the Atma residing in the perishable body of the creature. A person who realises the difference and awakens to the fact that the 'Bhoot' is a ghost-like body which the Atma has temporarily assumed, becomes liberated and delivered from ignorance and attains emancipation and salvation which are attainable only by enlightenment.]

अथान्यत्राप्युक्तं यः कर्ता सोऽयं वै भूतात्मा करणैः कारयितान्तः पुरुषोऽथ यथाग्निनायः

पिण्डो वाभिभूतः कर्तृभिर्हन्यमानो नानात्वमुपैत्येवं वाव खल्वसौ भूतात्मान्तः पुरुषेणाभिभूतो  
गुणैर्हन्यमानो नानात्वमुपैत्यथ यत्त्रिगुणं चतुरशीतिलक्षयोनिपरिणतं भूतत्रिगुणमेतद्वै नानात्वस्य  
रूपं तानि ह वा इमानि गुणानि पुरुषेणेरितानि चक्रमिव चक्रिणेत्यथ यथायःपिण्डे हन्यमाने  
नाग्निरभिभूयत्येवं नाभिभूयत्यसौ पुरुषोऽभिभूयत्ययं भूतात्मोपसंश्लिष्टत्वादिति ॥३॥

Even at other places (in the different Upanishads), it is mentioned that the sense of ‘doing’ anything, or the concept of being a ‘doer of deeds’ is an imagination limited to the ‘Booth Atma’ (or the creature itself). The Atma which resides in its bosom is most pristine pure and is only concerned with providing the inspiration, the impulse, the impetus, the command and the direction (प्रेरणा) to the ‘Booth Atma’. The ‘Booth Atma’, therefore, is only obeying the command issued to it by the Atma. Hence, the former cannot claim to be a ‘doer’ because the actual ‘doer’ is the Atma which has given the necessary instruction and has authorised the ‘Booth Atma’ to do what it is doing. It has given the impetus to the gross body of the ‘Booth Atma’ to act.

Just like an iron smith moulds a piece of iron in any shape he wants by heating it in fire, this ‘Booth Atma’ is cast in various moulds (i.e., is given different roles, designation and honours, and is entitled to perform as many deeds as are expected of it) by the pure conscious Atma by constantly exposing it to the various ‘Gunas’ classified as evil ‘Gunas’ on the one hand and noble ‘Gunas’ on the other, leading to evil deeds or noble deeds respectively<sup>1</sup>.

That is, depending upon the various ‘Gunas’ it has acquired, the ‘Booth Atma’ goes on circulating endlessly in the cycle of 84 Lakh (1 Lakh = 1,00,000) species of creatures in the creation<sup>2</sup>.

Even as a potter is different from his wheel, the Atma is also separate from these three ‘Gunas’<sup>3</sup>.

Again, even as the fire subtly and innately present in a hot piece of iron cannot be beaten when the iron is struck by a hammer, the pure, glorious, glowing and radiant Atma has no faults or blemishes or corruption of its own (when it is hit or impinged upon by the three Gunas which are like the hammer hitting the piece of iron). But since it is in constant contact with the ‘Booth Atma’ (the creature having a gross body), the faults of the latter cast a dark shadow on the former. The Atma becomes an accomplice to the deeds done by the ‘Booth Atma’ because of its proximity with the latter and their constant interaction with each other (though the Atma has nothing to do with the Booth Atma which is like a mirror image of the ‘true’ Atma, but is only an ‘image’ and not the real thing) (3).

[Note :- <sup>1</sup>The Atma subjects the *Booth Atma* to the ‘radiation’ of these ‘Gunas’.

These ‘Gunas’ are the 3 basic qualities present in all the creatures in different permutations and combinations. These ‘Gunas’ effect the ‘Booth Atma’ differently based on a number of factors —such as for example, the present status of the ‘Booth Atma’ vis-à-vis its past deeds, their cumulative affects, the caliber of its mind and intellect, the position it occupies in the ladder of spiritual evolution, its

willingness to change or subject itself to the effects of such radiation etc..

The concept can be understood differently also. A piece of iron, when heated, shows the heat as a 'red hot glow' which fully pervades the iron piece and becomes an integral part of it. The whole piece appears to be one whole mass of something which is red, hot and glowing. When beaten by a hammer, the iron piece bends and can be shaped into any shape. Each new shape, when heated, will show the same glow of red hot fire inside it. Similarly, the Atma provides consciousness to the creature, making it active and lively, subject to receptions of stimuli in the form of various perceptions originating in the external world and received through the organs of perception present in the gross body. The 'heated' body (i.e., the Bhoot Atma made active by the Atma) now becomes susceptible to change (from the impact of the 3 Gunas) much like the heated piece of iron being hammered by the hammer. The 'hammering' by the 3 'Gunas' (the inherent qualities present in every creature) help to cast the individual creature into various moulds or shapes having different characteristics. Even as cold iron is not easily malleable, the creature without the infusion of life injected into it by the Atma is as good as dead and is the least malleable. Here, the allegory is simple —the creature is the iron, the glowing consciousness is the fire, the impinging 'Gunas' is the blow of the hammer, and the Atma is the iron smith.

<sup>2</sup>The *three Gunas* referred to in this verse are the following— 'Sat' which is noble, virtuous, auspicious and good qualities present in a creature, 'Raj' which pertains to worldly passions, desires and ambition etc., while 'Tam' is the lowest and meanest of the 3 qualities leading to various vices, evils, sins etc.. The permutations and combinations of these 3 qualities create a particular nature of an individual giving him his individuality and his special characters which are unique to him; they determine his temperament, behaviour, thought process et al. Two individuals having the same external form of the gross body —e.g., two men —might look very much alike but they vary immensely in their nature, habit, behaviour, thinking, outlook, action and deeds, wisdom and way of living. This is what is meant by 84 Lakh species of creatures; it is only a metaphor —it does not mean an actual, countable specific number that there are actually and physically 84 Lakh types of bodies of living beings; it only symbolically refers to the huge possibilities that are possible with these 3 'Gunas' and their different combinations that can imaginably produce a myriad variety of creation that can be created with these 3 basic qualities and their various sub classes of qualities.

<sup>3</sup>The wheel of the potter moulds the clay into various shapes, but the driving force of the wheel is the potter. Similarly, the 3 'Gunas' mould the characteristic of the creature, but the Atma is the authority, the potter in this allegory, who drives the 3 'Gunas'. Just as the potter is not the wheel, the Atma is not affected by the 3 'Gunas', it is just an instrument, an implement to shape the character of the creature. Again, even as a wheel is needed by a potter to give shape to a shapeless clod of

clay, the Atma needs the 3 Gunas to mould the characters of the creatures that constitute this creation.]

अथान्नाप्युक्तं शरीरमिदं मैथुनादेवोद्भूतं संविद्धयुपेतं निरय एवं मूत्रद्वारेण निष्क्रान्तमस्थिभिश्चितं  
मांसेनानुलिप्तं चर्मणावबद्धं विण्मूत्रैः पित्तकफमज्जामेदोवसाभिरन्यैश्च मलैर्बहुभिः परिपूर्णं  
कोश इवावसन्नेति ॥४॥

Besides, there are indications somewhere else that the body that is created as a result of conjugal relationship (union) between a male and female is devoid of any consciousness and appears to be like hell. That body which comes out of the aperture through which the urine is also passed by a female is made up of bones, is full of flesh and enclosed (wrapped) into a bundle or sac by the cover of the skin. It consist of stool (fecal matters), urine, bile, cough (mucous), bone-marrow, fat, stomach etc.. Besides these, it has other types of dirty and despicable ingredients. It looks as if this body is a treasure trove of all the lowly, dirty, filthy and hateful ingredients that can be ever imagined (4).

अथान्यत्राप्युक्तं संमोहो भयं विषादो निद्रा तन्द्री व्रणी जरा शोकः क्षुत्पिपासा कार्पण्यं क्रोधो  
नास्तिक्यमज्ञानं मात्सर्यं वैकारुण्यं मूढत्वं निर्वीडत्वं निकृतत्वमुद्धतत्वमसमत्वमिति तामसान्वितस्तृष्णा  
स्नेहो रागो लोभो हिंसा रतिर्दृष्टिर्व्यापृतत्वमीर्ष्या काममस्थिरत्वं चञ्चलत्वं जिहीर्षार्थोपार्जनं  
मित्रानुग्रहणं परिग्रहावलम्बोऽनिष्टे ध्विन्द्रियार्थेषु द्विष्टिरिष्टेष्वभिषङ्ग इति राजसान्वितैः परिपूर्णं  
एतैरभिभूत इत्ययं भूतात्मा तस्मान्नानारूपाण्याजोतीत्याजोतीति ॥५॥

At some other place (in the scriptures), it is also mentioned that this body is full of such 'Tam' category of qualities such as attachments, infatuations and passions (मोह), fears and consternations (भय), sorrows, gloom, dejection, grief and melancholy (विषाद), sleepiness, sluggishness, indolence and lack of attentiveness (निद्रा), fatigue, lassitude, exhaustion and lethargy (तन्द्री), old age (वृद्धावस्था), grief, lamentations, woes and miseries of all kinds (शोक), sorrows, suffering, miseries, wretchedness and agonies, torments and troubles (दुःख), hunger (भूख), thirst (प्यास), poverty, wretchedness, lowliness, meekness and humility (दीनता), anger and wrath (क्रोध), disbelief, lack of faith and conviction, heresy and being an atheist (नास्तिकता) ignorance and lack of awareness of the truth (अज्ञान), envy, jealousy, malice and ill will (मात्सर्य), faults, shortcomings, flaws and blemishes (विकार), stupidity, foolishness and idiocy (मूढता), shamelessness, lack of dignity and self respect (विल्ज्जता), arrogance, rudeness, rashness and snobbery (उद्धता), handicaps, difficulties, hurdles, adverse conditions and obstacles (विषम), thanklessness, ungratefulness and showing ingratitude (कृतघ्नता), etc..

Besides these, some of the other traits called 'Raj', which are the medium qualities present in a creatures, are the following —worldly, yearnings, desires, longings and avarice (तृष्णा), love, affections and attachments, infatuation and endearments (स्नेह), diseases, ailments and sufferings (रोग), greed and rapacity (लोभ), cruelty, violence and ferociousness, having no mercy and pity (हिंसा), lust, passions, lasciviousness, licentiousness and promiscuity (कामदृष्टि), selfish exchanges or interactions with a profit motive and having vested interests (व्यापार), jealousy and envy (ईर्ष्या), unhindered, uncontrolled and unregulated recklessness, restless behaviour, actions and deeds (स्वेच्छाचारी), agitations, restlessness, inconsistency,

freakishness, fickleness and being unsteady (चंचलता), desires or yearnings to acquire and possess anything, to produce worldly (not spiritual) wealth and enhance prosperity, to make companions, get their affections and honour, be praised by them and oblige them, to seek shelter and help from someone (except Brahma) (परिग्रह), the tendency of the sense organs to avoid and abhor things which are not pleasing to them, and yearning, longing and pursuing those objects that lure them or seem attractive to them.

With all these flaws hanging round the neck like a millstone and bogging the creature down, the 'Bhoot Atma' gets easily defeated in its endeavours to attain a higher stature for itself than its present standing, to elevate itself spiritually and to break free from the vicious cycle of birth and death, and to find ultimate liberation and deliverance for its soul trapped in this cycle. The result is that it finds new forms in every new birth (depending upon the thousands of possible forms that result as a combined effect of the various permutations and combination of the above sub-classes of the 'Gunas' present in the 'Bhoot Atma' as described above in this verse)' (5).

\* \_\_\*\_\_\*\_\_\*

#### Canto 4

ते ह खल्वथोर्ध्वरितसोऽतिविस्मिता अतिसमेत्योर्ध्वगवन्नमस्ते त्वं नः शाधि त्वमस्माकं गतिरन्या  
न विद्यत इत्यस्य कोऽतिथिर्भूतात्मनो येनेदं हित्वात्मन्येव सायुज्यमुपैति तान्होवाच ॥१॥

After hearing the discourse of Brahmaa, the steadfast and firm celibate (ओर्ध्वरित—literally the one whose semen/sperms have moved upwards or withheld from being ejaculated) and the most exalted sage Valkhilya became very astonished and amazed. So he went near Brahmaa and asked him again for more elaboration — 'Oh Lord! I reverentially bow before you. You are the only one who can give me shelter (i.e., you can give me peace of my mind by satisfying my queries and removing my doubts). Hence, please explain to me who is the 'guest' of the 'Bhoot Atma' (the creature) for whom the latter forsakes everything else and endavours to obtain oneness with the Atma (हित्वात्मन्येव सायुज्यमुपैति)<sup>1</sup> (1).

[Note :- <sup>1</sup>The word *Sayujya* literally means the form of salvation in which the creature's individual soul merges with the parent, supreme Soul from which it has emerged in the beginning of its cycle of birth and death. This supreme Soul is called the 'Parmatma'. So, here it means finding rest or merger of the 'Bhoot Atma' with the pure Atma residing inside the creature itself.]

अथान्यत्राप्युक्तं महानदीषूर्मय इव निवर्तकमस्य यत्पुराकृतं समुद्रवेलेव दुर्निवार्यमस्य मृत्योरागमनं  
सदसत्फलमयैर्हि पाशैः पशुरिव बद्धं बन्धनस्थस्येवास्वातन्त्र्यं यमविषयस्थस्येव बहुभयावस्थं  
मदिरोन्मत्त इवामोदमदिरोन्मत्तं पाप्मना गृहीत इव भ्राम्यमाणं महोरगदष्ट इव विपद्दष्टं  
महान्धकार इव रागान्धमिन्द्रजालमिव मायामयं स्वप्न इव मिथ्यादर्शनं कदलीगर्भं इवासारं  
नट इव क्षणवेषं चित्रभित्तिरिव मिथ्यामनोरममित्यथोक्तम् । शब्दस्पर्शादयोऽर्थान् अनर्था इव  
ते स्थिताः । येष्वासक्तस्तु भूतात्मा न स्मरेच्च परं पदम् ॥२॥

Brahmaa replied, 'Oh exalted sage! It has been said somewhere that just like the swift

currents rise in big rivers, the various deeds done by the 'Bhoot Atma' in the past make themselves apparent in its present life. It has to undergo the affects of these deeds (i.e., it has to enjoy or suffer from the good or bad effects of his past deeds). Again, even as the shores of an ocean are necessary to bring to an end the waves surging and moving rapidly on its surface, death is also imperative and obligatory for the 'Bhoot Atma' (to bring an end to its present cycle of deeds and give it rest even as the shores of the ocean gives rest to the waves and break their chain). It has become shackled like an animal to the results of the various deeds done by it, and has become dependent upon them (i.e., it has lost its independence and freedom to act as it wills). It appears that the 'Bhoot Atma' dwells in the kingdom of Yam, the patron God of death and hell and judgement. As a result, the 'Bhoot Atma' remains persistently terrified and enslaved (because Yam is a tough taskmaster).

By drinking the intoxicating wine of enjoyment of sensual pleasures and gratification of the sense organs, the 'Bhoot Atma' becomes wild, restless and intoxicated. Impelled and instigated by the ghost of different sins, vices, evils and misdemeanours, it roams about aimlessly, here and there, like an aimless and wayward vagrant. In this way, it suffers as if it is bitten by a serpent. Living in darkness, which is a metaphor for and compatible with the passions for worldly enjoyments which foster it, the 'Bhoot Atma' becomes blind. [That is, by constantly living in darkness of ignorance and worldly delusions, the 'Booth Atma loses its powers of insight to see or discriminate, to contemplate, judge, ponder, think and decide what is good and what is bad. Constant darkness of ignorance kills its sight of wisdom and erudition; it plays havoc with its faculty of sight, as it were.]

Like the spell cast on his spectators by the magician (इन्द्रजाल —Indra-jaal), the 'Bhoot Atma' is surrounded by 'Maya'<sup>1</sup> (मायामय —delusions, ignorance and illusions pertaining to this world). It acts as if in a dream. Like the core of the plantain stem (which has no pith), it lacks substance and a solid core or essence. Like a street-charmer or a maverick dancer (नट —Nat), it dresses itself in new attires every now and then to enchant and please its spectators. [Here, new attires refer to it constantly changing its identity, characteristic, manners, demeanours etc. in order to keep the world and its inhabitant enthralled by its stupendous and magnificent majesty, pomp, prosperous external looks etc.. The creature changes its colours like a chameleon in order to appease the world.]

Like a wall decorated with pictures and paintings, its external features are very charming and alluring. Besides this, it is also said that the various objects of perception such as sound (word) and touch (feeling) etc. are also without any real essence and substance, i.e., they are worthless and hollow. The 'Bhoot Atma' that is engrossed and entangled in such hollow pursuits of following things which have no material content worth the name, as it were, becomes so benumbed by constantly remaining in a void that it cannot remember even its self (i.e., it forgets who it 'really' is, what is its 'true identity, what is the 'real' destination it ought to be heading to, and that the objects it so blindly

follows are nothing else but a 'big black hole') (2).

[Note :- <sup>1</sup>Maya is a word which has two parts, Ma + Ya. The first half 'Ma' means 'to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of', while the second part 'Ya' means 'this or that'. Therefore the composite word Maya means neither this nor that; anything that is not real; that which is delusionary, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term Maya is used to define all these phenomenon. Hence, Maya is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary, imposter, deceitful, invisible and para-natural; all that which has no reality or substance; all that is hollow.

Maya has 3 basic constituent qualities. Hence it is called 'Trigunmayi' (त्रिगुणमयि), i.e., one which has the 3 Gunas or qualities. These 3 Gunas or qualities are— Sat, Raj and Tam. 'Sat' is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvement leading to high thoughts, noble actions and righteous behaviour. 'Raj' is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. 'Tam' is the third and most lowly of the three qualities and is used as a synonym for darkness and evil. Obviously, 'Tam' means ignorance, delusions and all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually dump him in the dust yard of creation to rust and decay.

These 3 qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of 'Sat' makes a man nobler as compared to a high ratio of 'Tam' which makes him wicked, pervert and evil. Various proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world. See also (i) chapter 2, Chandogyo-panishad, canto 7, section 16, verse no. 1 (note), (ii) chapter 5, Maitreyu-panishad, canto 2, verse no 25 (note), (iii) chapter 9, Maho-panishad, canto 5, verse no. 111 (note), (iv) chapter 10, Sanyaso-panishad, canto 2, verse no 20 (note no. v), (vi) chapter 11, Avyakto-panishad, verse no. 1 (note), (vi) chapter 12, Kundiko-panishad, verse no. 14 (note), and (vii) chapter 15, Jabal Darshano-panishad, canto 10, verse no. 7 [6-7] (note) of this book also in this context.]

अयं वाव खल्वस्य प्रतिविधिर्भूतात्मनो यदेव विद्याधिगमस्य धर्मस्यानुचरणं स्वाश्रमेष्वेवानुक्रमणं  
स्वधर्म एव सर्वं धत्ते स्तम्बशाखेवेतराण्यनेनोर्ध्वभागभवत्यन्यथाधः पतत्येष स्वधर्माभिभूतो  
यो वेदेषु न स्वधर्मातिक्रमेणाश्रमी भवत्याश्रमेष्वेवावस्थितस्तपस्वी चेत्युच्यत एतदप्युक्तं  
नातपस्कस्यात्मध्यानेऽधिगमः कर्मशुद्धिर्वेत्येवं ह्याह । तपसा प्राप्यते सत्त्वं सत्त्वात्संप्राप्यते

मनः । मनसा प्राप्यते त्वात्मा ह्यात्मापत्त्या निवर्तत इति ॥३॥

Brahmaa now describes the way by which the 'Bhoot Atma' (the creature) can get liberation and emancipation from the trap in which it finds itself. He said, 'One should employ those righteous means which can lead to virtuousness, nobility, wisdom and enlightenment. One should always adhere to the tenets and principles and follow the sanctioned codes of behaviour and prescribed duties and functions according to the different 'Ashrams' to which one belongs<sup>1</sup>.

Other observances and 'Dharmas' (duties, responsibilities, functions, virtues and attributes) are secondary and inconsequential like the branches of a tree or the shoots of a sapling. Hence, any given 'Bhoot Atma' progresses forward towards success in attaining deliverance and emancipation by diligently, committedly and sincerely observing and pursuing the duties and functions as well as the various virtues and codes of conduct prescribed for it by the scriptures, and not by transgressing them or following other means or paths because they will only lead it to being demoted or pushed away from the point of success.

One who violates the sanctioned code of conduct prescribed and described in the Vedas cannot be called a rightful and virtuous follower of the path leading to liberation and deliverance, emancipation and salvation.

A person who adheres to and stridently follows the rightful duties assigned to him, the path sanctioned, the codes of conduct laid down, the various virtuous and rightful actions prescribed and expected to be done by him, and acts within the parameters of righteousness and virtuousness, of truthfulness and nobility of thought and action, is indeed doing 'Tapa' (i.e., observing austerity and doing penances, actually and sincerely following religious scriptures and assiduously doing religious exercises).

It is also said that those who do not do (or observe) Tapa, their attention cannot be focused on the Atma. That is the reason why their actions and deeds cannot be purified, cleansed and purged of all impurities and sins.

By doing (or observing) Tapa, one acquires 'Gyan' (truthful knowledge of the essential Truth and absolute Reality behind a façade veiled by delusions caused by ignorance). With the acquisition of Gyan, the mind and heart can be controlled. When they are leashed and harnessed, one can have access to the elementary essence of existence in the pure conscious Atma, and this helps in liberation and deliverance from the ocean-like world of delusions, artificiality, entrapments, sorrows and sufferings (3).

[Note :- <sup>1</sup>The life of a person is divided into 4 segments called *Ashrams* —(i) The 'Brahmacharya' meant for celibacy, self restraint and abstinence from indulgences, a period when the person should be devoted to his studies which would empower him with the knowledge which will help him to prepare to face the competitive world during his adulthood, (ii) 'Grihastha' meant for household duties, procreation, wealth creation, farming etc., (iii) 'Vaanprastha' meant for 'passing the baton to the heirs', renouncing of the world and its responsibilities, and act simply as an observer and advisor to his heirs. In later stages, it also refers to going away to a lonely place

after vacating the house for the next generations, and (vi) ‘Sanyas’ meant for complete breaking away from worldly ties and acquiring total renunciation while doing austerity, penances and other spiritual exercises and preparing for death.

Another connotation of the word ‘Ashram’ is a ‘shelter, a place of dwelling’ where wise people live. The Atma or pure consciousness is subtly present in all the 5 basic elements of creation —space, air, fire, water and earth. So, these are the ‘Ashrams’ or habitats of the Atma. By saying the Atma should follow the rules of its Ashrams, Brahmaa means that, for example, the fire should observe its duties and should not interfere with the functioning of the other elements. To clarify —the fire present in the body digests the food and keeps the body warm inspite of the fact that it is in constant contact with its arch rival, the water, which constitutes the bulk of the fluid portion in the body, and neither does this water present inside the body douse the fire which digests and keeps the body warm. Both perform their assigned duties without transgressing or poaching into the other’s territory. Just imagine the havoc that would be created if the 5 elements start violating their sanctioned spheres of action and step on the foot of others —the fire will burn the skin made up of the earth element, the water will douse the fire, killing digestion and making the body icy cold, the air as breath will keep it alive, and in retaliation, the fire will evaporate all the fluid present inside the body. The air (vital winds) would strike back by blowing the fire to extinction. It would be a devastating and a catastrophic development for the creation. So Brahmaa advises that all the rules and regulations pertaining to a particular ‘Ashram’ should be rigidly and diligently followed in order to keep the creation regularised and systematised.]

अत्रैते श्लोका भवन्ति—

यथा निरिन्धनो वह्निः स्वयोनोवुपशाम्यति । तथा वृत्तिक्षयाच्चित्तं स्वयोनोवुपशाम्यति ।॥१॥

Brahmaa has tried to explain the various metaphysical concepts to sage Valkhilya through these ‘Slokas’ (Sanskrit couplets or stanzas which are maxims or axioms of profound importance)— ‘Even as a fire subsides when the fire wood is burnt out, the ‘Chitta’ (mind) of a creature becomes calm and tranquil, and it finds rest in the place of its origin once the various ‘Vrittis’ (natural temperaments and tendencies of a creature that pull it towards the delusionary world and its illusionary attractions in the form of objects of comforts, leading to having various desires, yearnings, greed, avarice etc.) are destroyed (4A).

स्वयोनोवुपशान्तस्य मनसः सत्यगामिनः । इन्द्रियार्था विमूढस्यानृताः कर्मवशानुगाः ।॥२॥

When the mind has found peace in its original state, it moves towards the ‘Truth’. Then it loses interest in gratification of the sense organs which are under the command of the deeds done by them, and consequentially the objects of pleasures and worldly comfort appear false and illusionary to it (4B).

[Note :- The sense organs referred to here are the 5 organs of actions— legs, hands, mouth, excretory organs and the genitals. By saying that the sense organs are under the command of the deeds done by them, it means that the relevant deeds

would activate their corresponding organs. For example, when the need arises to walk, we use our legs; when the need arises to hold on to something or to write, we use the hand and not the leg; when the need arises to procreate, we use the genitals and neither of the hands or the legs; when the need arises to eliminate waste matter from the body, we use the excretory organs and none of the other organs of action.]

**चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् । यच्चित्तस्तन्मयो भवति गुह्यमेतत्सनातनम् ।।१॥**

The mind is the ‘world’ (i.e., the world exists only because the mind accepts its existence; it is the mind thinks that there is something called world that has a physical existence). For this reason, efforts should be made to purge, cleanse and purify the mind of this fallacious and hallucinating conception (i.e., the mind should be educated and disciplined to realise that the world it erroneously sees as being real and attractive is in truth only a falsehood and most abhorable). A person gets a destiny which is commensurate with the quality of his mind. This is a universal truth (4C).

**चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् । प्रसन्नात्मात्मनि स्थित्वा सुखमव्ययमश्नुते ।।२॥**

When the mind attains peace, tranquility and calmness, then both good as well as bad deeds come to an end. A person whose mind has become calm can concentrate it on his Atma (which is the pure self, pure consciousness of the creature), and it is then that he experiences eternal, imperishable bliss and felicity (4D).

**समासक्तं यदा चित्तं जन्तोर्विषयगोचरे । यद्येवं ब्रह्मणि स्यात्तत्को न मुच्यते बन्धनात् ।।३॥**

The intensity with which the mind becomes indulgent and engrossed in pursuing sensual pleasures and deriving gratification and comforts from the objects of this materialistic world, if the same force and intensity of attachments and yearnings are shown by the mind towards Brahma, then say why can’t it get freedom from the fetters shackling it to the sensual objects of this materialistic world? (4E)

**मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च । अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितम् ।।४॥**

The mind is said to have two states of existence— ‘Shuddha’ (शुद्ध —pure, unadulterated, uncorrupt, pristine, without blemishes and faults) and ‘Ashuddha’ (अशुद्ध —the reverse of Shuddha, i.e., impure, corrupt, adulterated, faulty, full of flaws and shortcomings). The mind full of desires, hopes, volitions, determinations and ambitions is called ‘Ashuddha’, while that which is free from these is called ‘Shuddha’ (4F).

**लयविक्षेपरहितं मनः कृत्वा सुनिश्चलम् । यदा यात्यमनीभावं तदा तत्परमं पदम् ।।५॥**

A mind that does not dissolve itself in (लय —i.e., does not allow itself to be drowned or overcome by) confusions, doubts, perplexities, confoundedness, fickleness and restlessness becomes completely stable and steady. At the same time, when all its desires and yearnings as well as its greed, avarice and rapacity end, it is able to attain the supreme stature of beatitude and felicity (4g).

**तावदेव निरोद्धव्यं हृदि यावत्क्षयं गतम् । एतज्ज्ञानं च मोक्षं च शेषास्तु ग्रन्थविस्तराः ।।६॥**

Till the time the mind is not destroyed (यावत्क्षयं), i.e., it is not completely brought under control and its fickleness, restlessness, unsteadiness and its wavering nature are not

disciplined, it should be put under a tight leash by the heart. This is the only aim of ‘Gyan’ (truthful knowledge of metaphysics and theology) and ‘Moksha’ (emancipation and salvation, liberation and deliverance). Other things are simply an elaboration of this basic principle by the scriptures (4H).

समाधिनिर्धूतमलस्य चेतसो निवेशितस्यात्मनि यत्सुखं लभेत् ।

न शक्यते वर्णयितुं गिरा तदा स्वयं तदन्तः करणेन गृह्यते ।॥॥

The mind whose faults, flaws, blemishes and shortcomings have been removed and rectified by the process of ‘Samadhi’ (a trance-like state obtained in the last stage of meditation) and which has dissolved itself (i.e., merged or submerged itself) in the ‘Atma’ (which is the soul or spirit or pure consciousness of the pure-self), can only experience supreme bliss and happiness. That state cannot be described by anyone with his speech (words), but it can only be experienced or witnessed and accepted by the person’s heart (i.e., it can be felt and realised in his bosom) (4 I).

अपामपोऽग्निरग्नौ वा व्योम्नि व्योम न लक्षयेत् । एवमन्तर्गतं चित्तं पुरुषः प्रतिमुच्यते ।॥॥

When two bodies of water, two separate flames of fire and two skies or spaces merge with each other, they lose their independent, separate existence and identity, and instead, they become one whole, seamless, uniform and homogenous entity. [After such merger, one cannot distinguish one entity from the other; no one can say that there were two bodies of water, fire or skies prior to their merger.] Similarly, when the mind dissolves (or submerges) itself in the Atma (like the lump of salt dissolving in water), the ‘Purush’ (man) obtains what is called ‘Mukti’, i.e., deliverance and emancipation for his soul (4J).

मन एव मनुष्याणां कारणं बन्धमोक्षयोः । बन्धाय विषयासक्तं मुक्तये निर्विषयं स्मृतमिति ।॥॥

It is the mind which is the cause of, and is responsible for, a man getting tied to the world as well as for his liberation from it. A mind engrossed in, infatuated with and attached to the sensual objects of this materialistic world, gratification of sense organs and comforts provided by the objects of this materialistic world, is the cause of all shackles that tie and trap a man, while a mind that is free from these attachments, infatuation and passions pertaining to the world is said to be free or liberated (4K).

अथ यथेयं कौत्सायनिस्तुतिः — त्वं ब्रह्मा त्वं च वै विष्णुस्त्वं रुद्रस्त्वं प्रजापतिः ।

त्वमग्निर्वरुणो वायुस्त्वमिन्द्रस्त्वं निशाकरः ।॥॥

Similarly, sage Kautsayani (कौत्सायनि) has also praised the Brahma in the following words— ‘You are Brahmaa (the creator), Vishnu (the sustainer) and Rudra (the annihilator). You are Prajapati (the caretaker of the subjects of creation), you are Agni (fire), you are Varuna (water), you are Vayu (wind), you are Indra (king of Gods) and you are Nishakar (moon) (4L).

त्वं मनुस्त्वं यमश्च त्वं पृथिवी त्वमथाच्युतः । स्वार्थे स्वाभाविकेऽर्थे च बहुधा तिष्ठसे दिवि ।॥॥

You are Manu (the first human male), you are Yam (the death God and divine judge; also the quality of self-restraint of passions), you are Earth, you can’t be degraded or demoted, you are the essential, primary, basic and fundamental meaning and essence of all

metaphysical and theological subjects, and you are present in your pristine, undiluted and magnificent glory in the myriad and diverse forms that the creation has taken (4M).

**विश्वेश्वर नमस्तुभ्यं विश्वात्मा विश्वकर्मकृत् । विश्वभुग्विश्वमायस्त्वं विश्वक्रीडारतिः प्रभुः ।।८।।**

Oh Lord of all the worlds! I most reverentially bow before you. You are the one who is the soul of the entire creation and you perform all the different tasks of this world in your myriad forms. You are the sustainer, nourisher and caretaker of all. You possess all types of ‘Maya’ (delusion creating powers), you take interest in all the varied activities taking place in this world, and you are the unquestioned Lord and supreme master of all (4N).

**नमः शान्तात्मने तुभ्यं नमो गुह्यतमाय च । अचिन्त्यायाप्रमेयाय अनादिनिधनाय चेति ।।९।।**

Oh the one with a peaceful, tranquil, serene and calm soul! I most reverentially bow before you. I revere, honour, admire, glorify and bow before him who is most difficult to be understood, who is beyond thought and comprehension, who is beyond proof, and who is without a beginning and an end’ (4 O).

**तमो वा इदमेकमास तत्पश्चात्तत्परेणेरितं विषयत्वं प्रयात्येतद्वै रजसो रूपं तद्रजः खल्वीरितं  
विषमत्वं प्रयात्येतद्वै तमसो रूपं तत्तमः खल्वीरितं तमसः संप्रास्रवत्येतद्वै सत्त्वस्य रूपं  
तत्सत्त्वमेवेरितं तत्सत्त्वात्संप्रास्रवत्सोऽशोऽयं यश्चेतनमात्रः प्रतिपुरुषं क्षेत्रज्ञः संकल्पा—  
ध्यवसायाभिमानलिङ्गः प्रजापतिस्तस्य प्रोक्ता अग्र्यास्तनवो ब्रह्माः रुद्रो विष्णुरित्यथ यो ह  
खलु वावास्य राजसोऽशोऽसौ स योऽयं ब्रह्माथ यो ह खलु वावास्य तामसोऽशोऽसौ स  
योऽयं रुद्रोऽथ यो ह खलु वावास्य सात्त्विकोऽशोऽसौ स एव विष्णुः स वा एष एकस्त्रि—  
धाभूतोऽष्टधैकादशधा द्वादशधाऽपरिमितधा चोद्भूत उद्भूतत्वाद्भूतेषु चरति प्रतिष्ठा सर्वभूतानाम—  
धिपतिर्बभूवेत्यसावात्मान्तर्बहिश्चान्तर्बहिश्च ।।५।।**

This (Bhoot Atma— the Atma of the creature residing in the gross body consisting of the five Bhoots or elements of creation) was lying in darkness (of ignorance) and was unconscious of light before the creation came into being. After that, on being inspired by the supreme Brahma, it converted or metamorphosed itself into the various perceptions of the different sense organs. Further, it assumed various qualities of a creature which are classified into Tam, Raj and Sat (i.e., the most lowly, the medium and the best quality respectively that are present in a creature. See Canto 3, verse no. 5 for these qualities.)

The pure conscious authority that resides in the creature is a fraction of that supreme authority known as Brahma. But it has limitations imposed upon it because it is only a fraction of the whole and has to observe the limitations of its physical form, its gross physical body (the body of the individual creature). [It is like an Emperor, represented by Brahma, delegating his authority to his smaller kings, represented by the individual Atma of a creature, to take care of a specified, limited area of the entire kingdom. That king represents the emperor and is vested with all the powers and authority of the emperor as far as his domain extends, but not beyond it, for there is another king in that territory with the same powers and authority delegated to him in his own jurisdiction. These kings enjoy all the privileges in their respective dominions as the emperor enjoys over the entire land.

This allegory will succinctly describe the relationship between Brahma and the individual Bhoot Atma or the individual creature.]

By the virtue of the pure conscious Atma being present in the gross body of the creature, it assumes some of the characteristic features of the creature (just like the clothes of a person living with someone who smokes cigarette also smells of tobacco smell) —such as it acquires the qualities of having volitions, determinations, ambitions and vows (संकल्पा), it is enterprising, energetic and vigorous (अध्यवसाय), i.e., it is firm in its resolve, it is steadfast in its decisions and has a tenacity of purpose and perseverance, it has ego, pride, arrogance and haughtiness as well hypocrisy and vanity (अहङ्कार). It has a gross body with a gender (लिङ्ग —e.g., a male and a female), and is the Lord and master of his subjects, followers, servants, dependants and subordinates (प्रजापति).

Brahmaa, Vishnu and Rudra (the trinity Gods of creation, sustenance and annihilation) are said to be the best, most exalted and the macrocosmic form or manifestation of the supreme Lord (Brahma). The ‘Rajogun’ qualities of the latter (Brahma) are the characteristic features of Brahmaa (the creator), who is one of the manifestation of the supreme, transcendental Brahma, the ‘Tamogun’ qualities are dominant features of Rudra (Shiva, the annihilator), while Vishnu (the sustainer) is characterised by the predominance of ‘Satogun’ qualities. [See also Canto no. 3, verse no. 5 and note to verse no. 3 for details of these qualities.]

This explains why and how the same supreme, transcendental Brahma has assumed and revealed himself in so many myriad and diverse forms and shapes, such as having the 3 macrocosmic gross forms (of Brahmaa, Vishnu and Rudra), the 8 forms of the ‘Vasus’ (a demi-God having 8 sub-Gods under his command; also refers to the God of gem, wealth, fire, radiance, gold, Kuber who is the treasure of Gods, Sun, water bodies such as lakes and ponds etc.), the 11 forms of Rudra (Shiva), the 12 forms of Aditya (the Sun) and other innumerable creatures of this world.

Being of such a fantastic, magnificent, profound and mysterious origin and manifesting in equally fantastic, magnificent, glorious and strange revelations, it is present in all the gross creatures of the world. It (the Brahma) is present as the patron Lord of all the creatures; it is present both inside as well as outside the creature as the microcosmic and the macrocosmic Soul respectively. It is the same entity that is present both inside and outside, both within and without (5).

[Note :- The reader will note that the article ‘the’ as well as the pronouns ‘he’ and ‘it’ are used while defining Brahma. The reason is Brahma is alternatively used to define the primary male aspect of creation as well as the primary cosmic energy and the subtle forces of Nature, which we can call the physical forces of nature that govern not only the physical gross aspects of creation but also its subtle aspects of it. The pronoun ‘he’ is used to define the former aspect, and the pronoun ‘it’ is used to define the latter aspect of Brahma. It depends on the context in which the word ‘Brahma’ is used. If it is used to define some abstract quality, certain

characteristic feature or traits of the creation, such as the 3 Gunas which are said to be a revelation of Brahma itself as in verse no. 5 above, then obviously the pronoun 'it' is more appropriate. Other such instances are calling Brahma as 'Gyan', 'pure consciousness', 'supreme macrocosmic soul', the 'Amrit (ambrosia of life)' all of which need the pronoun 'it' instead of 'he'.

The instance where Brahma is referred to as the 'first male' —as in verse no. 5 of Canto 2 —then the pronoun 'he' is appropriate. See Canto 5 below also for further clarification on this subject.

Again it will be observed that in Hindi, the same word often requires the use of the article 'the' before it. For example, the word 'Ganga' —when it refers to the name of a man, it is simply Ganga, whereas if it refers to a river by that name, the famous river Ganges, it is called 'the Ganga'. Further, the word OM which is used synonymously with Brahma is of a neuter gender, thereby necessitating the use of 'it' and 'the'. The article 'the' used as a prefix to Brahma also signifies the unique nature of Brahma as one of its only kind, a Brahma which is specific and not to be confused with anything else. The fact that the divine word OM and Brahma are the same has been enunciated and explicitly stated in Canto 5, verse no. 5 below.]

\*\_\_\*\_\_\*\_\_\*

### Canto 5

द्विधा वा एष आत्मानं बिभर्त्ययं यः प्राणो यश्चासावादित्योऽथ द्वौ वा एतावास्तां पञ्चधा  
नामान्तर्बहिश्चाहोरात्रे तौ व्यावर्तेते असौ वा आदित्यो बहिरात्मान्तरात्मा प्राणो  
बहिरात्मागत्यान्तरात्मानुमीयते । गतिरित्येवं ह्याह यः कश्चिद्विद्वानपहतपाप्माध्यक्षोऽवदात—  
मनास्तन्निष्ठ आवृत्तचक्षुः सोऽन्तरात्मागत्या बहिरात्मनोनुमीयते गतिरित्येवं ह्याह य एषोऽन्तरादित्यो  
हिरण्मयः पुरुषो यः पश्यति मां हिरण्यवत्स एषोऽन्तरे हृत्पुष्कर एवाश्रितोऽन्नमति ।१॥

The supreme Lord (Brahma) assumes or reveals himself in two forms of the Atma —the one called the 'Pran' (the vital wind force that activates and sustains life) and the 'Sun' (present in the sky and sustains life in the world by its life giving energy and light). Both of them were created first, i.e., before anything else came into being.

The Sun represents the external Atma whilst the 'Pran' symbolises the internal Atma. By observing its (Pran's) movements, it can be deduced that it is the 'internal Atma' of the creature. It is said in the Vedas that this Atma is characterised by constant movement (i.e., it remains in an active and energetic state)<sup>1</sup>.

The erudite and wise person whose sins have been destroyed is said to preside over (i.e., is most senior and superior to) the rest of the creatures. Such a person's mind and heart are pure and uncorrupt, and he is firmly established or rooted in the supreme, transcendental Atma, i.e., he realises that his true identity is the Atma residing in his bosom, and that this Atma is synonymous with the supreme Atma of the cosmos known as Brahma. His eyes of wisdom become activated, and he remains established in his firm conviction

without dithering and wavering. Having established himself in, or having hitched himself to, the Atma—which is the vital wind or breath of life, coming and going inside his body from the outside—that wise person becomes active like this vital wind (because he has realised that his true identity is the Atma and it is synonymous with the Pran or the vital wind) and he makes his exit to the outside world from the inside of the body, riding piggy back on the vital wind or breath. [For example, a leaf falling in the way of a whirlwind is blown away with it without making any effort on its own. Similarly, the wise person moves out of the body along with the breath, which is called the ‘Pran’ and which is a form of his Atma, when he dies, so that he does not have to suffer the torments of a forceful, unwilling exit of his Pran from the gross body at the time of his death. It is possible to determine or imagine the way the Atma can exit along with the Pran—this is also asserted by the Vedas.]

The supreme ‘Purush’<sup>2</sup> that dwells in the core of the Sun and appears in the form of the Sun’s stupendous glory, magnificent energy, glorious radiance, dazzling splendour and magnificent light and brightness, is the same ‘Purush’ who dwells in the lotus-like heart of the creature and accepts the food offered to it (i.e., the food that is eaten by the creature is symbolically accepted by that divine Purush present in his heart. When we say ‘I have eaten something’, it is actually the Atma or Pran residing in the bosom who has eaten and who is being addressed by the pronoun ‘I’. The fact that Atma is a manifestation of the divine Lord in his microcosmic form is a well established maxim and tenet of the Upanishads. This divine Lord is called the Purush. Hence, it is appropriately said here that the food eaten by the creature is eaten by the Purush) (1).

[Note :- <sup>1</sup>How do we know that the *Pran* moves internally? Well, the word ‘Pran’ refers to the vital wind called breath. This breath constantly moves in and goes out through the nostrils in the process known as breathing. Even if a man is lying in an unconscious state, say under comma or when he has fainted or is under the influence of anesthesia, all the vital external signs of life might disappear, but he continues to breathe. A person is not declared dead as long as he breathes, though his other vital external signs have already disappeared, as he might not be moving his limbs, might not respond to questions, might not bat his eyelids or move his lips. This Pran is not visible externally like the *Sun* in the sky, but is equally important for the purpose of sustaining the element of life in a creature, for even as life on the earth without the Sun shining in the sky is unimaginable, a person living without the Pran inside his body is equally unthinkable and untenable.

<sup>2</sup>There is another interpretation of the term *Purush*. Obviously, the ‘Purush’ in the case of the Sun is the physical forces of the celestial body—the thermonuclear reaction—that keeps the Sun burning, splendid and active, while in the case of the individual creature, that ‘Purush’ is the biological forces that keep the body warm, active and alive, and helps it to accept, digest and assimilate the food eaten by it. The reference to the heart is also significant because the heart is the only organ present inside the body that pulsates and throbs with energy which we can

record in a graph with the ECG machine. It's the electrical energy that is the physical side of the Purush present in the creature's heart. This is the reason why the pronoun 'it' is often used to define Brahma who is synonymous with these physical forces of nature besides being called a Purush or the supreme Being who will naturally be called with the pronoun 'he'. See note to verse no. 5 of Canto 4 above.]

अथ य एषोऽन्तरे हृत्पुष्कर एवाश्रितोऽन्नमत्ति स एषोऽग्निर्दिवि श्रितः सौरः कालाख्योऽदृश्यः  
सर्वभूतान्नमत्ति कः पुष्करः किमयं वेद वा व तत्पुष्करं योऽयमाकाशोऽस्येमाश्चतस्रो  
दिशश्चतस्र उपदिशः संस्था अयमर्वागग्निः परत एतौ प्राणादित्यावेतावुपासीतोमित्यक्षरेण  
व्याहृतिभिः सावित्र्या चेति ॥२॥

That (life sustaining energy or Atma or Purush) which dwell in the lotus-like heart of the creature and accepts the food offered to it (i.e., digests and assimilates the food eaten by the body) is also present in the Sun in the sky in the form of the fiercely raging fire in its core (which is the thermonuclear reaction going on in the core of the Sun and which produces the light which illuminates the whole world around it).

The same entity (Purush) is also called 'Kaal' (death, time and circumstance). Though Kaal is invisible, it accepts all the creatures as its food because it devours everything in existence (सर्वभूतान्नमत्ति).

'What is this 'Lotus'? What knowledge does it have?' The answer to it is that the 'sky is the lotus', and the 'supreme entity which uniformly pervades it' is the one who is omniscient and all knowing. [The entity referred here is the immanent, immutable, invisible, imperceptible and all encompassing as well as all pervading and permeating Brahma.] It is present in all the directions and corners of the universe uniformly. It is superior to all, most exalted and beyond the reach of anyone.

This 'Pran' and 'Aditya' (Sun) —both of them should be duly worshipped and honoured by invoking the divine and sublime word OM to salute them, and then praise, honour and worship them by chanting the hymns called 'Gayatri Savitri Mantra' incorporating the 3 words 'Bhu' (भूः), 'Bhuvaha' (भुवः) and 'Swaha' (स्वः) called 'Vyahriti' (व्याहृतिभिः सावित्र्या). [Please see Chapter 13, Savitru-panishad of this book.] (2)

[Note :- It is said that the creator Brahma had his origin in a divine lotus emerging from the navel of Lord Vishnu, the Viraat Purush. So the Upanishadic sage imagines that the whole sky is that lotus from which originated those first vibrations which were the progenitors of this whole cosmos. These vibrations were the first subtle physical features that heralded the dawn of a new creation. The vibrations rolled into one another to form a tubular structure like the stem of a lotus flower or the duct of a funnel. At the end of this tube unfolded the vast cosmos like the broad mouth of a funnel, or the fully blooming flower at the end of its stem. The scene resembles the eruption of a volcano, as it were. The fierce energy generated by the Brahma erupted into the vast cosmos through the symbolic creator in the form of the navel of the 'Viraat Purush'. It also resembles the mushroom cloud formed as a

result of a nuclear explosion underground. The core of the lotus was the Brahma, the petals of the lotus was the sky, the revelation of the creative powers of the Brahma was in the person of Brahmaa who was designated as the creator because the rest of the visible creation was created and controlled by him; he was the regulating authority to decide what to and what not to create, and once created, what it should and should not do. The destiny of the creation and the direction in which it was headed was controlled by Brahmaa and not by Brahma. That is because the powers of creation were delegated by Brahma in the form of the Viraat Purush to Brahmaa. At the time when the cosmos ultimately goes out of hand and becomes completely reckless in its demeanours and uncontrolled, pervert, sinful and most obnoxious, the supreme authority, the Brahma, will then wield his scepter of authority and annihilate the world; he would then withdraw the authority that has been delegated to Brahmaa, Vishnu and Shiva, and consequentially take back into himself what he had let out voluntarily in the beginning. At that time, all the constituent parts of the cosmos will fall back or collapse into that state of nothingness from where it had first emerged.]

द्वे वाव ब्रह्मणो रूपे मूर्तं चामूर्तं चाथ यन्मूर्तं तदसत्यं यदमूर्तं तत्सत्यं तद्ब्रह्म यद्ब्रह्म  
तज्ज्योतिर्यज्ज्योतिः स आदित्यः स वा एष ओमित्येतदात्मा स त्रेधात्मानं व्यकुरुत  
ओमिति तिस्रो मात्रा एताभिः सर्वमिदमोतं प्रोतं चैवास्मिन्नित्येवं ह्याहैतद्वा आदित्य ओमित्येवं  
ध्यायंस्तथात्मानं युञ्जीतेति ॥३॥

Brahma has two forms—one ‘which has attributes’ and the other ‘which has no attributes’ (द्वे ब्रह्मणो रूपे मूर्तं चामूर्तं). [We can also call it ‘one with an image or counterpart’ and ‘one without an image or counterpart’; one which ‘can be perceived’ and the other ‘which cannot be perceived’.]

The form which has attributes, is imaginable and comprehensible, it has an image or shape, which is visible and perceptible etc. —this is not the truthful form of Brahma; it is ‘not true’.

On the contrary, the form which has no distinct, defined and visible shape and form, contours, characteristics and attributes, is the ‘true’ form of Brahma—that is, it is the ‘real’ entity known as Brahma.

That which is called Brahma is also the ‘the light’ (यद्ब्रह्म तज्ज्योतिः), and that which is light is also called ‘Aditya’ (the Sun) (तिर्चज्ज्योतिः स आदित्यः); it is also OM (स वा ओमि), the divine cosmic sound which is synonymous with Brahma (also known as Pranav), and it is also the ‘Atma’ (तदात्मा —the Soul or spirit of the creation at large as well as the soul of the individual creature).

It (Brahma) has revealed itself in 3 distinct forms—viz., the first is OM KAR (or OM —ओमकार), the divine, primordial cosmic sound represented by the symbol ‘ॐ’ which is the name given to Brahma and is also synonymous with it. This word OM has 3 letters (A, U, M) and all the elements necessary for creation are deemed to be incorporated in

these 3 letters or syllables. [That is, the whole gamut of creation —right from its beginning through its development and evolvment and up till the end —is included in this word OM.] This is what the Vedas say.

The ‘Aditya’ (Sun) represents the Brahma and its image in the form of OM. [That is, the splendorous and brilliant Sun is a visible manifestation of the glories of OM as well as that of Brahma.] A person should think in these terms and try to forge a union of his Atma with it (i.e., with the Sun as a representative of Brahma and OM). [The 3 manifestations of Brahma, therefore, are — (i) the OM, (ii) Sun, and (iii) the Atma of the creature.] (3)

अथान्यत्राप्युक्तमथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसावादित्य उद्गीथ एव  
प्रणव इत्येवं ह्याहोद्गीथः प्रणवाख्यं प्रणेतारं नामरूपं विगतनिद्रं विजरमविमृत्युं पुनः  
पञ्चधा ज्ञेयं निहितं गुहायामित्येवं ह्याहोर्ध्वमूलं वा आब्रह्मशाखा आकाशवाय्वग्नुदकभूम्यादय  
एकेनात्तमेतद्ब्रह्म तत्तस्यैतत्ते यदसावादित्य ओमित्येतदक्षरस्य चैतत्तस्मादोमित्यनेनैतदुपासीताज—  
स्ममित्येकोऽस्य रसं बोधयीत इत्येवं ह्याहैतदेवाक्षरं पुण्यमेतदेवाक्षरं ज्ञात्वा यो यदिच्छति  
तस्य तत् ॥४॥

At some other place in the scriptures it is said that the ‘Udgith’ (उद्गीथः —the vital wind force of life called Pran or breath which moves upwards) is OM personified, and vice versa.

The divine, sublime and transcendental entity that was present in the beginning of the creation and which is known or identified by the name of OM KAR, was responsible for the creation of all that exists. [All that exists emerged from that one primordial entity which was present even before the process of creation started in the beginning, and its name was OM. This entity was called Brahma. That is, Brahma was named OM; the latter was used to denote Brahma; they were synonymous with each other.]

It has a name and form; it is free from sleep, old age and death —so it should be recognised or known with these 5 attributes, i.e., (i) name, (ii) form, (iii) no need to sleep, (iv) not effected by age, and (v) that which does not die. The Vedas view it as a resident in the cave which is in the shape of the heart of a creature.

This supreme Soul is personified as OM. Its trunk point upwards and its branches spread out as far as the Brahma (i.e., the farthest recesses of the space or sky, because Brahma is synonymous with sky). These branches are in the form of, or they symbolise, the 5 basic elements of the creation, viz., the sky, the wind, the fire, the water and the earth. All these myriad substances, things and objects in this creation can be accessed or acquired by simply using this one, single medium or platform. And this singular medium or door is the Brahma. This entire cosmos is nothing else but its manifestation (like the different branches, shoots, fruits, flowers and leaves are known by the name of a particular tree).

This Sun is also a manifestation of OM (Brahma). Hence, the Sun should always be worshipped using the word OM because by pronouncing this word we would not only be directly addressing the Sun but also, at the same time, involving the supreme Brahma in the process. [That is, the word OM incorporates the glorious qualities of the splendorous, life

giving and sustaining Sun, as well as the supreme, transcendental authority known as Brahma.]

The Vedas assert that the glorious majesty, the essential nature and the stupendous potentials of the Sun can be gauged and comprehended, can be harnessed and tapped by this single word OM. This is the divine, holy, sublime, pristine pure ‘word Brahma’, or ‘Brahma represented by a word’. In other words, ‘the word OM is an image of the supreme Brahma’, or ‘OM and Brahma and Sun are synonymous with each other’. A person can get whatever he wishes by invoking and realising the stupendous, magnificent and fantastic powers and potential of this single word OM (4).

[Note :- The concept of OM has been explained separately also in appendix no. 4 of this volume.]

अथान्यत्राप्युक्तं स्तनयत्येषास्य तनूर्या ओमिति स्त्रीपुंनपुंसकमिति लिङ्गवत्येषाथाग्निर्वायुरादित्य  
इति भास्वत्येषाथ रुद्रो विष्णुरित्यधिपतिरित्येषाथ गार्हपत्यो दक्षिणाग्निराहवनीय इति मुखवत्येषाथ  
ऋग्यजुः सामेति विजानात्येषाथ भूर्भुवः स्वरिति लोकवत्येषाथ भूतं भव्यं भविष्यदिति  
कालवत्येषाथ प्राणोऽग्निः सूर्य इति प्रतापवत्येषाथान्नमापश्चन्द्रमा इत्याप्यायनवत्येषाथ  
बुद्धिर्मनोऽहंकार इति चेतनवत्येषाथ प्राणोऽपानो व्यान इति प्राणवत्येके त्यजामीत्युक्तैताह  
प्रस्तोतार्षिता भवतीत्येवं ह्याहैतद्वै सत्यकाम परं चापरं च यदोमित्येतदक्षरमिति ॥५॥

Again, it is said somewhere else that the word first pronounced by Brahma was OM—it incorporates all the 3 genders such as the male, the female and the neuter in its ambit. This OM shines in the forms of the fire, the wind and the Sun. It is the Lord in the form of the trinity of Brahma, Vishnu and Rudra (Shiva).

The 3 legendary fires called ‘Gaarhapatya’ (गार्हपत्य—the first of the 6 legendary fires; it symbolises the hearth in the household, without which the householder dies of starvation), ‘Dakshinagni’ (दक्षिणाग्नि—the fire which is a witness to charity, donation and alms-giving) and ‘Aahawahaniya’ (अहवनीय—the fire of the ritualistic sacrifice used to invoke the fire God) respectively are its mouth. It is wise and competent enough to understand the Rig, the Yajur and the Sam Vedas.

The 3 Lokas represented by the words ‘Bhu’ (भू—earth), ‘Bhuvaha’ (भुवः—the sky between the earth and the sun) and ‘Swaha’ (स्वः—the heaven) are also one of its myriad manifestations. That Brahma in the form of the cosmic and divine word OM has 3 dimensions of time—the past, the present and the future. [That is, it was present in the past, is present now and shall be present in the future. It also means that all that was present in the past, is present now and shall be present in the future are deemed to be incorporated in the word OM.]

The three—‘Pran’ (the vital wind forces of life), ‘Agni’ (fire) and ‘Aditya’ (the sun)—represent its manifest glory, magnificence, stupendous majesty and profound potentials.

The food, water and the moon are the 3 elements that represent its power to nourish and sustain.

‘Buddhi’ (intelligence, wisdom, discriminatory powers and thoughts), ‘Mun’ (mind)

and ‘Ahankar’ (ego, pride) are its 3 conscious forms, while the 3 vital wind forces called the ‘Pran’ (breath), ‘Apan’ (the wind which moves down in the intestine) and ‘Vyan’ (wind that maintains equilibrium in the body) are its 3 vital forces of life.

This is what so many erudite and wise ones have said. The Vedas assert that it (OM) is the one who praises and, at the same time, is the one who offers itself as a prayer<sup>1</sup>.

Oh the one with an honourable, righteous and truthful desires, aspirations and hopes (सत्यकाम)! This Brahma is both transcendental as well as the ordinary, mundane and humdrum. [That is, it is incomprehensible as well as comprehensible, beyond perception as well as perceptible, vast and macrocosmic as well as atomic, minuscule and microcosmic, word as well as the object of the word in nature and form.] This word OM is ‘Akshar’ (अक्षर), i.e., it is imperishable and eternal besides being a word. [The Sanskrit/Hindi ‘Akshar’ (अक्षर) has two connotations— (i) a ‘word’ and (ii) something that is ‘imperishable’.] (5)

[Note :- <sup>1</sup>Brahma is the one who prays by using the words of the various Mantras of the hymns of the scriptures, and at the same time it is the word itself in the form of OM that is being offered as a prayer. It is the person who prays as well as the prayer itself! This is a paradox so often encountered while describing Brahma—a seemingly absurd proposition and a self-contradictory statement. But considering the fact that Brahma is not limited by human logic and understanding, the fact that he is both the cause and the end of everything, the ‘unity of these opposites’ is possible and feasible.]

अथ व्यात्तं वा इदमासीत्सत्यं प्रजापतिस्तपस्तत्त्वा अनुव्याहरद्भुवः स्वरित्येषा हाथ  
प्रजापतेः स्थविष्ठा तनूर्वा लोकवतीति स्वरित्यस्याः शिरो नाभिर्भुवो भूः पादा  
आदित्यश्चक्षुरायत्तः पुरुषस्य महतो मात्राश्चक्षुषा ह्ययं मात्राश्चरति सत्यं वै चक्षुरक्षिण्युपस्थितो  
हि पुरुषः सर्वार्थेषु वदत्येतसमाद्भुवः स्वरित्युपासीतान्नं हि प्रजापतिर्विश्वात्मा  
विश्वचक्षुरिवोपासितो भवतीत्येवं ह्याहैषा वै प्रजापतिर्विश्वभृत्तनूरेतस्यामिदं सर्वमन्तर्हितमस्मिंश्च  
सर्वस्मिन्नेषान्तर्हितेति तस्मादेषोपासीतेति ॥६॥

The expansive revelation of this Brahma in the form of the cosmos is the ‘truth’<sup>1</sup>. Prajapati (Brahmaa, the creator and the guardian of the subjects of the creation) did severe ‘Tapa’ (observed austerities and did penances) and pronounced the 3 primary words ‘Bhu’ (भुः), ‘Bhuvaha’ (भुवः) and ‘Swaha’ (स्वः). These 3 words transformed and crystallised themselves into the 3 formal, gross worlds—the terrestrial world (earth), the sky between the surface of the earth and the sun, and the deep space or heavens beyond the solar system respectively. These represent the gross, macrocosmic, vast and colossus body of Prajapati.

‘Swaha’ is the head of this body, ‘Bhuvaha’ is the navel (the central part) of the body, and ‘Bhu’ is the foot, while the sun is his eye. All of them are subordinate and junior to him (or they are controlled by Prajapati; they are his virtual servants or subordinates and have to follow his commands).

These entities are a fractional part of any great soul (because a great soul is equivalent

to Prajapati Brahmaa himself).

‘The truth’ is the real eye of this exalted soul. A person can tell about anything and everything only when he sees them with his own eyes. Hence, intelligence, wisdom, discriminatory powers and erudition should be used judiciously while worshiping, honouring and praising the glory of Brahma who is as vast and measureless as to incorporate the entire expanse of the creation, extending from the farthest and deepest recesses of space (Swaha) to the solar system (Bhuvaha) and down to the earth (Bhu).

Further, the ‘food’ is Prajapati personified. [Obviously, because without food, life cannot be sustained and propagated.] Prajapati is the ‘Atma’ of everyone and is also their ‘eye’. He is the one who is the object of worship and adoration; this is also what the Vedas pronounce.

The macrocosmic body which bears the entire world is ‘Prajapati’ —everything that exists is present in it, and he is omnipresent, all-pervading and immanent everywhere. Hence, one should honour, adore, worship and revere this most exalted, supreme, sublime and transcendental essence of creation<sup>2</sup>.

[Note :- <sup>1</sup>The cosmos is real in so far as it is a revelation of Brahma and is uniformly pervaded by Brahma. Since Brahma is the truth uniformly distributed in the entire creation, it follows that the creation appears to be the truth because it is infused and soaked by Brahma from all sides. But if we consider any fraction of the cosmos as being bereft of Brahma because of our delusions and misconception about the reality, then to that extent that fraction of the cosmos will be false and devoid of any real essence and substance.

<sup>2</sup>The ‘supreme essence’ here refers to Brahma which has expanded its microcosmic, sub-atomic and minutest of forms by virtue of the cosmic word OM which is the primary sound energy present in the form of the primary cosmic vibrations present in and from the beginning of creation. After this OM next came the 3 words ‘Bhu’, ‘Bhuvaha’ and ‘Swaha’ symbolically creating the 3 worlds. These worlds were present inherently in an embryonic form in these words, and in due course of time, they metamorphosed and developed into the physical and visible form of the cosmos as we know it. These 3 worlds formed the macrocosmic body of the ‘Viraat Purush’ or the vast macrocosmic male aspect of Nature. The Sun became his eyes, the food became his sustenance, and the vital winds became its breath and other life forces of Nature. But if we start going back in the reverse order, we shall ultimately reach that single point, known as Brahma, which was present even before the sound OM had its origin. Prajapati, therefore, is the ‘gross’ form, or a revealed form of that hitherto unrevealed, ‘subtle’ Brahma who was at the core of this huge cosmos much like the atom is at the core of the molecule and a nuclei is at the core of the atom itself.]

तत्सवितुर्वरेण्यमित्यसौ वा आदित्यः सविता स वा एवं प्रवरणाय आत्मकामेनेत्याहुर्ब्रह्मवादिनोऽथ  
भर्गो देवस्य धीमहीति सविता वै तेऽवस्थिता योऽस्य भर्गः कं संचिन्तयामीत्याहुर्ब्रह्मवादिनोऽथ

धियो यो नः प्रचोदयादिति बुद्धयो वै धियस्ता योऽस्माकं प्रचोदयादित्याहुर्ब्रह्मवादिनोऽथ  
 भर्ग इति यो ह वा अस्मिन्नादित्ये निहितस्तारकेऽक्षिणि वैष भर्गाख्यो भाभिर्गतिरस्य हीति  
 भर्गो भर्जति वैष भर्ग इति रुद्रो ब्रह्मवादिनोऽथ भ इति भासयतीमाँल्लोकान् र इति  
 रञ्जयतीमानि भूतानि ग इति गच्छन्त्यस्मिन्नागच्छन्त्यस्मादिमाः प्रजास्तस्माद्भरगत्वाद्भर्गः ।  
 शश्वत्सूयमानत्वात्सूर्यः सवनात्सविताऽऽदानादादित्यः पवनात्पावमानोऽथायनादादित्य इत्येवं  
 ह्याह खल्वात्मनात्मामृताख्यश्चेता मन्ता गन्ता स्रष्टाऽऽनन्दयिता कर्ता वक्ता रसयिता घ्राता  
 स्पर्शयिता च विभुर्विग्रहे सन्निविष्ट इत्येवं ह्याहाथ यत्र द्वैतीभूतं विज्ञानं तत्र हि शृणोति  
 पश्यति जिघ्रति रसयते चैव स्पर्शयति सर्वमात्मा जानीतेति यत्राद्वैतीभूतं विज्ञानं  
 कार्यकारणानिर्मुक्तं निर्वचनमनौपम्यं निरुपाख्यं किं तदङ्ग वाच्यम् ॥७॥

The first part of the Gayatri Mantra is 'TATSAWITURWARNAYAM' (तत्सवितुर्वरेण्यं) —this word represents the 'light' of the Sun (i.e., its rays) which is also called 'Savita'. This Savita/sun is the causative factor for the birth of all the creatures in this world. [This is a very obvious statement because we can all imagine what will happen to life on the planet should the sun stop shining.] Coming to terms with this fact, those who are eager to pursue the knowledge of the essence of the Atma (the real and truthful living entity inside the otherwise dead and inane creature) should strive to attain or realise it (i.e., understand the essential metaphysical meaning behind the worship of the Sun).

The next part of the Savitri or Gayatri Mantra is 'BHARGO DEVASYA DHIMAHİ' (भर्गो देवस्य धीमही). The word 'Bharg'<sup>1</sup> (भर्ग) means the 'radiance, splendour, light and glory' of the Sun. This 'Bharg' symbolises the light of knowledge, enlightenment, erudition and wisdom. Those seeking the knowledge of Brahma often ask 'whom shall we contemplate upon?' The answer is that they should seek that splendorous and glorious knowledge that would make them as potential and powerful as the Sun.

The next part of the Gayatri Mantra is 'DHIYO YO NAHA PRACHODAYAT' (धीयो योनः प्रचोदयात्). Here, intelligence and discrimination faculty of the mind is called 'Dhi' (धी). Hence, this phrase means 'that which inspires our mind, activates our intelligence, empowers our discriminatory powers and wisdom, and drives us towards righteous, noble, virtuous and spiritually uplifting path'.

'Bharg' (भर्ग) or 'the glorious, radiant light' is that which is present in the Sun; it is also present in the 'eye' of the individual creature (with which it sees the world, because the sun resident in the eye illuminates the world for the Atma, which is the truthful pure-self, and enables it to see the world outside). Because of this light, a man is able to see, observe, witness, learn and move in the correct direction. (Otherwise, he would be like a blind man moving down a blind and dark alley). Or, it helps him to help others to see, learn and move in the correct direction (because only a person who knows about the topography of any place can direct others to their destination correctly). Another interpretations of the word 'Bharg' (भर्ग) is as follows —the letter 'Bha' (भ) means 'one who lights or illuminates the world', the letter 'Ra' (र) means 'the one who give pleasure and comfort to all the

creatures' as in the divine liberation-providing Tarak Mantra 'Rang' or 'Ram' (रङ्ग), and the letter 'Ga' (ग) means 'one who regulates the movements of all the creatures in the cycle of birth and death (transmigration)'. The 3 letters combine to form the word 'Bharg' (भर्ग). The word also refers to Rudra (Lord Shiva) in this context (because Shiva has all these qualities or virtues in him). He is treated as being synonymous with Brahma, and also the annihilator of the world, thereby regulating its cycle of birth and death.

The various connotations for the synonyms used for the 'Sun' are described now—it is called the 'Sun' because it continuously 'delivers' (i.e., gives birth to new life and sustains as well as nourishes it). [The word 'delivers' also signifies the magnanimity and benevolence of the sun to deliver all the essential requirements of life and maintains all the necessary physical balances on this earth that foster life.] It is called 'Savita' because it 'creates or originates' everything that exists. [Surely one can imagine the fate of the world if there was no sun; there would be the cosmic dance of death and destruction.] It is called 'Aditya' because 'it gives light to the world'. It is also called 'Pawamaan' (पवमान) because 'it makes everything holy and pure', i.e., it shines its light brightly on everything and removes the various darkness, faults and flaws of this creation. At the same time, the sunlight helps to kill germs and is very important to produce so many essential elements, the common examples being vitamin D in the body, the process of photosynthesis in the plants and the elimination of so many toxic microbes that cannot survive in the rays of the sunlight; hence, the quality of 'making things holy and sanctified'. It also helps to kill inimical and malignant creatures such as the various germs, bacteria, viruses which cause impurity in the atmosphere causing harm to other creatures. Hence the quality to purify and cleanse is also a virtue of the sun]. The sun is referred to as 'Aditya' also because it moves benignly for the benefit of all the creatures and is their shelter and a provider of their succour.

It (the sun) symbolises the 'Atma'; it is like the Atma! It is, as Atma, also called 'Amrit' which is the elixir or ambrosia of life, bliss and eternity (because as long as the sun shines, the life on the planet can be perpetuated to infinity, and as soon as the sun would be exhausted of its fuel in the future and there will be no sun shine, the life on earth would come to an end). It (Atma) is all-knowing and omniscient, it contemplates and thinks, it moves, it creates, it gives (and receives) bliss, happiness and joy, it speaks itself, it tastes, it smells, it touches, it pervades the whole body (in the form of the 5 vital winds described above), and it is bestowed with sweetness and pleasant demeanours—this is indeed what the Vedas say (about the Atma and the Sun).

The school of thought that believes in 'duality' (यत्र द्वैतीभूतं—distinction between the creature and the supreme Brahma) treats the entity that hears, sees, smells, tastes and touches (through the 5 organs of perception in the body) as the Atma, soul or spirit of the creature which is distinct from Nature. You must understand this.

Where the creature's understanding and mental caliber rises higher and it believes in 'non-duality' (यत्राद्वैतीभूतं—that there is no distinction between the Atma of the creature

and the supreme Atma of the cosmos), the various distinctive perceptions lose their relevance and independent existence. This is a state which goes beyond the purview of 'cause and effect', is beyond the powers of comprehension and explanation, is free from all attributes, and is beyond definitions. This is that magnificent, glorious and stupendous energy called 'Bharg-Shakti' (भर्गशक्ति) about which nothing can be said in words (किं तदङ्ग वाच्यम्) (7).

[Note :- (i) 'The word *Bharg* 'भर्ग' in the last line of this verse means the splendour, glory, radiance, energy and powers of the Sun. It also means light, brilliance, illumination and dazzle. So the phrase 'Bharg Shakti' refers to the stupendous powers of the Sun which are praised in this canto earlier as a visible manifestation of OM and Brahma (verse no. 1-4), and then as Gayatri or Savitri (in verse no. 7). However, verse no. 5-7 elaborately describes the meaning of the 'Gayatri or Savitri Mantra' with its relevance to the Sun. It will be noted that the Sun has been treated as a visible manifestation of the stupendous and magnificent powers and glory of Brahma by the Upanishadic sage. Obviously, while searching for a physical form or body which could fit into the definition of Brahma from all the visible things seen or observed in this creation—one having dazzling splendour, one who is self illuminated one who regulates life, one who has the powers to germinate life as well as to destroy it, one who lights the worlds, one who is beyond reach, and one without which nothing can survive—the sage found the Sun as the fittest and the most eligible candidate to fit in the profile of Brahma, to 'suit the bill', as it were. But we must remember that while apparently honouring the Sun as a physical entity that is a harbinger of life, making it akin to Brahma, an entity that sustains and nourishes life on earth, making it akin to Vishnu, and which can annihilate life (as in the case of severe drought brought on by the scorching, harsh sun which dries up the land by its relentless heat, and the sizzling heat of the desert as well the current talk of the global warming when the heat of the sun would melt all the glaciers and cause the rivers to dry up), making it akin to Shiva, the annihilator, the Upanishadic sage/seer sees more than a physical gross body in the Sun shining in the sky. He sees more to the Sun, from being a mere physical body shining in the sky, to being a visible representative of the supreme, transcendental Brahma. He treats the Sun in a metaphysical term, he sees it as a synonym of Brahma, as a metaphor for Brahma from whom the whole creation has emerged, as having stupendous splendour, majesty and glory, as being the source of light which stands for knowledge and wisdom (as opposed to darkness which stand for ignorance and delusions), as being the Atma or soul of the creation, and as being the entity which moves and pulsates with the all-important life giving vital energy. Since the Sun only gives and does not demand anything in return, it is also akin to Brahma who is very benevolent, benign and magnanimous. It is not a mere globe of fire in the sky, but a visible manifestation of Brahma for the Upanishadic sage.

(ii) The famous Gayatri Mantra is a hymn in honour of Brahma composed in

the typical style of a 'Gayatri Chanda'. That Mantra is the following, 'OM BHURBHUVAHA SVAHA<sup>1</sup>, TATSAVIURVARENYAM<sup>2</sup>, BHARGO DEVASYA DHIMAHİ<sup>3</sup>, DHIYO YO NAH PRACODAYAT<sup>4</sup>'. It means 'OM is the supreme, transcendental Brahma. He is the lord of creation of the terrestrial, the celestial and heavenly worlds. That Brahma is luminous like the sun. He is excellent, the best, the most exalted, a destroyer of sins, and a divine entity. May he imbibe, infuse and inspire our intellect with wisdom and enlightenment so that we are purified and move on the righteous and noble path'. The 4 phrases of the Gayatri Chanda are clearly marked by small numerals in this Mantra. This Mantra appears in the Rig Veda (3/62/10), the Sam Veda (1462), and Yajur Veda (3/35, 22/9, 30/2, 36/6).

(iii) There are 24 Rishis of Gayatri Mantra. They are the following— Vamdev, Atri, Vashistha, Shukra, Kanva, Parashar, Vishwamitra, Kapil, Shaunk, Yagyawalkya, Bharadwaj, Jamdagni, Gautam, Mudgal, Veda Vyas, Lomas, Agstya, Kaushik, Vatsa, Pulastya, Manduka, Durvasa, Narad and Kshyap.

The 24 Chandas (metres) of Gayatri Mantra are the following— Gayatri, Ushnik, Anushtup, Vrihati, Pankti, Trishtup, Jagati, Ati Jagati, Shakvari, Ati Shakvari, Dhriti, Ati Dhriti, Viraat, Prastarapankti, Kriti, Prakriti, Akriti, Vikriti, Sankriti, Aksarapankti, Bhu, Bhuvaha, Swaha and Jyotismati.

There are 24 Devtas (Gods or patron deities) of Gayatri Mantra. They are the following— Aagneya, Prajapati, Saumyam, Ish, Savitri, Aditya, Bhrishapti, Maitravarun, Bhagdaivatya, Aryamaishvar, Ganesh, Twastra, Paushna, Indra, Vayu, Vamdeo, Maitra Varunidaiv, Vaishvadev, Matrik, Vaishnav, Vasu Dev, Rudra Dev, Kuber and Ashwini.

The 24 Shaktis (divine powers or the female aspects of creation) of Gayatri Mantra are the following— Vaamdevi, Priya, Satya, Vishva, Bhadravilasini, Prabhawati, Jaya, Santa, Kanthaa, Durga, Saraswati, Vidruma, Vishlesa, Vyapini, Vimla, Tamopaharini, Sukhma, Vishwa-yoni, Jaya-vasa, Padmalya, Paraa, Sobha, Bhadra and Tripada.

The 24 Varnas (colours or shades) of Gayatri Mantra are the following — Campakam (yellow), Atasi (hemp), Vidrum (coral), Sphatik (crystal), Padam (lotus), Tarun-aditya (rising sun-red), a mixture of Shankha (conch), Kunda (white jasmine) and Indu (moon), Pravaal Padma (red-lotus), Padmaraga (emerald), Indranilamani (sapphire), Mukta (pearl), Kumkum (red power), Anjam (collyrium-black), Rakta (blood red), Vaidurya, Ksaudra (champa; yellow), Haldi (turmeric yellow), Kunda Dugdha (white as jasmine), Ravikanthi (sun-white), Shukpuccha (a tail of a parrot), Shat-patra (white lotus), Ketaki (light yellow), Mallika and Karavira.

The 24 Tattvas (essence, elements) of Gayatri Mantra are the following— earth, water, fire, air, space (called the 5 Mahabhuts), smell, taste, vision, sound, touch (called the 5 Tanmatras), generative organ, excretory organ, feet, hand, mouth (called 5 organs of action), nose, tongue, eyes, skin, ear (called 5 organs of perception), Pran, Apan, Vyan and Saman (called vital airs).

The 24 Mudras (postures) of Gayatri Mantra are the following— Sumukham and Samputam, Vitatam and Vistrutam, Dwimukham and Trimukham, Chaturmukham and Panchmukham, Sanmukham, Adhomukham, Vyapakanajalikam, Shakatam, Yampasham, Sanmukho-mukham, Vilambam, Mustikam (closed fist), Matsyam (fish like), Kurmam (tortoise), Varahakam (boar like), Singhkrantham (lion like), Mahakrantham (a great lion like), Mudgar (Pelion like), Pallavam, Trishulyoni (trident like), Surabhi (cow like), Akshamala, Lingakam (phallus like) and Ambujam (blue lotus). See also Chandogyo-panishad, canto 3, section 12, verse no. 1 (note).]

एष हि खल्वात्मेशानः शंभुर्भवो रुद्रः प्रजापतिर्विश्वसृष्टिरण्यगर्भः सत्यं प्राणो हंसः शास्ता  
विष्णुर्नारायणोऽर्कः सविता धाता सम्राडिन्द्र इन्दुरिति य एष तपत्यग्निना पिहितः सहस्राक्षेण  
हिरण्यमेनानन्देनैष वाव विजिज्ञासितव्योऽन्वेष्टव्यः सर्वभूतेभ्योऽभयं दत्त्वारण्यं गत्वाथ बहिः  
कृतेन्द्रियार्थान्स्वशरीरादुपलभतेऽथैनमिति विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं  
तपन्तम् । सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥८॥

‘This’ entity is the Atma which is a controller of everything, is the Lord God, is Shiva (meaning enlightenment, auspiciousness), Bhava (representing delusion of the world), Rudra (symbolising anger and vehemence), Prajapati (the creator and guardian of the world), ‘Hiranyagarbh’ (the macrocosmic subtle body of creation), the absolute Truth and Reality called ‘Sat’, ‘Pran’ (breath; vital winds), ‘Hans’ (the divine swan symbolically said to be present in the heart; the word also refers to wisdom, discrimination and intelligence), the preacher and teacher (Guru), Vishnu (sustainer and protector), Narayan (a provider of emancipation; another name of Vishnu), ‘Arka’ (essence, extract, juice and nectar), Savita (sun), ‘Dhata’ (mother, sustainer, protector and bearer), Emperor (Lord of the entire creation inclusive of Gods), Indra (king of Gods) and the Moon (a treasury of ambrosia of bliss, peace, tranquility and happiness) —all of these are the various manifestations of Atma.

It is also known as the fire of ‘Tapa’ (the glory and potentials of severe austerities, penances and keeping religious vows) as well as the powers of the thousands of eyes to see. It is full of supreme bliss, beatitude, felicity and joys, and it is the only entity worth knowing. A seeker should bless all others with the blessing of fearlessness and himself go to the forest (i.e., he should retire to a lonely, secluded and serene place) in order to contemplate upon that OM. [Here, OM is treated as being equivalent to Brahma, which in turn is akin to the macrocosmic soul of the creation, and finally to the gross body in the form of the glorious Sun shining in the sky and its image in the form of the Atma inside the bosom of the individual creature. This Atma is pure conscious and a microcosmic form of Brahma or OM. The faculty of speech is a visible manifestation of OM, the faculty of sight is that of the Sun, while the ‘Pran’ is of the Brahma. See also verse nos. 1-6]

Those persons who forsake gratification of the sense organs and enjoyment of pleasures derived from the materialist objects of the world, are able to get this essential light and energy sprouting from inside their bosom. [That is, by self restraint and austerity,

a seeker/aspirant accumulates spiritual energy within himself. This energy is like the energy that keeps the Sun burning in the sky.]

This enlightened entity (Atma as an image of the Sun) is an image of the world, is pleasant and charming, is the most wise and erudite amidst those who take birth in this world, is the supreme and ultimate shelter and refuge of all, and is self illuminated and radiant with a glorious and brilliant light. This 'Sun' (Atma)<sup>1</sup> is endowed with thousands of glittering rays of light emanating and radiating out from it. It is present in the world in so many symbolic ways. It rises like the very vitality and life of all the subjects and the creations at large (8).

[Note :- <sup>1</sup>The *Sun* has been likened to the supreme Lord of the creation. An entire Upanishad deals with the subject of the Gayatri and Savita as well as the Sun, and it is called Savitru-panishad, which is Chapter 13 of this volume.]

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

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## Chapter 5

### Maitreyu-panishad/मैत्रेयुपनिषद्

This Sam Veda tradition Upanishad has 3 Cantos primarily dealing with the decayable nature of the human body, what is the essential truth called Atma, what is true Sanyas or renunciation, how it leads to emancipation, and finally, what does a truly realised person feel, experience and say.

Canto 1 is a dialogue between king Brihadrath who, having realised the perishable nature of his body, became disillusioned with it and the surrounding world with which the body interacts or is related to. He crowned his elder son and went to the forest. There he did severe penances and austerities (Tapa). Impressed by it and his sincerity of purpose, the great sage Shakayanya came to bless him. On the king's persistence, the sage told him about the despicable and perishable nature of the human body; he preached him on the supremacy and imperishable nature of the Atma and the Brahma whom the Atma represents as well as how to realise or attain the awareness of that essential truth.

Canto 2 is a conversation between sage Maitreya and Lord Shiva in which the various aspects of Sanyas, which is a life of complete renunciation and dispassion towards the world and its objects, are discussed. It opens by describing the abhorable nature of the gross body of a creature, and once one begins to loathe it, it goes on to highlight that true renunciation will lead to emancipation and salvation. The verses in this Canto have direct, almost verbatim parallels in the holy Bible. Selected quotations from the Bible have been added to the verses as footnotes for ready reference and which would add a special fragrance and flavour to the text.

The magnificent views expressed in this Upanishad find a parallel in another classical Sanskrit composition called Vairagya Shatakam by renunciate king Bhartrihari of ancient India who lived during the Golden Age (320 A.D.—544 A.D.). He was the elder brother of the legendry king Vikramaditya of Ujjain and belonged to the famous Gupta dynasty. Disillusioned by this materialistic world of sensual enjoyment, he took to Sanyas and was formally initiated by Guru Gorakhanath. As a Yogi (ascetic), Bhartrihari wrote beautiful verses on asceticism, peace of the inner-self, self realisation, importance of meditation and, more importantly, the futility of worldly pursuits and the importance of Sanyas or renunciation. Since this particular Upanishad deals with the same topic, I have chosen to add a separate appendix no. 2 titled 'Sanyas', and in it, besides outlining the basic principles of Sanyas, I have quoted liberally from 'Vairagya Ashtakam' to lend the succulence and flavour that comes with the writings of enlightened and self realised souls. Knowledge and its accompanying satisfaction of realisation cannot be subjected to the boundaries and limitations of any particular text book. Fresh air and light should be let in a dark room from any window that would allow them in.

Canto 3 is one which describes how and what a self-realised person, who has become aware of the true essence of the Atma and Brahma, feels like, experiences and talks. When such a person talks about himself with the pronoun 'I' or 'Me', he is not haughty, arrogant or egoist, but he is instead talking about his true and pure self which is not proud or egoist, is distinct from the body which is erroneously regarded by the mediocre, mundane world and its inhabitants as the identity of that individual. The typical language of opposites, oxymoron, apparent paradoxes and incompatibles is used in this Canto to describe the nature, form and characteristic feature of the Atma as an image or an embodiment or a fraction of the supreme, transcendental Brahma, who is the soul of the entire cosmos. The use of 'opposites' indicates that Brahma embraces everything in this creation.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
 सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
 मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥  
 ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

### Canto 1

ॐ बृहद्रथो वै नाम राजा राज्ये ज्येष्ठं पुत्रं निधापयित्वेदमशाश्वतं मन्यमानः शरीरं  
 वैराग्यमुपेतोऽरण्यं निर्जगाम । स तत्र परमं तप आस्थायादित्यमीक्षमाण ऊर्ध्वबाहुस्तिष्ठत्यन्ते  
 सहस्रस्य मुनेरन्तिकमाजगामाग्निरिवाधूमकस्तेजसा निर्दहन्निवात्मविद्भगवाञ्छकायन्य उत्तिष्ठोत्तिष्ठ  
 वरं वृणीष्वेति राजानमब्रवीत्स तस्मै नमस्कृत्योवाच भगवन्नाहमात्मवित्त्वं तत्त्वविच्छ्रणुमो वयं  
 स त्वं नो ब्रूहीत्येतद्धृत्तं पुरस्तादशक्यं मा पृच्छ प्रश्नमैक्ष्वाकान्यान्कामान्वृणीष्वेति शाकायन्यस्य  
 चरणावभिमृश्यमानो राजेमां गाथां जगाद ।१॥

A king named Brihadrath (बृहद्रथ) developed a sense of profound renunciation when he acquired wisdom strong enough to realise the perishable, decayable or mortal, transient and temporary nature of his body. That is why he gave the reign of the kingdom to his eldest son and went to the forest. There he did severe 'Tapa' (penance and austerity with the accompanying hardship and endured all of it with resilience) for a long time. Daily he used to look towards the Sun and kept standing with his hands stretched upwards towards it (in a form of prayer and as a mark of paying tributes and obeisance to the Sun). After a period of 1000 years of doing severe 'Tapa' and as a result (or blessing or reward) of it, a self-realised, erudite, wise and enlightened sage named Shakayanya (शाकायन्य), who was an expert and well-versed in the knowledge of the Atma (soul/spirit), came to him. The sage had a glowing spiritual radiance about him that resembled the brilliance of fire which has no smoke. That exalted sage said to the king, 'Oh king! Get up and ask for a boon or blessing'.

The king bowed reverentially before the sage and said, 'Oh Lord! I am not an

expert in the knowledge of the Atma; I have heard that you are well versed in the knowledge of Brahma and have deep insight into the essential aspects and principles governing it. Hence, bless me with a boon of truthful knowledge of that absolute Truth and universal Reality’.

Hearing this, the exalted sage replied, ‘Oh the king of the Ikshwaku clan (इक्ष्वाकु)! Asks for some other boon. Do not ask such question which have been traditionally regarded as being very difficult to answer from ancient times’.

Hearing this, king Brihadrath bowed at the feet of the exalted sage Shakayanya and said as follows— (1).

[Note :- This verse is exactly the same as verse no. 1 of Maitrayanu-panishad, Chapter no. 4 of this volume.]

अथ किमेतैर्वान्यानां शोषणं महार्णवानां शिखरिणां प्रपतनं ध्रुवस्य प्रचलनं स्थानं वा तरूणा निमज्जनं पृथिव्याः स्थानादपसरणं सुराणां सोऽहमित्येतद्विधेऽस्मिन्संसारे किं कामोपभोगैर्यैरेवाश्रितस्यासकृदुपावर्तनं दृश्यत इत्युद्धर्तुमर्हसीत्यन्वोदपानस्थो भेक इवाहमस्मिन्संसारे भगवस्त्वं नो गतिरिति ॥२॥

Huge oceans dry up, summits of mountains crumble, the polar star shifts from its place, trees tumble and fall, the earth submerges in the deluge of the dooms day water, even the Gods do not stay permanently in heaven —then what is the use of pursuing sensual objects and enjoying pleasure derived from them in this artificial and perishable world? Creatures engrossed or submerged in gratification of their sense organs and enjoyment of the sensual world have to roam endlessly in the cycle of birth and death. So, oh sage, you are the only one who can give deliverance to me who am lying like a frog trapped in a dark well. Oh Lord! You are the only one who can give me shelter, succour and help in this world (2).

भगवञ्छरीरमिदं मैथुनादेवोद्धृतं संविदपेतं निरय एव मूत्रद्वारेण निष्क्रान्तमस्थिभिश्चितं मासेनानुलिप्तं चर्मणावबद्धं विण्मूत्रवातपित्तकफमज्जामेदोवसाभिरन्यैश्च मलैर्बहुभिः परिपूर्णमेतादृशे शरीरे वर्तमानस्य भगवस्त्वं नो गतिरिति ॥३॥

Oh Lord! If this body, which is produced by the union of a male and a female, is without ‘Gyan’ (wisdom, erudition, intelligence, knowledge and enlightenment), then it should be treated as hell because it has come out of the opening from where the female passes her urine, is constructed of bones, cemented by flesh, covered by skin and full of so many dirty and abhorable things such as faeces, urine, wind, bile, mucous, bone marrow, flesh etc.. You are the only one who can give shelter and succour to such a despicable and hateful creature like me whose body is so disgusting and abhorable’ (3).

अथ भगवाञ्छाकायन्यः सुप्रीतोऽब्रवीद्राजानं महाराज बृहद्रथेक्ष्वाकुवंशध्वजशीर्षात्मजः कृतकृत्यस्त्वं मरुन्नाम्नो विश्रुतोऽसीत्ययं खल्वात्मा ते कतमो भगवन्वर्ण्य इति तं होवाच ॥४॥

When he was humbly requested so, Lord Shakayanya (शाकायन्य) became glad and said to the king, ‘Oh great king Brihadrath (बृहद्रथ)! You are a noble person belonging to the ‘Ikshwaku’ (इक्ष्वाकु) clan. You are self-realised and enlightened, are most contented and gracious, and are famous by the name of ‘Marut’ (मरुन्नामो —which literally means ‘wind’)

which is your Atma. [The vital wind called Pran is synonymous with the Atma of a creature. The king had realised his true identity as the Atma. That is why he is being identified with his essential, primary form as the wind and not with the name given to his body by the parents when he was born as their child, as king Brihadrath.]

Then king Brihadrath asked the sage, ‘Oh Lord! What is the true nature and form of Atma? Please be kind to describe this mystery to me’.

Hearing this, the sage replied as follows— (4)

**शब्दस्पर्शादयो येऽर्था अनर्था इव ते स्थिताः । येषां सक्तस्तु भूतात्मा न स्मरेच्च परं पदम् ॥५॥**

‘The perceptions of the various sense organs, such as speech, touch etc., are the harbingers of misfortunes and tragedies. The Atma of the creature which is engrossed in them can never have time or inclination to think of or remember the true nature and stature of the supreme state of existence called the ‘Param Pad’ (न स्मरेच्च परं पदम्) (5).

**तपसा प्राप्यते सत्त्वं सत्त्वात्संप्राप्यते मनः । मनसा प्राप्यते ह्यात्मा ह्यात्मापत्त्या निवर्तते ॥६॥**

‘Gyan’ (truthful knowledge, wisdom, erudition and enlightenment) is obtained by doing ‘Tapa’ (observing austerities and doing penances, undergoing hardship and keeping self restraint, committing oneself whole-heartedly to attain the desired noble goal of spiritual upliftment and final salvation). With the advent of Gyan, the mind-heart complex can be put under leash and thereby controlled. By controlling the mind and heart, one can attain the knowledge of the Atma (i.e., one can experience the subtle energy and supreme bliss emanating from the Atma). And once the Atma is experienced or witnessed, one gets not only bliss but also liberation and deliverance from this perishable world (6).

**यथा निरिन्धनो वह्निः स्वयोनोवुपशाम्यति । तथा वृत्तिक्षयाच्चित्तं स्वयोनोवुपशाम्यति ॥७॥**

Even as a fire is automatically extinguished when its fuel is exhausted, the mind-intellect (called Chitta) settles peacefully in the Atma once its various ‘Vrittis’ (the inherent tendencies of the mind-intellect which makes it wave and bend towards this materialistic but artificial world of false inducements) are purged and eliminated (7).

**स्वयोनोवुपशान्तस्य मनसः सत्यगामिनः । इन्द्रियार्थविमूढस्यानृताः कर्मवशानुगाः ॥८॥**

The mind—which has turned its attention towards the real truth, has established itself peacefully in its original foundation (in the Atma or Pran) and has realised that without the Atma, it would have had no existence in the first place—finds these sensual objects of the materialistic world in which it indulges and remain engrossed in on being impelled by the various deeds, as false, irrelevant and untrue as soon as its (mind’s) delusions and misconception about the sense organs and their attachments towards their respective objects of perception in the world are removed (8).

**चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् । यच्चित्तस्तन्मयो भवति गुह्यमेतत्सनातनम् ॥९॥**

‘Chitta’ (the mind-intellect complex) is the ‘world’ (i.e., the world has its existence and relevance because the mind thinks that it exists; the mind receives the stimuli originating from the world in the form of various perceptions which it receives through the sense organs, and the mind sieves through this torrent of perceptions to transfer only important

information to the intellect to think and ponder upon them and take a considered and thought-after decision, and then direct the mind to react in such and such way to that particular stimuli or perception). Hence, efforts should be made to purify the 'Chitta' and cleanse it of all impurities (impure and corrupted thoughts). If the mind-intellect complex is in a ship-shape condition, when it works in an ideal environment, it naturally follows that the orders issued by the intellect would be of a high caliber. 'One becomes what one thinks' is a profound, universal and eternal truth (9).

[Note :- In the context of cleaning of the mind-intellect complex called the *Chitta*, the holy Bible has this to say— 'For ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee! Cleanse first that which is within the cup and platter, that the outside of them may be clean also... for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness' —Bible, Gospel of St. Matthew, 23/25-27.]

**चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् । प्रसन्नात्मात्मनि स्थित्वा सुखमक्षयमश्नुते ।१०॥**

When the 'Chitta' (mind-intellect complex called the subtle body of the creature) becomes calm, peaceful and settled, all the deeds, whether good or bad, are crushed or vanquished (i.e., all the deeds and their consequences cease to effect the creature's peace of mind)<sup>1</sup>. Such a peaceful and calm man, whenever he submerges himself in the ocean-like Atma, obtains limitless, supreme and imperishable bliss (10).

[Note :- <sup>1</sup>When a person's mind-intellect complex takes a decision in a peaceful and calm manner, as opposed to a restless and agitated situation, the decision would be of top quality. Doing deeds without being engrossed in them and without bothering about the good or bad consequences of those deeds, i.e., doing the deeds with complete dispassion, doing them as a matter of duty and leaving the rewards or punishment to the Lord, remaining aloof from either the deeds or their consequences, is considered as the best direction given by the mind-intellect complex to the creature. See also verse no. 12 below.]

**समासक्तं यदा चित्तं जन्तोर्विषयगोचरम् । यद्येवं ब्रह्मणि स्यात्तत्को न मुच्यते बन्धनात् ।११॥**

The extend to which the man's 'Chitta' is engrossed in pursuing the objects of the external world, if the same diligence, sincerity and commitment is shown towards Brahma, then say who cannot find freedom from all the fetters that shackle and pillory the creature to this mundane, delusionary and entrapping world of torments and troubles, of artificiality and illusions? [That is, everyone can obtain liberation and deliverance if his 'Chitta' —the mind-intellect complex —is focused on the Brahma instead of the world.] (11)

[Note :- The Bible has this to say, 'For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace' (Bible Romans, 8/5-6).]

**हत्युण्डीकमध्ये तु भावयेत्परमेश्वरम् । साक्षिणं बुद्धिवृत्तस्य परमप्रेमगोचरम् ।१२॥**

One should acquire truthful knowledge of the supreme Lord who is present in the center

(core) of the lotus-like heart, is a witness to all the deeds done at the behest of the mind, and who is endeared only by sincerity of devotion and love. [See also not to verse no. 10 above.] (12)

**अगोचरं मनोवाचामवधूताधिसंप्लवम् । सत्तामात्रप्रकाशैकप्रकाशं भावनातिगम् ।१३॥**

That imperishable supreme Lord cannot be comprehended by the mind and narrated by the speech. He is without a beginning or an end. He is always, consistently and persistently, illuminated by the light of supreme Truth, and he is beyond the purview and reach of imagination (13).

**अहेयमनुपादेयमसामान्यविशेषणम् । ध्रुवं स्तिमितगम्भीरं न तेजो न तमस्ततम् । निर्विकल्पं निराभासं निर्वाणमयसंविदम् ।१४॥**

It is impossible to either accept or reject the supreme essence because its majesty, magnificence and glory as well as truthfulness will not be affected whether one accepts it or not. That supreme, transcendental essence is stable and unwavering, is peaceful, calm and tranquil, is grave and serious, has fathomless depth and gravity, and is profound, magnificent and fascinating. It is neither an image of light nor is it spread in the form of darkness. It is therefore without a second; it is a unique entity which is matchless and unparalled. It is, at the same time, certain, unambiguous, changeless and immutable (निर्विकल्प); it cannot be perceived by the sense organs (निराभासं); it is a provider of emancipation and salvation, and it is pure conscious personified (निर्वाणमय संविदम्) (14).

**नित्यः शुद्धो बुद्धमुक्तस्वभावः सत्य सूक्ष्मः संविभूश्चाद्वितीयः ।**

**आनन्दाब्धिर्यः परः सोऽहमस्मि प्रत्यग्धातुर्नात्र संशीतिरस्ति ।१५॥**

He, the supreme Lord (Brahma) is eternal (नित्य), is pure and holy (शुद्ध), is an embodiment or image of 'Gyan' (बुद्ध — wisdom, erudition, enlightenment and knowledge), is independent in his thought and behaviour (मुक्त स्वभाव), is an image and personification of Truth and Reality (सत्यः), is subtle and sublime (सूक्ष्मः), is immanent, all pervading, omnipresent and all-encompassing (संविभूश्चा), and is unique, matchless and without a parallel (अद्वितीयः).

The seeker/aspirant who has the truthful knowledge of Brahma should think that he (the seeker/aspirant) is the one who personifies that ocean of supreme bliss and beatitude as well as the virtues and myriad forms in which that Brahma has revealed himself (in the form of this vast, diverse cosmos). The seeker/aspirant should be convinced that there is no doubt about it (15).

**आनन्दमन्तर्निजमाश्रयं तमाशापिशाचीमवमानयन्तम् ।**

**आलोकयन्तं जगदिन्द्रजालमापत्कथं मां प्रविशेदसङ्गम् ।१६॥**

'I derive immense bliss which originates in my bosom, and relaying on it, I would push the whole devil in the form of hopes and desires away from me. The supreme entity residing in my bosom<sup>1</sup> observes the activities of this whole world like one watches the tricks of a juggler, i.e., it does not get involved emotionally and remains only a spectator, a witness, only to the play unfolding around it. That entity does not get emotionally attached to anything and remains dispassionate towards and detached from everything. How can,

therefore, sorrows, anguish, agonies, troubles and tribulation of any kind every find entrance in my bosom? (16)

[Note :- <sup>1</sup>The supreme entity referred here is the Atma/soul of the creature. When the seeker realises that his true identity is the Atma or soul residing in his bosom, and that this Atma is no one else but the supreme Brahma himself, he derives profound peace and bliss. With this enlightenment comes detachment and dispassion to the body and the world. The seeker/aspirant acquires an altitude of a spectator—he just watches and enjoys, and he has nothing to do with the actual play itself, he is not a participant. He loses all hopes and desires, because hopes and desire are made to obtain comfort, peace, happiness and joy. When the seeker/aspirant gets all these in his bosom itself in an eternal form, there is no need to seek them outside in the world in a temporary form. With this state of things, there is no scope of frustration, failures and a sense of dejection and dismay at all. There is no room for sorrows and anguish to make their presence felt in the heart.]

वर्णाश्रमाचारयुता विमूढाः कर्मानुसारेण फलं लभन्ते ।

वर्णादिधर्मं हि परित्यजन्तः स्वानन्दतृप्ताः पुरुषा भवन्ति ।१७॥

Those who are ignorant of the ultimate truth and reality are subject to the rewards or punishment for their deeds which they do while obeying or disobeying the codes of conduct prescribed for the section or class of society to which they belong (called the 4 Varns—)<sup>1</sup>, or to the various phases of life as prescribed by tradition (called the 4 Ashrams—)<sup>2</sup>.

But those who abandon all these superficial segregations and artificial limitations imposed by worldly traditions (in order to regulate the life of an ordinary man in society and to prevent anarchy and chaos), and instead focus their attention on and get firmly established in the superseding Atma residing in their own bosom, such persons are endowed with full contentedness derived from supreme bliss emanating and radiating out from the Atma (17).

[Note :- <sup>1</sup>The 4 Varns are the following— (i) ‘Brahmins’ who are the elderly, wise and moral preceptor class in the society, (ii) the ‘Kshatriyas’ who are the warrior class with the mandate to give protection to the society, (iii) the ‘Vaishyas’ who do commerce and trading to take care of the financial and other day to day material needs of the society, and (iv) ‘Shudras’ who are designated to serve the other 3 classes and take care of their daily routine chores so that they are freed from humdrum things and can concentrate their energy to their respective jobs.

<sup>2</sup>The 4 Ashrams are the following— (i) ‘Brahmacharya’ or the celibate phase of life as a student when a person studies under the tutelage of a teacher, (ii) ‘Householder’ when he enters the normal life of a worldly man, marries, raises a family and generally enhances the well being of the society. This phase of a householder is considered very important and is the phase which makes a man as high as Brahma, the creator, and Vishnu, the sustainer, themselves because he carries out their functions in this world, (iii) the ‘Vaanprastha’ is a person who hands over

the responsibilities of the world to his heirs and heads for the forest to lead a life of renunciation and getting prepared for his ultimate exit from the world. During this phase he roams in pilgrim sites and acts as an advisor to the family. This is the preparatory state for the last fourth stage called (iv) 'Sanyas Ashram'. During this phase there is complete snapping of ties with the world, leading an absolutely secluded life as an ascetic, spending time in contemplation and meditation and preparing for emancipation and salvation upon death. Generally speaking, each phase of life has 22-25 years.]

वर्णाश्रमं सावयवं स्वरूपमाद्यन्तयुक्तं ह्यातिकृच्छ्रमात्रम् ।

पुत्रादिदेहेष्वभिमानशून्यं भूत्वा वसेत्सौख्यतमे ह्यनन्त इति ।१८॥

All the rules and regulations, tenets and maxims to be followed by (i.e., prescribed for) the various 'Varns' and 'Ashrams' (see note to verse no. 17) as well as the different attires and marks on the body and the yoke (responsibility) which it has to carry while belonging to any particular Varn or Ashram —are all like a back-breaking burden for the creature. These have a beginning and an end (i.e., are perishable, temporary, impermanent), they are very painful, burdensome and encumbering for the creature, causing him endless agony and torments. Hence, one should not be too emotionally attached to one's son and any other person with whom he comes in contact in this world. Instead, he should be firmly rooted in the infinite supreme bliss and felicity that is derived from contact with the Atma, and in being dispassionate, detached and renunciate with no expectations and desires of any kind from this world (18).

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## Canto 2

अथ भगवान्मैत्रेयः कैलासं जगाम तं गत्वोवाच भो भगवन्परमतत्त्वरहस्यमनुब्रूहीति । स  
होवाच महादेवः । देहो देवालयः प्रोक्तः स जीवः केवलः शिवः । त्यजेदज्ञाननिर्माल्यं  
सोऽहंभावेन पूजयेत् ।१९॥

Once, Lord Maitreya (भगवान्मैत्रेयः) went to Mt. Kailash. There, he said to Mahadeo (the great Lord Shiva), 'Oh Lord! Please tell me about the mystery of the supreme essence which is the eternal, universal and ultimate Truth and Reality'.

Mahadeo replied, 'The body is like a temple while the conscious factor called the 'Jiva Atma' residing in it is the only supreme Lord who is truthful, blissful, auspicious and beautiful (शिवः). Hence, one should abandon ignorance like it were an old, stale garland, and instead worship the conscious factor called Atma with the enlightened view that 'the supreme entity or Brahma is no one else but me'. [The pronoun 'me' refers to the Atma or soul of the creature and not the gross body which is generally but erroneously treated as the identity of the creature. The Atma is synonymous with Brahma and it is the truthful identity of a creature, and therefore an enlightened creature begins to realise that he is indeed Brahma.] (1)

अभेददर्शनं ज्ञानं ध्यानं निर्विषयं मनः । स्नानं मनोमलत्यागः शौचमिन्द्रियनिग्रहः ॥२॥

To treat 'Jiva' (the living entity called Atma/soul inside the bosom of the creature) and Brahma as one is called 'Gyan' (truthful knowledge, wisdom, erudition, realisation and enlightenment). To keep the mind separate and detached and diverted away from the objects of this world which gratify the various sense organs of the body, and instead keep it focussed on Brahma or Atma, is called 'Dhyan', which is uninterrupted contemplation and meditation upon the truthful entity called the Atma or Brahma. [The intention or purpose of Dhyan is to heighten awareness of the pure self and to establish oneness of the microcosmic soul of the creature with the macrocosmic soul of the creation.] To wash off or purge all the faults and blemishes of the mind is equivalent to taking a formal, ritualistic bath to purify and clean oneself. To keep the various sense organs under restraint is equivalent to be pure, clean, uncorrupt and holy (2).

[Note :- The Bible has this to say on the subject 'Which is the first commandment of all? And Jesus answered him, 'First of all the commandment is, hear: the Lord our God is one Lord; and though shalt love the Lord the God with all thy *heart*, and with all thy *soul*, and with all thy *mind*, and with all thy *strength*' (Bible, Gospel of St. Mark, 12/29-30).

The fact that God or Brahma resides as the Atma of the creature or as its spirit is the basic parameter of the holy Bible— 'Ye worship ye know not what; when the true worshipper shall worship the Father (read Brahma) in spirit (read Atma) and truth: for the Father seeketh such to worship him. God (read Viraat Purush or Hiranyagarbh) is a Spirit (read macrocosmic soul); and they that worship him (Brahma) must worship him in spirit (Atma) and in truth' (Gospel of St. John, 4/22-24).]

ब्रह्मामृतं पिबेद्भैक्षमाचरेद्देहरक्षणे । वसेदेकान्तिको भूत्वा चैकान्ते द्वैतवर्जिते । इत्येवमाचरेद्धीमान्स  
एवं मुक्तिमाप्नुयात् ॥३॥

To drink the nectar representing the blissfulness of Brahma, to beg and seek anything only for the purpose and extent of protecting the body (i.e., just enough to sustain a healthy body), to live alone in a secluded and calm place—a wise and erudite person should strive to live a life in this way and endeavour to attain emancipation and salvation (3).

जातं मृतमिदं देहं मातापितृमलात्मकम् । सुखदुःखालयामेध्यं स्मृष्ट्वा स्नानं विधीयते ॥४॥

One should take a bath after one touches the body because it is so very dirty and impure, being born out of the excretory organs (the urinary tract of a female) and is a product of the parents (i.e., it is the result of conjugal relationship between a male and a female, it is a product resulting from the union between the sperm and the ova, both of which are like globules or blobs of mucous). The body is mortal, perishable and subject to death and decay; it is a treasury of sorrows, agonies, pains as well as joys and happiness, and it is most abhorable and despicable (4).

धातुबद्धं महारोगं पापमन्दिरमध्रुवम् । विकाराकारविस्तीर्णं स्मृष्ट्वा स्नानं विधीयते ॥५॥

One should certainly take a bath after touching the gross body because it is full of so many

defects and shortcoming— it is made up of the 7 ingredients, it has great diseases in it, it is an abode of sins, evils and perversions, and it is always unstable, transient and temporary. [That is, it is so impure that one should purify oneself after touching it even as one needs to wash his hands when he touches something dirty and filthy.] (5)

[Note :- The 7 elements, according to Vedanta, that make up a gross body are the following— skin, bones, flesh, blood, excretory matter such as bile, urine and faeces, sperms/ova, and mucous.]

**नवद्वारमलस्रावं सदा काले स्वभाजनम् । दुर्गन्धं दुर्मलोपेतं स्मृष्ट्वा स्नानं विधीयते ॥६॥**

This body has 9 exit points or openings in it called the ‘doors’ (द्वारम्) (such as ears, nose, mouth etc.) and it constantly secretes excretory fluids (urine, bile) and accumulates fecal matters as its natural habit. The excretory products produce fetid odour inside it, and the body is full of this stink. Hence, it is necessary to have a purifying bath after touching such a hateful, stinking, abominable and dirty body (6).

**मातृसूतकसंबन्धं सूतके सह जायते । मृतसूतकजं देहं स्मृष्ट्वा स्नानं विधीयते ॥७॥**

The umbilical cord which links an infant to its mother’s womb comes out with it during birth. The impurities of the womb symbolically accompany the creature after birth. This impurity lasts even after death because a dead body is considered very unholy and impure. [A dead body is removed from the household as soon as possible, and the place and the house is considered unholy for a particular period after death when no religious ceremonies and other auspicious events can take place. If the body is not removed immediately, it starts to decay and deform, giving out a hellish stink.] Since the body is so impure and unholy, it is necessary to take a purifying and cleansing bath after touching it (7).

**अहंमेति विण्मूत्रलेपगन्धादिमोचनम् । शुद्धशौचमिति प्रोक्तं मृज्जलाभ्यां तु लौकिकम् ॥८॥**

The filthy, stinking, abhorable and despicable body, consisting of fecal matters and urine (semi solids and waste fluids), is cleaned by rubbing it with clean clay and washing it off with clean water—but this washing exercise is only a cosmetic makeover, superficial and external in nature. The real cleaning takes place when one abandons the concept of ‘me and mine’ from his mind and heart (8).

**चित्तशुद्धिकरं शौचं वासनात्रयनाशनम् । ज्ञानवैराग्यमृतोयैः क्षालनाच्छौचमुच्यते ॥९॥**

Internal purity cleanses and purges the mind-intellect complex of all its impurities such as ‘Vasanas’ (वासना—yearnings, desires, lust, greed, passions, infatuations etc. pertaining to the world) and ‘Vrittis’ (वृत्ति—the inherent tendencies and inclinations of the creature). It purges them and insures their complete destruction so that they do not recur. The way to real internal purity is by symbolically using the rubbing-clay of ‘Gyan’ (ज्ञान—wisdom, erudition, discrimination, truthful knowledge and enlightenment) and the water of total renunciation, dispassion and detachment, collectively called ‘Vairagya’ (वैराग्य) (9).

**अद्वैतभावना भैक्षमभक्ष्यं द्वैतभावनम् । गुरुशास्त्रोक्तभावेन भिक्षौर्भौक्षं विधीयते ॥१०॥**

The firm conviction and confirmed view of ‘no-duality’ is the truthful form of begging<sup>1</sup>, while the thought of ‘duality’<sup>2</sup> is like food or thing which should not be eaten or touched.

A mendicant or an ascetic seeking alms should do it according to the instruction of his 'Guru' (moral guide and teacher) as well as according to the guidance laid down by the scriptures (10).

[Note :- <sup>1</sup>A renunciate mendicant, while begging for food, should not distinguish between tasty and non-tasty food, but he should instead accept what comes his way. He should not differentiate between any two households where he goes to beg based on the caste, creed, religion, financial state etc. of the household. For him, everything and everyone is alike. This is the practical application of the word 'non-dual' here. According to Vedanta philosophy, the idea or thought of non-duality is the purest and the highest form of thought, whereas duality is not. <sup>2</sup>That is why 'duality' is considered worth abandoning because a Sanyasi is required or is supposed to partake the best and the noblest of thoughts as the staple diet of his soul. What one eats goes into the blood and ultimately moulds one's thought processes in the mind. The stress here is on noblest of virtues, because only the best path is to be followed by a Sanyasi if he is to attain the highest stature of being one with the supreme Brahma. Please see appendix no. 2 titled 'Sanyas'.]

**विद्वान्स्वदेशमुत्सृज्य संन्यासानन्तरं स्वतः । कारागारविनिर्मुक्तचोरवद्भूतो वसेत् ।११॥**

Just like a prisoner goes away to live a life in a far off place after being released from a prison, a 'Gyani' (a wise, erudite, sagacious, realised and enlightened person) should also go away to a distant place after taking the vows of Sanyas (which is total renunciation from the household and the world) (11).

[Note :- The allegory of a prisoner is very apt here. The creature is like a prisoner trapped in the world which represents a jail for it. A Sanyasi frees himself from it, and so he must go away incognito to a distant place so that he can live in peace.]

**अहंकारसुतं वित्तभ्रातरं मोहमन्दिरम् । आशापत्नीं त्यजेद्यावत्तावन्मुक्तो न संशयः ।१२॥**

One who forsakes a son who symbolises one's 'Ahankar' (अहंकार—pride, ego and haughtiness), a brother who symbolises his 'Dhan' (धन —wealth and prosperity) the household that represents 'Moha' (मोह—worldly attachments, endearments, attractions, yearnings and other ignorance based allurements), and a wife representing 'Asha' (आशा—hope and expectation), such a person is able to obtain salvation and deliverance soon. There is no doubt about it (12).

**मृता मोहमयी माता जातो बोधमयः सुतः । सूतकद्वयसंप्राप्तौ कथं संध्यामुपास्महे ।१३॥**

The mother, symbolising a person's 'Moha' (see verse no. 12), has died and she has given birth, before dying, to a son symbolising 'Gyan' (see verse no. 2). Therefore, the two unholy periods of death and birth are prevailing. [One is at the time of destruction of 'Moha' which is compared to the death of the mother, and the other is the birth of 'Gyan' as a result of the end of 'Moha', which again is compared to the birth of a son. According to Hindu tradition, both these periods are considered impure and no auspicious events can take place during a specific time period when these events occur.] In such times, how can one adhere to the regimen of doing 'Sandhya' (which is a religious sacrament to be

followed by a Hindu at least 3 times a day —morning, noon and evening hours, and which cannot be done in inauspicious periods). That is, once Gyan sprouts in the bosom of the person, there is no need to observe such customs because they are meant for a routine life of an ordinary man who is busy in worldly affairs; they are meant to inculcate some responsibility in him towards his spiritual pursuits and remind him of his duty towards his own spirit or Atma and to ensure its upliftment, and he is expected to spend at least some time of the day in observing the sacraments. But a ‘Gyani’ does not need such reminders (13).

[Note :- The word *Sandhya* means a period or juncture point occurring 3 times a day when two periods of time meet each other —viz., morning, when the sun rises and darkness of the night meets the light of the day, noon when the pre-noon hours meet the post-noon hours and the sun is in its zenith in the sky, and evening hours when the sun is setting and lighted hours meet the dark hours. During these periods, Gayatri Mantra or any other devotional Mantra or hymns or prayer are said in honour of Sun-God or any other patron God of the devotee. Observation of these sacraments are said to be very rewarding and beneficial for the person who does them.]

**हृदाकाशे चिदादितयः सदा भासति भासति । नास्तमेति न चोदेति कथं संध्यामुपास्महे ।१४॥**

In the subtle sky of the heart, the Sun symbolising pure consciousness (Atma/soul) is always shining brightly and splendorously. It neither sets nor rises. Then, say, when and how can one do ‘Sandhya’? [Since Sandhya prayers are offered when the sun is rising in the morning, when it has moved up into the sky to reach the zenith point in the center of the sky at noon, and when it is about to set in the horizon in the evening sky, there is no such occasion in the case of the subtle sky of the heart, because the sun here —represented by the pure conscious Atma —is perpetual, never setting. So there is no occasion when the Sandhya prayers can be said.] (14)

[Note :- The subtle message of verse nos. 13 and 14 is that the various rituals, sacraments, formalities, including the repetition, incantation, chanting or recitation of Mantras are all meant for the ultimate liberation and deliverance of a creature. The creature is not meant for them, but they are meant to help the creature in his spiritual upliftment. The Holy Bible has this to say on the observance of various religious rituals and sacraments— ‘The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of Man is Lord also of the Sabbath’ (Bible, Gospel of St. Mark, 2/27-28).]

**एकमेवाद्वितीयं यद्गुरोर्वाक्येन निश्चितम् । एतदेकान्तमित्युक्तं न मठो न वनान्तरम् ।१५॥**

Everything here is the same; there is no distinction or difference between any two entities. [The emphasis here is on ‘non-duality’ concept of Vedanta, which essentially says that everything in this creation is a manifestation of the only one entity which is known as Brahma; the basic ingredients in all animate as well as inanimate creatures are the same 5 basic ‘Bhoots’ —which are space/sky, wind/air, fire/energy, water/fluid and earth/something very gross and which acts as a base or foundation.] This is established by the teaching of a wise ‘Guru’ (who is a wise moral preceptor and expert spiritual guide). This firm conviction

and deep rooted belief is equivalent to being alone and lonely in a secluded forest or living a sequestered life in a monastery having a religious ambience, surrounded by monks and religious books. The centre of a 'Muth' (an abbey, a monastery) or a forest is not a secluded or lonely place as compared to the realisation of the truth, or having enlightenment (15).

[Note :- That is, the very realisation that the world is non-dual, the very firm conviction that everything, from the minutest to the most colossus, consist of the same basic element called Brahma operating in them in equal terms, equal intensity and equal vitality, that Brahma is the central piece to give peace and tranquility to the creature and this cannot be obtained in a monastery or a forest if this enlightenment is absent in a person —this is the true means of obtaining peace and bliss, beatitude and felicity. A person who lives in a forest or surrounded by monks and religious books in a 'Muth' will never find peace for himself if there is no wisdom and enlightenment about the truth in his heart and mind and they remain glued to the world and its objects of pleasure and comfort. Therefore, truthful peace and bliss comes not from knowledge but from enlightenment, it does not come from living a sequestered and lonely life, whether it is in an abbey or a forest and mugging up text books by heart, but from enlightenment about the truth of existence and the essential teachings in those books, which is the falsehood of everything that is visible and the truthfulness of the Atma and Brahma which are not visible.]

**असंशयवतां मुक्तिः संशयाविष्टचेतसाम् । न मुक्तिर्जन्मजन्मान्ते तस्माद्विश्वासमाप्नुयात् ।१६॥**

Those persons who don't have confusions and doubts can obtain 'Mukti' (liberation and deliverance), whereas those who have doubts and confusions can never hope to find 'Mukti' even at the end of living many lives searching for it. Therefore, one should have firm belief in the words of one's wise Guru as well as in the scriptures (16).

[Note :- The importance of having faith and conviction is emphasised in the following words of the Holy Bible— 'Jesus answered and said unto them, verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, 'be thou removed, and be thou cast into the sea', it shall be done. And all things whatever ye shall ask in prayer, believing, ye shall receive' (Bible, Gospel St. Matthew, 21/21-22), and 'Have faith in God' (Gospel St. Mark, 11/22).]

**कर्मत्यागाच्च संन्यासो न प्रैषोच्चारणेन तु । संधौ जीवात्मनोरैक्यं संन्यासः परिकीर्तितः ।१७॥**

To abstain from doing deeds is not true 'Sanyas' (renunciation, dispassion and detachment). Similarly, no one become a 'Sanyasi' (the follower of the path of Sanyas) by simply saying 'I am a Sanyasi!' To experience oneness and non-duality of the 'Jiva' (the living consciousness or Atma of the creature at the micro level) with the 'Parmatma' (the super conscious soul or the Atma of the cosmos at the macro level) during the state of 'Samadhi' (which is a trance like state of pure bliss obtained during the last stage of meditation) is a truthful form of Sanyas. (17).

[Note :- During this state, a Sanyasi does all the expected duties in this world but he

remains completely detached and dispassionate towards them. His mind is not at all engrossed in any of the deeds he does or activities he performs. His body might be doing them but his conscious mind is in a virtual 'neutral gear', as it were. Since he is not mentally involved in the deeds and actions, he is not affected by their results, good or bad. Therefore, there is no cause for his mind to become restless or agitated; it remains peaceful and calm, which is a state obtained by an ascetic when he is in a state of consciousness called 'Samadhi'. The concept of Samadhi and the various states of existence of the consciousness have been explained elaborately in a separate appendix no. 6 of this volume.]

**वमनाहारवद्यस्य भाति सर्वेषणादिषु । तस्याधिकारः संन्यासे त्यक्तदेहाभिमानिनः ॥१८॥**

A person for whom all aspirations, desires, hopes and expectations appear to be reprehensible as vomited food and who has forsaken all attraction and love for the body, only he is eligible to take to the vows of Sanyas (renunciation and total detachment from the world and to lead a life of austerities, penances, meditation, self study, contemplation etc. generally done during the last quarter phase of life) (18).

**यदा मनसि वैराग्यं जातं सर्वेषु वस्तुषु । तदैव संन्यसेद्विद्वानन्यथा पतितो भवेत् ॥१९॥**

Only when total detachment and dispassion, a sense of complete and wholesome renunciation and lack of interest or any kind of attraction towards all the objects of the materialistic, mundane, entrapping world of delusion and artificiality sprouts or emerges and takes firm root in a person, should a wise and erudite person take the vows of Sanyas (see verse no. 18). Otherwise, he is sure to fall wayward or deviate from his path; he cannot rigidly stick to his vows honestly and steadfastly, and would sooner or later go astray (19).

**द्रव्यार्थमन्नवस्त्रार्थं यः प्रतिष्ठार्थमेव वा । संन्यसेदुभयभ्रष्टः स मुक्तिं नाप्नुमर्हति ॥२०॥**

A person who takes the vows to follow the path of Sanyas (see verse no. 18 and 19) in the hope of getting riches, fame, honour, glory, food, clothes and other materialistic things of this mundane world (in the form of charity or largesse from donors who donate such things to them in the belief that they are renunciates, and giving them anything is a righteous and noble deed), such a person is regarded as most contemptible, condemned and fallen. He is neither here nor there. He can never obtain liberation and deliverance from the fetters shackling him to the world, and nor can he expect emancipation and salvation of his soul from the cycle of transmigration. [The emphasis here is not to cheat oneself and the world by passing oneself as an ascetic, a renunciate and a dispassionate Sanyasi. Such imposterism not only will denigrate the person but would also give a bad name to the august institution of Sanyas (20).

[Note :- See also Sanyaso-panishad, Chapter 10, Canto 2, verse nos. 74-75 and 97 in this context also.]

The Bible also says an almost identical thing in this context— 'But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge

the boarders of their garments, and love the uppermost rooms at feasts, and the chief seats at synagogues, and greeting in the markets, and to be called of men 'rabbi, rabbi', but ye not be called a rabbi' (Bible, Gospel of St. Matthew, 23/5-8).]

**उत्तमा तत्त्वचिन्तैव मध्यमं शास्त्रचिन्तनम् । अधमा मन्त्रचिन्ता च तीर्थभ्रान्त्यधमाधमा ॥२१॥**

For a true Sanyasi, contemplation upon the essence which is the universal and ultimate Truth and absolute Reality of creation is considered the best path to be followed after he has taken the vows of Sanyas; the study of the scriptures is regarded as the medium or mediocre; the various meditative techniques and postures (e.g., physical exercises and sitting posture) and rituals involving Mantras and their incantations is considered inferior; while roaming in Holy places and pilgrim sites is regarded as the most lowly of any other means to be adopted by or the paths to be followed by a Sanyasi (21).

[Note :- Please also see Jabaldarshano-panishad, Canto 4, verse nos. 50-59 which is Chapter 15 of this volume. In this context, please also refer Sanyaso-panishad, Canto 2, verse nos. 74-75 and 97 of Chapter 10 of this volume.]

**अनुभूतिं विना मूढो वृथा ब्रह्मणि मोदते । प्रतिबिम्बितशाखाग्रफलास्वादनमोदवत् ॥२२॥**

Just like a man wishes to enjoy the taste of an imaginary or artificial fruit hanging from the end of the branch of a tree, it is absolutely futile and stupid for an ignorant and foolish man to even imagine the supreme bliss provided by Brahma realisation without actually experiencing it (22).

**न त्यजेच्चेष्टतिर्मुक्तो यो माधूकरमान्तरम् । वैराग्यजनकं श्रद्धाकलत्रं ज्ञाननन्दनम् ॥२३॥**

A true Sanyasi who has become freed from formalities and fetters tying him to so many rules and regulations restricting him to various codes of conduct in this mundane world, i.e., one who transcends everything routine, mundane and worldly in nature and has attained liberation from all bondages, does not have to forsake his father symbolising 'Vairagya' (renunciation), his wife symbolising 'Shraddha' (faith, respect, reverence and honour, belief and conviction as well as having devotion) and a son symbolising 'Gyan' (truthful knowledge, erudition, wisdom, sagacity and enlightenment). He can still enjoy or experience the supreme bliss (of Brahma realisation) present in the non-dual Atma (his pure conscious self) present in his bosom inspite of their (father, wife, son) company. (23).

[Note :- The allusion to a father, a wife and a son signifies that though a Sanyasi is expected to forsake his family ties when taking to Sanyas, he can still keep the company of the virtues they represent —such as Vairagya, Shraddha and Gyan respectively. He can still contemplate upon and experience the bliss of realisation of the non-dual nature of is Atma which is synonymous and not distinct from the supreme Brahma. A Sanyasi should treat these virtues as his relatives, the father, wife and son whose company he has been enjoying during his earlier days as a householder, and therefore never feels alone. In fact, these virtues will aid him and help him in his spiritual endeavours just like a worldly father, a wife or a son helps a man to fulfill his commitments and do his duties successfully as a householder. The father is there to give him good advise, the wife takes care of his daily chores and

comforts as well as looks after the affairs of the family, and the son lends him a helping hand in his vocation. Similarly, 'Vairagya' guides and advises a Sanyasi, 'Shraddha' keeps him rooted to his vows, and 'Gyan' helps in his endeavours to achieve success in emancipation and salvation by showing him the correct path and pointing out the pitfalls. The worldly relations of a father, a wife and son are metaphors for these virtues. By saying that a Sanyasi need not detach himself from these relations, it simply means that he can keep these virtues while he follows the path of Sanyas, because the arduous and lonely journey of a Sanyasi will become easier if he is accompanied by these virtues even as a householder's life becomes comfortable and easy when he is accompanied by his father, wife and son.]

**धनवृद्धा वयोवृद्धा विद्यावृद्धास्तथैव च । ते सर्वे ज्ञानवृद्धस्य किंकराः शिष्यकिंकराः ॥२४॥**

A persons who is richer in wealth, is more aged or is more educated—he is just like a servant or a disciple/student in front of another person who has a greater experience (24).

[Note :- The Bible has this to say— 'But he that his greatest among you shall be your servant' (Gospel of St. Matthew, 23/11).]

**यन्मायया मोहितचेतसो मामात्मानपूर्णमलब्धवन्तः ।**

**परं विदग्धोदरपूरणाय भ्रमन्ति काका इव सूरयोऽपि ॥२५॥**

Those who are under the delusionary, hallucinating and stupefying effect of 'Maya' (ignorance) and do not know or recognise the Atma as their true self, are like a stupid crow— though they might be educated, intelligent and experts—who hops here and there for morsels of food to feed its stomach. [That is, those people who are not enlightened can never find peace of mind although they might be learned and scholarly in the scriptures. They will be jumping from one honour to another, one debate to another in the hope of getting fame and glory for their scholarship and erudition, but wisdom and enlightened always eludes them.] (25)

[Note :- The Holy Bible has this to say— 'And who so ever shall exalt himself shall be abased; and he that shall humble himself shall be exalted' (Gospel St. Matthew, 23/12).

<sup>1</sup>Maya is a word which has two parts, Ma + Ya. The first half 'Ma' means 'to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of', while the second part 'Ya' means 'this or that'. Therefore the composite word Maya means neither this nor that; anything that is not real; that which is delusionary, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term Maya is used to define all these phenomenon. Hence, Maya is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary, imposter, deceitful, invisible and para-natural; all that which has no reality or substance; all that is hollow.

Maya has 3 basic constituent qualities. Hence it is called 'Trigunmayi' (त्रिगुणमयि),

i.e., one which has the 3 Gunas or qualities. These 3 Gunas or qualities are— Sat, Raj and Tam. ‘Sat’ is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvement leading to high thoughts, noble actions and righteous behaviour. ‘Raj’ is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. ‘Tam’ is the third and most lowly of the three qualities and is used as a synonym for darkness and evil. Obviously, ‘Tam’ means ignorance, delusions and all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually dump him in the dust yard of creation to rust and decay.

These 3 qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of ‘Sat’ makes a man nobler as compared to a high ratio of ‘Tam’ which makes him wicked, pervert and evil. Various proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world. See also (i) chapter 2, Chandogyo-panishad, canto 7, section 16, verse no. 1 (note) (ii) chapter 4, Maitrayanyu-panishad, canto 4, verse no. 2 (note), (iii) chapter 9, Maho-panishad, canto 5, verse no. 111 (note), (iv) chapter 10, Sanyaso-panishad, canto 2, verse no. 20 (note no. 25), (v) chapter 11, Avyakto-panishad, verse no. 1 (note), (vi) chapter 12, Kundiko-panishad, verse no. 14 (note), and (vii) chapter 15, Jabal Darshano-panishad, canto 10, verse no. 7 [6-7] (note) of this book also in this context.]

**पाषाणलोहमणिमृण्मयविग्रहेषु पूजा पुनर्जननभोगकरी मुमुक्षोः ।**

**तस्माद्यतिः स्वहृदयार्चनमेव कुर्याद्वाह्यार्चनं परिहरेदपुनर्भवाय ॥२६॥**

Worship of idols made of stone, gold (metals) or clay make the seeker of emancipation and salvation fall aside from his chosen path and target, and instead it traps him into taking birth again and compel him to undergo all the sufferings associated with a worldly life. Therefore, in order to make sure that he does not have to take birth again, a Sanyasi should forsake this type of external form of worship and instead focus his attention and mind in his heart (i.e., he should worship the Atma as an image of the supreme, transcendental truthful Brahma present in his bosom, instead of worshipping the supreme Lord in external, gross images such as idols which will be denigrating for his intellectual elevation and spiritual enlightenment) (26).

[Note :- Please also see (i) Jabaldarshan Upanishad, Canto 4, verse no. 48-59 of Chapter no. 15, and (ii) Sanyaso-panishad, Canto 2, verse no. 74-75 of Chapter no. 10 of this volume in this context. The Jabal Darshan Upanishad verses clearly tell us why roaming in worldly pilgrim sites is a waste of time and effort if the real meaning of going on pilgrimage is not understood properly; it elaborately explains it. The Sanyaso-panishad verses explain the proscription of idol worship.

The Holy Bible is equally emphatic and explicit in matters of worship of idols made of stone, gold or clay— ‘we ought not to think that the Godhead is like unto gold or silver or stone graven by art and man’s device’ (Bible, Acts, 17/29); ‘...saying that they be no Gods which are made with hands’ (Acts, 19/26).]

अन्तःपूर्णो बहिःपूर्णः पूर्णकुम्भ इवार्णवे । अन्तःशून्यो बहिःशून्यः शून्यकुम्भ इवाम्बरे ॥२७॥

Water fills and surrounds a pitcher which is submerged in an ocean. Similarly, emptiness (sky) fills and surrounds a pitcher kept outside of an ocean (27).

मा भव ग्राह्यभावात्मा ग्राहकात्मा च मा भव । भावनामखिलां त्यक्त्वा यच्छिष्टं तन्मयो भव ॥२८॥

You should not become an ‘acceptor’ or a ‘receiver’, and neither should you become the object worthy of ‘being accepted or received’ by anyone. Having forsaken all such fallacious and misleading imaginations and banishing all such thoughts that ‘I am a receiver’ of such and such thing, or that ‘I must be received (accepted and welcomed)’ by others, one should remain permanently absorbed or engrossed in whatever is the remainder<sup>1</sup> (28).

[Note :-<sup>1</sup>With the elimination of the concept of *I* which indicates the absence of ‘Ahankar’ (ego, pride, arrogance, vanity and haughtiness) about oneself, the creature becomes humble and modest in his outlook and demeanours. Further, when one thinks that he is not the ‘doer’ of anything, there is no question of the reward being his, and consequentially there is no expectation of being praised or honoured or well received in the society for any good deed done by the creature. This is a state of total detachment and renunciation. With this thought process firmly established in the heart and the mind, the only thing that remains is the Atma which is pure consciousness, uncorrupt, pristine pure, immaculate and an embodiment of eternal bliss in which the Sanyasi is advised to remain perpetually absorbed or engrossed.]

द्रष्टृदर्शनदृश्यानि त्यक्त्वा वासनया सह । दर्शनप्रथमाभासमात्मानं केवलं भज ॥२९॥

You should forsake ‘Vasanas’ (वासना —desires, passions and yearnings pertaining to the world) along with the exercising of self control and restraint on the perception of sight that is instrumental of igniting the ‘Vasanas’. [Because if a man does not ‘see’ any charming and attractive thing, he will not be lured by it and will not have a desires and yearning to access or acquire it, no matter how much he has to suffer for that acquisition.] This will entail abandoning the view that ‘I am the person who sees a beautiful thing’, the perception of charm and allurements in the ‘thing seen’ and the faculty of sight that ‘enables a person to see the thing in the first place’. Out of these 3 steps involved in the ‘process of seeing’, the last —viz., the faculty of seeing, or the power that enables a person to see anything with his eyes —has its origin in the Atma as an experience. So, you must worship and honour that primary entity which enables the faculty of sight to see, which gives the required power, ability, strength, awareness and vitality to the eyes to enable them to see; that entity is known as the Atma which is at the root of and the cause of ‘seeing’ (29).

संशान्तसर्वसंकल्पा या शिलावदवस्थितिः । जाग्रन्निद्राविनिर्मुक्ता सा स्वरूपस्थितिः परा ॥३०॥

The state of existence in which all ‘Sankalps’ (संकल्प —volitions, determinations, vows,

ambitions) have calmed down and which transcends both the waking state as well as the sleeping state of consciousness when the seeker achieves a stability, firmness, gravity, dispassion, indifference, inactivity and lack of emotions, a state which is similar to a solid piece of emotionless rock, is called the most superior state of existence of the creature (30).

[Note :- Permanence and stability in the ultimate Truth is what the Bible says regarding Paul— ‘I have lived in all good conscience before God until this day’ (Bible, Acts, 23/1). The reader is advised to read Sanyaso-panishad, Chapter 10 of this anthology in the context of the observations made in this Canto.]

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### Canto 3

As noted in the Preamble to this chapter, the person who is described here with the pronoun ‘I’ is a self realised, enlightened Being, and not a haughty, egoist, proud hypocrite who pretends that he is Brahma or is equivalent to Brahma and demands honour, respect, reverence and submission from the world. We must read this canto as a follow up to the previous canto no. 2 which talks about renunciation and leading a life of sufferance, abstinence, austerity and penance. How can a true ascetic be ever boastful and appear to be saying ‘I am Brahma’? At the instant he realises his true self as the pure consciousness, the Atma, he exalts in ecstasy, just like saying ‘eureka, I have discovered my self!’ It’s almost like discovering one’s true self which makes a man so joyous that he isn’t able to suppress his joy and astonishment. He exclaims aloud in ecstasy, oblivious of the fact that his remarks might be misunderstood and misconstrued by others—he isn’t bothered about what others say or think about him in the first place.

अहमस्मि परश्चास्मि ब्रह्मास्मि प्रभवोऽस्म्यहम् ।

सर्वलोकगुरुश्चास्मि सर्वलोकेऽस्मि सोऽस्म्यहम् ॥१॥

‘It (the Atma) is me and that (the transcendental supreme Brahma) is also me. I am Brahma. I am the cause of all creation and am the moral preceptor of the whole world. Whatever there is in this world is me, and nothing but me (as Brahma and Atma) (1).

अहमेवास्मि सिद्धोऽस्मि शुद्धोऽस्मि परमोऽस्म्यहम् ।

अहमस्मि सदासोऽस्मि नित्योऽस्मि विमलोऽस्म्यहम् ॥२॥

I am ‘Siddha’ (successful, accomplished, acclaimed, expert, proven and valid). I am ‘Suddha’ (pure, holy, uncorrupt, unpolluted, unadulterated, immaculate and pristine). I am the supreme Truth. I am always present, am constant, perpetual and am eternal. I have no faults, flaws or blemishes in me (2).

विज्ञानोऽस्मि विशेषोऽस्मि सोमोऽस्मि सकलोऽस्म्यहम् ।

शुभोऽस्मि शोकहीनोऽस्मि चैतन्योऽस्मि समोऽस्म्यहम् ॥३॥

I am endowed with special and important knowledge, wisdom, sagacity, erudition, scholarship and enlightenment. I am special, important, prominent, preeminent and exalted.

I am 'Som' (the elixir of eternity and bliss). I am everything indeed. I am auspicious, am without any sorrows, anguish and grief, am full of equanimity and equitability, and it's me who am pure consciousness (called the Atma) and awakened (3).

मानावमानहीनोऽस्मि निर्गुणोऽस्मि शिवोऽस्म्यहम् ।

द्वैताद्वैतविहीनोऽस्मि द्वन्द्वहीनोऽस्मि सोऽस्म्यहम् ॥४॥

I transcend honours and insults (i.e., they do not effect, move or distract me in anyway), am without attributes or characteristics (i.e., I am neutral), and am 'Shiva' (one who is beautiful, auspicious, enlightened, holy and truthful). I am without any confusion and doubts or bewilderments and perplexities created by the two opposing views of duality and non-duality as well as the tussle and tug-of-war between sorrows and happiness, pains and joys. Such an entity that possess these qualities is non other than me (i.e., I am Brahma personified, because these virtues are the characteristics of Brahma) (4).

[Note :- The tussle between believing one school of thought that says Brahma is non-dual and one, and the other school that says Brahma and creature are two entities, creates a lot of confusion, schism, bewilderments and perplexities to the seeker of the ultimate 'truth' which can nevertheless be only one and not two. He is completely confounded and vexed by this debate. So the Upanishadic seer stresses here that there should be no confusion or doubt in this regard, for Brahma is one and not two. This is amply emphasised and repeatedly pointed out. See verse no. 1 above as well as verse no. 2, 25, 28 and 30 of Canto no. 2 of this Upanishad.

Similarly, the effect of extremes of emotions, such as having sorrows and happiness, can be visualised by imagining what happens to a man who is subjected to quick changes of temperature —e.g., having a cold shower and then a hot bath and repeating the cycle. He is sure to fall gravely sick soon.]

भावाभावविहीनोऽस्मि भासाहीनोऽस्मि भास्म्यहम् ।

शून्याशून्यप्रभवोऽस्मि शोभनाशोभनोऽस्म्यहम् ॥५॥

I go beyond emotions (i.e., I have vanquished and conquered them). I am without any imaginations and appearances (i.e., I am not an imposter and a deceitful person). I am light personified; I am its radiance and splendour, its brilliance and brightness, its glory and illumination. I possess all the dual characteristics —such as being 'nothing and void' as well as being 'very gross and grave', and being 'beautiful as well as ugly' at the same time (5).

तुल्यातुल्यविहीनोऽस्मि नित्यः शुद्धः सदाशिवः ।

सर्वासर्वविहीनोऽस्मि सात्त्विकोऽस्मि सदास्म्यहम् ॥६॥

I cannot be compared to anything or anybody, for I am unique, matchless and one of my kind in this creation. I am eternal, perpetual, infinite, universal, pure, uncorrupt and eternally an image of 'Shiva' (beautiful, auspicious, holy, truthful, enlightened, wise, powerful, dispassionate, detached, Lord of all, perfect renunciate, the most erudite and wise ascetic, and the one who has annihilated all my shortcomings and faults). I am beyond the imagination

of all, and at the same time I pervade and encompass all. I am auspicious, uncorrupted, holy and august; I am eternal, always and everlasting (6).

एकसंख्याविहीनोऽस्मि द्विसंख्यावानहं न च ।

सदसद्भेदहीनोऽस्मि संकल्परहितोऽस्म्यहम् ॥७॥

I do not have either the attributes of non-duality or that of duality. [That is, I possess the attributes of 'duality' as well as the entire attributes which come under the definition of 'non-duality'. I encompass all.] I am free from the distinction of being truthfulness and falsehood. [There is no confusion in me as to whether I am true or false. This fact is already established.] I am free from having all 'Sankalps' (volitions, determinations, ambitions, vows and promises) (7).

नानात्मभेदहीनोऽस्मि ह्यखण्डानन्दविग्रहः ।

नाहमस्मि न चान्योऽस्मि देहादिरहितोऽस्म्यहम् ॥८॥

I am free from variety and having a multiform nature (i.e., I am same everywhere; there is no variability in my existence; I am uniform, one, immutable, indivisible and unchangeable). I am a personification or image of the uniform, un-breached supreme bliss, happiness and joy. I am neither 'me' (i.e., I lack the ego factor of being so exalted and honourable with all the attributes that I have listed above for myself and my virtues or qualities) nor 'anyone else' (who has this ego factor in him). [That is, I am neutral. There is no distinction between what I call 'me' and the other person standing in front of me whom I call 'you', because the same Atma resides in both of us. When I say 'I am such and such', I just mean to introduce myself and not to show off my exalted and superior stature. I do not talk about my gross body, but my 'pure self' which is the Atma and which is Brahma and which is humility personified.] I am free from the limitations, encumbrances and bondages created by any gross form such as that created by a body. [It's true, because a 'spirit' has no form as such. Spirit is wind, and wind takes the shape of the space where it is present. It is also like water, which is gross and which takes the form and shape and contour of its container] (8).

आश्रयाश्रयहीनोऽस्मि आधाररहितोऽस्म्यहम् ।

बन्धनमोक्षादिहीनोऽस्मि शुद्धब्रह्मास्मि सोऽस्म्यहम् ॥९॥

I am free from such mundane needs as having to seek a shelter for myself and neither can it be said that I don't have a shelter for me. I am without a foundation or support or a resting place (because I don't need one). I am also free from all shackles and bondages, and neither do I need 'Moksha' (liberation, deliverance, emancipation and salvation). I am a personification, an embodiment and an image of Brahma himself (9).

चित्तादिसर्वहीनोऽस्मि परमोऽस्मि परात्परः ।

सदा विचाररूपोऽस्मि निर्विचारोऽस्मि सोऽस्म्यहम् ॥१०॥

I am free from the encumbrances created by 'Chitta' (mind and intellect complex) too. [That is, I do not need the mind and intellect to advise and guide me because I am already enlightened. I am self-realised and truly wise, so I don't need the prop of the 'Chitta'.

Again, I have vanquished my wandering and restless mind and have instead focussed it on Brahma and my Atma. For all practical purposes, my mind has been made numb and I have freed myself from the bondages it creates by forcing one to get hooked to objects of sensual gratification, comfort and pleasure in this world.] Indeed, I am the transcendental Brahma. I am both deep ‘contemplation’ as well as ‘thoughts’ personified, and at the same time, I am beyond their purview (10).

अकारोकारूपोऽस्मि मकारोऽस्मि सनातनः ।

ध्यातृध्यानविहीनोऽस्मि ध्येयहीनोऽस्मि सोऽस्म्यहम् ।११॥

I am an image or personification of the 3 constituent letters of the divine, cosmic word known as ‘Pranav’ or OM, viz., A, U and M. The word OM is the representative word for the universal, infinite, absolute and eternal Truth. I am beyond the concept of seeker, that which is sought and the process of seeking. [That is, I am all the three rolled into one—I am the seeker, I am the object sought and the process of seeking that object.] (11)

सर्वत्रपूर्णरूपोऽस्मि सच्चिदानन्दलक्षणः ।

सर्वतीर्थस्वरूपोऽस्मि परमात्मास्म्यहं शिवः ।१२॥

I am complete and wholesome in all respects. I possess all the attributes of the one who is totally blissful and full of felicity. I am a personification of all the pilgrim holy sites as well as Lord Shiva who is a manifestation of the supreme Lord, and who is a most auspicious provider of wellbeing and welfare (12).

लक्ष्यालक्ष्यविहीनोऽस्मि लयहीनरसोऽस्म्यहम् ।

मातृमानविहीनोऽस्मि मेयहीनः शिवोऽस्म्यहम् ।१३॥

I cannot be targeted and I cannot be seen (because I am invisible though I permeate in everything, and I cannot be fixed to a particular spot that can be aimed at). I am the essence that does not dissolve (I retain my originality and do not become extinct or merged with any other entity). I am the proof, I am fit to be used as a universal standard, and I am the witness or prover himself. [That is, I am the one who has the true knowledge of the reality, I’ve witnessed it, I’ve experienced it, I can prove it and at the same time I myself is the proof of that Truth and Reality.]

Therefore, I am an embodiment or image of Shiva (see verse no. 6 and 12 also) (13).

न जगत्सर्वद्रष्टास्मि नेत्रादिरहितोऽस्म्यहम् ।

प्रवृद्धोऽस्मि प्रबुद्धोऽस्मि प्रसन्नोऽस्मि हरोऽस्म्यहम् ।१४॥

I don’t see the gross world (i.e., I do not see the ‘grossness’ of this mundane, artificial, illusionary world; rather I see its subtle and sublime nature). I do not have the eyes and other gross organs of perception (such as the ear, nose, tongue and skin which are restricted to the gross body and not the subtle body of the creature, i.e., I don’t have a gross body but only the subtle body). I develop, progress and enhance my self spiritually. I am wisdom, erudition, knowledge and enlightenment personified. I am happy, joyous and cheerful. I am ‘Har’ (i.e., Shiva)<sup>1</sup> (14).

[Note :- <sup>1</sup>I am the one who takes away or eliminates all sins and sorrows; the word

*Har* refers to Shiva who symbolises characteristic such as beauty, truth, auspiciousness, holiness, divinity, renunciation, enlightenment and peace; he is an eliminator of this evil world by annihilating it when it is full of sins and perversions, when the balance of evil and sins tilts so much that goodness and righteousness becomes almost negligible. Shiva is also an erudite and most enlightened ascetic, so here the word 'Har' refers to that aspect of enlightenment also. Further, Shiva is called 'Mahadeo', or the great God. He is almighty and omnipotent; so these characteristic or virtues are also present in me. The word 'Har' means to steal, abduct, remove, eliminate, dispel, alleviate. In the present context it means that being enlightened and wise, I have been able to overcome all my sins and misdemeanours and their effects. I have washed away all blemishes and cured all the blights that had been clinging to me.]

सर्वेन्द्रियविहीनोऽस्मि सर्वकर्मकृदप्यहम् ।

सर्ववेदान्ततृप्तोऽस्मि सर्वदा सुलभोऽस्म्यहम् ।१५॥

I do not possess any organs (either of perception or of action, because I do not have a gross body), but still I (miraculously) do all the deeds myself. I have satisfied myself and feel fully contented with what has been said in Vedanta (or, the knowledge given by the Upanishads has fully satisfied me and given rest to my agitated mind and heart; it has calmed all my restlessness and queries, and has given me peace and tranquility of the mind). I am readily and easily available to all who wish to contact me because I am full of humility and do not have false pretensions or airs about me. That is, I am the one who is easily accessible to one and all (15).

मुदितामुदिताख्योऽस्मि सर्वमौनफलोऽस्म्यहम् ।

नित्यचिन्मात्ररूपोऽस्मि सदा सच्चिन्मयोऽस्म्यहम् ।१६॥

I personify both the extremes of joy and sorrows, happiness and anguish, comfort and sufferings. I am the deemed reward of always keeping silent (i.e., not indulging in fruitless chatter, gossip, debates, criticisms etc.. Keeping quiet makes a man conserve the energy of his vital winds and remain composed and peaceful). I am an image and an embodiment of pure, uncorrupt, glorious consciousness as well as of the supreme and absolute Truth and Reality (16).

यत्किंचिदपि हीनोऽस्मि स्वल्पमप्यति नास्म्यहम् ।

हृदयग्रन्थिहीनोऽस्मि हृदयाम्बुजमध्यगः ।१७॥

Whatever there is, I am free from it (or I transcend it). I am neither very insufficient or miniscule and micro in nature nor am I more than enough or huge, vast, colossus and macro. I do not have anything to do with a tissue called heart, but at the same time I reside in the centre of the lotus-like heart of the creature (17).

षड्विकारविहीनोऽस्मि षट्कोशरहितोऽस्म्यहम् ।

अरिषड्वर्गमुक्तोऽस्मि अन्तरादन्तरोऽस्म्यहम् ।१८॥

I am free from the so-called 6 faults or flaws associated with a creature<sup>1</sup> as well as the 6 gross features that constitute his body<sup>2</sup>. I also have no fear from the 6 legendary enemies<sup>3</sup> of a creature. I am a resident of the lonely, peaceful, secluded, serene and fortified inner sanctum (called the heart or bosom of the temple known as the body) of the creature (protected from being tormented by all these 6 trouble makers) (8).

[Note :- <sup>1</sup>The 6 faults or flaws are the ones associated with— (i) birth (जन्म), (ii) existence and its problems (अस्तित्व), (iii) development and progress (विकास), (iv) various confusions and doubts (विपरित मन), (v) decay and ruin (क्षय), (vi) complete destruction and annihilation (विनाश).

<sup>2</sup>The 6 gross features constituting the body of the creature are the following— (i) skin (चर्म), (ii) flesh (मांस), (iii) blood (रक्त), (iv) veins and nerves (नाड़ी), (v) abdomen/ stomach (मेद), and (vi) bone and marrow (मज्जा).

<sup>3</sup>The 6 enemies of a creature are the following— (i) lust, desire, passion etc. (काम), (ii) anger, rage, wrath, vehemence etc. (क्रोध), (iii) greed, avarice, yearnings etc. (लोभ), (iv) attachment, attraction, infatuations and endearments etc. (मोह), (v) arrogance, haughtiness, hypocrisy etc. (मद), (vi) envy, joyously, ill will, malice etc. (मात्सर्य).]

देशकालविमुक्तोऽस्मि दिगम्बरसुखोऽस्म्यहम् ।

नास्ति नास्ति विमुक्तोऽस्मि नकाररहितोऽस्म्यहम् ॥१९॥

I transcend and go beyond the limitations imposed by a country having geographical boundaries delineating location and place; at the same time, no destruction or demotion can be imposed on me by time and circumstance. I am naked with nothing to conceal and am an image of bliss and happiness. ‘Not this, not this’ —I am free from this mode of denial, i.e., I am positive and certain about everything I say about myself. I do not deny anything about me and also about what I say or understand about this world (19).

अखण्डाकाशरूपोऽस्मि ह्यखण्डाकारमस्म्यहम् ।

प्रपञ्चमुक्तचित्तोऽस्मि प्रपञ्चरहितोऽस्म्यहम् ॥२०॥

I am like the infinite, endless, eternal, uniform, un-fractioned and seamless sky or space. I personify the concept of being infinite, endless, eternal, uniform, un-fractioned and seamless. My mind, intellect and thought processes are beyond the impact and influence of various delusions, hallucinations, imposterings, crafts, deceits and cunningness which are generally associated with this maverick world. I myself am free from all these faults or taints collectively called ‘Prapanch’ of the world (20).

सर्वप्रकाशरूपोऽस्मि चिन्मात्रज्योतिरस्म्यहम् ।

कालत्रयविमुक्तोऽस्मि कामादिरहितोऽस्म्यहम् ॥२१॥

I am an image of the all-illuminating ‘light’ and am an embodiment of the light emanating from the pure consciousness or Atma itself. I transcend and go beyond all the 3 dimensions of time—the past, the present and the future. That is, I am free from the fetters and limitations imposed by the factor of time. I am also free from ‘Kaam’ etc. (i.e., I am not servile to lust, passions and other worldly entrapments) (see verse no. 18 and its note

also) (21).

कायिकादिविमुक्तोऽस्मि निर्गुणः केवलोऽस्म्यहम् ।

मुक्तिहीनोऽस्मि मुक्तोऽस्मि मोक्षहीनोऽस्म्यहं सदा ॥२२॥

I am free from the limitations of having or not having a gross body. I am without any attributes and characteristics. I am unique, one and the only one of my kind (i.e., I am non-dual). Though I do not seek or aspire for getting 'Mukti' or 'Moksha' (liberation and deliverance, emancipation and salvation) I am deemed to be always liberated, delivered and emancipated; I have achieved salvation (22).

सत्यासत्यादिहीनोऽस्मि सन्मात्रान्नास्म्यहं सदा ।

गन्तव्यदेशहीनोऽस्मि गमनादिविवर्जितः ॥२३॥

I am beyond the debates of whether it's true or not true. It is only me who is truly present in all the dimensions of time and am not limited to any one dimension or plane. I do not have to go anywhere because there is no destination where I need to go (simply because I am all pervading, all encompassing, omnipresent and immanent) (23).

सर्वदा समरूपोऽस्मि शान्तोऽस्मि पुरुषोत्तमः ।

एवं स्वानुभवो यस्य सोऽहमस्मि न संशयः ॥२४॥

I am always eternal, same, uniform and universal. I am equitable, changeless, immutable and indivisible. I am peaceful and tranquil, serene and calm. I am the supreme and most exalted 'Purush' (the male aspect of nature; the Lord God Vishnu himself). He whose characteristic features are marked by all the virtues listed herein before is, verily, 'me'. I am 'He' indeed, and there is no doubt about it (24).

यः शृणोति सकृदपि ब्रह्मैव भवति स्वयमित्युपनिषत् ॥२५॥

A person who hears this Upanishad even once and firmly believes in it, he becomes synonymous with or equivalent to Brahma. This is what the Upanishad says (25).

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं

मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

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## Chapter 6 Vajrasuchiko-panishad/वज्रसूचिकोपनिषद्

This is a very short Upanishad of the Sam Veda and it describes the essential characteristics which a man must possess to be known as a 'Brahmin'. It states that birth, upbringing, parentage, knowledge, caste, clan, deeds, religiosity, doing rituals, study of scriptures, giving lectures and discourses, incantation of Mantras etc. do not make one a Brahmin. The virtues that makes a man an exalted creature (human) worthy enough to be called a 'Brahmin' are enumerated in the last verse no. 9 in detail.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

वज्रसूचीं प्रवक्ष्यामि शास्त्रमज्ञानभेदनम् । दूषणं ज्ञानहीनानां भूषणं ज्ञानचक्षुषाम् ॥१॥

I am describing to you this Upanishad called 'Vajrasuchi' (वज्रसूची) which destroys ignorance and overcomes misconceptions, which highlights the corrupted wisdom and disgraceful thoughts of those people who are foolish, stupid and ignorant, and which is like an ornament for those who are wise, erudite, sagacious, adroit, well learned and intelligent (1).

ब्रह्मक्षत्रियवैश्यशूद्रा इति चत्वारो वर्णास्तेषां वर्णानां ब्राह्मण एवं प्रधान इति वेदवचनानुरूपं  
स्मृतिभिरप्युक्तम् । तत्र चोद्यमस्ति को वा ब्राह्मणो नाम किं जीवः किं देहः किं जातिः किं  
ज्ञानं किं कर्म किं धार्मिक इति ॥२॥

The society is classified into 4 segments called 'Varnas' (वर्णानां) —these are (i) Brahmins, (ii) Kshatriyas, (iii) Vaishyas and (iv) Sudras. Out of these four, the Brahmins are regarded as the senior most; this is what the Vedas and other scriptures say. Now the question arises 'Who is a true Brahmin? Is he a 'Jiva' (a living entity called a creature), or is he a body (acquired by birth from Brahmin parents; a body with special characteristic features having external symbols or marks), or is he classified according to his deeds, knowledge or religious dispensation and pursuits (such as reading of the scriptures and their knowledge, doing religious rituals, chanting and incantation of hymns and Mantras etc.)?' (2)

तत्र प्रथमो जीवो ब्राह्मण इति चेत्तत्र । अतीतानागतानेकदेहानां जीवस्यैकरूपत्वात्  
एकस्यापि कर्मवशादनेकदेहसंभवात् सर्वशरीराणां जीवस्यैकरूपत्वाच्च । तस्मान्न जीवो  
ब्राह्मण इति ॥३॥

If we regard a living being (Jiva) as a Brahmin to begin with, then it is erroneous and a

defective proposition because numerous creatures (Jivas) have been born in the past and shall be born in the future; they all have a life though they may look alike or not. Every new creature is born with a body acquired by it according to the cumulative effects of the deeds done by it during the previous life. So, though their Atma/soul is the same in each of their lives, their bodies may vary from one birth to another (depending upon the type of birth that the Atma takes, e.g., as an insect, a worm, and animal, a human etc.), but essentially they are all alike because of the uniformity and oneness of their Atma or soul in each of these bodies. Hence, a 'living creature' or an entity showing signs of life par se cannot be termed as a 'Brahmin' (3).

तार्हि देहो ब्राह्मण इति चेत्तन्न । आचाण्डालादिपर्यन्तानां मनुष्याणां पाञ्चभौतिकत्वेन  
देहस्यैकरूपत्वाज्जामरणधर्माधर्मादिसाम्यदर्शनाद् ब्राह्मणः श्वेतवर्णः क्षत्रियो रक्तवर्णो वैश्यः  
पीतवर्णः शूद्र कृष्णवर्ण इति नियमाभावात् । पित्रादिशरीरदहने पुत्रादीनां ब्रह्महत्यादिदोषसंभवाच्च ।  
तस्मान्न देहो ब्राह्मण इति ॥४॥

'Can the body be called a Brahmin?' No, this is also not possible. The body of all human beings —right from the Brahmins up to the Shudras —basically are similar in feature and functioning, being as they are constituted of the 5 basic elements called 'Panch Bhuts' (पाञ्चभौतिक —which are earth, water, fire, wind and sky in different proportions). They (the bodies) suffer equally from different torments associated with this world, they are equally subjected to birth and death, right and wrong thoughts, demeanours etc..

There is not a water-tight, inviolable rule that a Brahmin is fair complexioned, a Kshatriya has a red complexion like that of copper or blood, a Vaishya has a yellowish or wheatish complexion, and the Shudra has a dark complexion.

If the body is regarded as being a 'Brahmin', then a son or any kin who performs the last rites of the body of his father, brother etc. can be cursed with the sin of participating in the death rituals of a Brahmin, which is a horrendous sin<sup>1</sup> (4).

[Note :- <sup>1</sup>Suppose a Shudra father dies. If the 'gross body' is considered a Brahmin, then it would be defiled if his Shudra son does the last rites of his dead Shudra father whose body is supposed to be a Brahmin, if the body is to be treated as such, but is not the case. Conversely, if a Brahmin man dies and the son gives a feast to his kith and kin on the 13<sup>th</sup> day, called 'Terahi', of the death of his father as part of the rituals done for a dead person, the son cannot be accused of celebrating the death of a Brahmin, a deed which is otherwise most unpardonable. Therefore, the 'gross body' cannot be a Brahmin for sure.]

तर्हि जातिर्ब्राह्मण इति चेत्तन्न । तत्र जात्यन्तरजन्तुष्वनेकजातिसंभवा महर्षयो बहवः सन्ति ।  
ऋष्यशृङ्गो मृग्याः कौशिकः कुशात् । जाम्बूको जम्बूकात् । वाल्मीको वल्मीकात् व्यासः  
कैवर्तकन्यकायाम् शशपृष्ठात् गौतमः वसिष्ठ उर्वश्याम् अगस्त्यः कलशे जात इति  
श्रुतत्वात् । एतेषां जात्या विनाप्यग्रे ज्ञानप्रतिपादिता ऋषयो बहवः सन्ति । तस्मान्न  
जातिर्ब्राह्मण इति ॥५॥

'Is Brahmin a caste?' No, this is also not possible because many a renowned sages and

seers in the past have been born from different sources, in different castes and clans as well as from different forms of life. Such as for example, sage Sringeri was born out of a she-deer (शृङ्गो मृग्या), sage Kaushik from Kush grass (a type of dark green grass used in religious rituals) (कौशिकः कुशात्), sage Jaambuk from Jambuk (a Jackal) (जाम्बूको जम्बूकात्), sage Valmiki from an ant hill (known as Valmik in Sanskrit) (वाल्मीको वल्मीकात्), sage Veda Vyas from the womb of a boatman's daughter (named Matsya Gandha) (व्यासः कैवर्तकन्यकायाम्), sage Gautam from the rear of a hare (Shash) (शशपृष्ठात् गौतमः), sage Vashistha was born from the womb of Urvashi who was a celestial Apsara (a dancing girl in the court of Indra, the king of Gods) (वसिष्ठ उर्वश्याम्), and sage Agstya was born from a Kumbh (a pitcher) (अगस्त्यः कलशे जातः). So we see that in the past there have been so many wise, erudite, learned and enlightened scholarly sages who were not born as Brahmins (i.e., their births were unconventional and either of their parents or both of them were not Brahmins. But they were nevertheless most revered and honoured in the society). Hence, we conclude that a particular 'caste or creed or birth or clan' cannot decide whether a man is a Brahmin or not (5).

तर्हि ज्ञान ब्राह्मण इति चेत्तत्र । क्षत्रियादयोऽपि परमार्थदर्शिनोऽभिज्ञा बहवः सन्ति । तस्मान्न  
ज्ञानं ब्राह्मण इति ॥६॥

'Should Gyan (knowledge, wisdom, erudition, sagacity, scholarship and expertise etc.) be treated as a criterion for making a person a 'Brahmin', i.e., should Gyan be a defining principle or determining factor for a person to be called a Brahmin; should Gyan be the criterion for this title?' No, this is also not possible because there have been Kshatriya kings (e.g., king Janak, the father of Sita and the father-in-law of Lord Rama) who possessed deep insight into spiritual and metaphysical concepts and were so respected and honoured and enlightened and wise that other sages came to them for advice and knowledge; they preached others, they were wiser and more enlightened, possessed greater erudition and depth of knowledge than those Brahmin sages who came to them seeking advice, but they weren't called Brahmins themselves. Hence, 'Gyan' cannot be the criterion for anyone to become or known as a Brahmin (6).

तर्हि कर्म ब्राह्मण इति चेत्तत्र । सर्वेषां प्राणिनां प्रारब्धसंचितागामिकर्मसाधर्म्यदर्शनात्कर्माभिप्रेरिताः  
सन्तो जनाः क्रियाः कुर्वन्तीति । तस्मान्न कर्म ब्राह्मण इति ॥७॥

'Then, should the 'deeds' be the defining criterion or principle for calling a person a Brahmin?' No, this is also not possible because there appears to be a similarity or resemblance between the deeds of all the creatures and their cumulative or accumulated effects, whether done in the past, in the present or to be done in the future. It is the combined effect of all its past deeds that the creature behaves in a given pattern in the present and its future actions can also be predicted based on the historical or statistical data. Hence, deeds cannot make one a Brahmin. Different people perform similar duties, do same deeds, act similarly, perform identical tasks—but belong to different castes, different nationalities, different creeds. So 'deeds' cannot be a benchmark to decide whether a man is a Brahmin or not (7).

[Note :- It is easy to understand this concept of ‘similarity of deeds’ —everyman procreates, his body functions in almost invariably the same way; his behaviours towards others, his actions such as studying, marriage, livelihood, defense and offense, the aging process of the body, death etc.—all follow a set pattern in all the humans, no matter to which caste or clan or creed or sect or faith or religion or country or dispensation he belongs to. Similarly, one can predict with uncanny accuracy what lies in store for a man based upon mere statistics and common sense. For example, if a man consumes poisons, he will die, whether or not he is a Brahmin. If he has studied well and is honest and diligent by his nature, it can be safely predicted that he will have a sound and shining future whether or not he is a Brahmin. It is not that a Brahmin will not die and only a Shudra will die; it is also not that a Shudra cannot rise in life with proper education and diligence and only Brahmin can do so. Again, knowledge of the sciences can be cultivated by intelligence, sincerity, diligence and commitment, hard study and concentration. A Shudra can become learned due to his ‘deed’ of studying diligently and sincerely, and a Brahmin, on the other hand, can remain as stupid as ever a man can be by abstaining from this ‘deed’ of diligent study and wasting away his time. So, deeds don’t define a Brahmin.]

तर्हि धार्मिको ब्राह्मण इति चेत्तत्र । क्षत्रियादयो हिरण्यदातारो बहवः सन्ति । तस्मान्न धार्मिको ब्राह्मण इति ॥८॥

‘Does ‘following religious practices’ make a person a Brahmin?’ No, this is also not possible because many Kshatriya kings and many others give gold (and other valuable things) as largesse, charity and alms, but they don’t become a Brahmin. Hence, a person who observes the various tenets and sanctions of ‘Dharma’ (i.e., follows the path of righteousness, virtuousness, nobility of thought and action) is also not necessarily a Brahmin (8).

[Note :- Another example will clarify this point. Rich people organise big religious festivals, they become its patrons, but this doesn’t make them a Brahmin. On the contrary, a poor Brahmin might not make charities, might not be even invited to attend huge religious congregations, might not even have studied the scriptures and might be employed as a humble servant in the services of a king or a rich Vaishya, but for all practical purposes the people will still treat him with reverence and call him a Brahmin. That rich man will not be honoured by this title.]

तर्हि को वा ब्राह्मणो नाम । यः कश्चिदात्मानमद्वितीयं जातिगुणक्रियाहीनं षडूर्मिषड्—  
भावेत्यादिसर्वदोषरहितं सत्यज्ञानानन्दानन्तस्वरूपं स्वयं निर्विकल्पमशेषकल्पाधारमशेष—  
भूतान्तर्यामित्वेन वर्तमानमन्तर्बहिष्काशवदनुस्यूतमखण्डानन्द स्वभावमप्रमेयमनुभवैकवेद्य—  
मापरोक्षतया भासमानं करतलामलक वत्साक्षादपरोक्षीकृत्य कृतार्थतया कामरागादिदोषरहितः  
शमदमादिसंपन्नो भावमात्सर्यतृष्णाशामोहादिरहितो दम्भाहंकारादिभिरसंस्पृष्टचेता वर्तत  
एवमुक्तलक्षणो यः स एव ब्राह्मण इति श्रुतिस्मृतिपुराणेतिहासानामभिप्रायः । अन्यथा हि  
ब्राह्मणत्वसिद्धिर्नास्त्येव । सच्चिदानन्दमात्मानमद्वितीयं ब्रह्म भावयेदात्मानं सच्चिदानन्दं  
ब्रह्म भावयेदित्युपनिषत् ॥९॥

‘Then, who can be treated as a true Brahmin?’ The answer to this query is as follows— (i) he who does not view the Atma/soul as possessing the quality known as ‘duality’ (i.e., who believes in the principles of non-duality of the soul, the tenet known as Advaitya philosophy of Vedanta); (ii) who transcends and goes beyond such mundane concerns such as caste, qualities and deeds; (iii) who is free from the so-called 6 faults associated with the creature<sup>1</sup>; (iv) who is an embodiment or image of ‘Sat’ (सत्—truth) ‘Gyan’ (ज्ञान—wisdom, knowledge, enlightenment) and ‘Anand’ (आनन्द—bliss and beatitude, joy and felicity); (v) who lives in a state of existence called ‘Nirvikalpa’ (in which the creature merges its identity with the non-dual and unique Atma residing in its bosom; it is a state called ‘Samadhi’ when all the external world ceases to have any relevance and existence, and the mind-intellect is deeply engrossed in the contemplation of the Atma and Brahma; the word literally means ‘one that has no alternatives’); (vi) who is infinite and beyond the dimensions of time called Kalpa, i.e., one who remains the same with equanimity and fortitude in all the planes and dimensions of time, such as the past, the present and the future, as well as good or bad and favourable and unfavourable circumstance; (vii) who resides in the bosom or the inner-self of all creature as their Atma; (who pervades and permeates both the inside and the outside like the sky of space); (viii) who is boundless, limitless, measureless, fathomless and without parameters; (ix) who can be known and accessed only by experience; (x) who can witness the otherwise imperceptible and subtle Atma as if it were visible and physically seen and observed and witnessed like the fruit of the Amla tree (*Emlic Myrobalan*, which is round in shape and considered an auspicious fruit) held in one’s hand; (xi) who is free from such faults as ‘Kaam’ (काम—having worldly lust, passions etc.), ‘Raag’ (राग—having worldly attachments and infatuations) etc. and is fully contended; (xii) who is well endowed with noble virtues such as ‘Sham’ (शम—peace, tranquility, self-restrain, equanimity, stoicness), ‘Dam’ (दम—tolerance, forbearance, fortitude) etc.; (xiii) who is free from such evil thoughts as having ‘Matsarya’ (मात्सर्य—envy, joyously, ill will, malice), ‘Trishna’ (तृष्णा—greed, avarice, desires, passions and thirst for worldly objects and gratification of the sense organs), ‘Asha’ (आशा—hopes and expectations from this world), ‘Moha’ (मोह—attractions, endearments and attachments for this world) etc.; (xiv) who keeps his mind and intellect separate or away from such faults as ‘Dumbha’ (दम्भ—falsehood, vanity, hypocrisy, deceit, conceit, imposter), ‘Ahankar’ (अहंकार—ego, pride, arrogance), etc. which effect the mind-intellect instrument of the creature—a person who possess these qualities or virtues is, verily, a Brahmin. This is what is indicated and meant by all the Vedas, scriptures, Purans etc.

Except this or aside of this criterion, the concept of ‘Brahmin’ cannot be understood and Brahminhood cannot be established. [That is, only those who possess these good and noble qualities or virtues in them are worthy to be called a Brahmin. This word, therefore, is an honourable title for a man who has these noble virtues in him.]

It is only the Atma that is the truth, eternal, universal, pure consciousness and bliss

personified. It is unique, unmatched and without a parallel or alternative. A person who is endowed or blessed with this profound knowledge and enlightenment (besides possessing the virtue enumerated above in this verse) can be called (or classified) as a true Brahmin. This is the view of this Upanishad (9).

[Note :- 'The 6 faults associated with a creature are — (i) birth and its attendant torments, (ii) existence and its accompanying problems, (iii) contradiction of the mind leading to unrest and perplexities, (iv) developments and their attendant problems, (v) decay, e.g., disease of the body, and (vi) destruction, e.g., death. See also verse no. 18, Canto no. 3 of Maitreyu-panishad which is Chapter no. 5 of this volume.]

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

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## Chapter 7

### Yogchudamanu-panishad *with* Yograjo-panishad

### योगचूडामन्युपनिषद् एवं योगराजोपनिषद्

This Upanishad, as the word 'Chudamani' in it suggests, is regarded as the 'crown jewel' amongst all the Upanishads dealing with Yoga (meditative practices). It covers all the major topics that fall in the realm of Yoga. It enumerates and elucidates on the various postures and principles involved in yogic exercises, and espouses about their practical applications and benefits. It expounds on concepts such as vital winds and their harnessing, the various 'Chakras' (subtle whirling energy centers in the body), the different 'Asans' (sitting posture for meditative exercise), 'Kundalini' (the coiled subtle energy center present at the base of the spine), 'Pranayam' (control of breath), 'Samadhi' (a trance like state obtained in meditation), the divine sound OM called 'Pranav' and its importance and relevance for a Yogi (an ascetic who does Yoga), the maintenance of a disease free healthy body and mind, the different nerves and veins, contraception methods through Yoga, the various 'Mudras' (special posture to control the nerves and vital energy inside the body) etc. in great detail. It emphasises that youthfulness can be perpetually maintained, death and diseases avoided, self realisation made possible, body be kept healthy and functioning by regular and diligent as well as strident practice of the various Yogic exercises such as Maha Mudra, Nabho Mudra, Uddiyan Bandh, Jalandhar Bandh, Mool Bandh, Khechari, Padmasan and Pranayam practices, all of which have been explained in this Upanishad, as well as by 'Pratyahar' (self restraint), 'Dhyan' (meditation, concentration and contemplation) and 'Samadhi' (a trance-like state of Yoga). The esteemed reader is advised to read Jabal Darshan Upanishad, Cantos 3-10, Chapter 15 of this volume which also extensively deals with the same subject of Yoga. This has also been covered in Trishikhi Brahmano-panishad of Shukla Yajur Veda, Chapter 9 published as a separate volume by this humble author. Seperate appendices have been added at the end of this volume to explain in simple and lucid language, with the aid of diagrams, the various concepts which form part of the lexicon of this upanishad— viz., Chakras, Naadis, Kundalini, Samadhi, OM, Yoga etc..

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

## Section 1

## Yogchudamanu-panishad

योगचूडामणिं वक्ष्ये योगिनां हितकाम्यया । कैवल्यसिद्धिदं गूढं सेवितं योगवित्तमैः ॥१॥

Yog Chudamanu-panishad is being described in detail for the guidance, welfare and good of sincere Yogis (ascetics). It is worthy of emulation and practice, and is most profound, unfolding the great secret of Yoga. It provides the ultimate salvation known as 'Kaivalya' (कैवल्य—literally, the only salvation which is worth pursuing, aiming for and attaining, which is in effect the realisation of the pure-self as being inseparable from the supreme Self of the cosmos, both being pure consciousness, subtle, sublime and divine) (1).

आसनं प्राणसंरोधः प्रत्याहारश्च धारणा । ध्यानं समाधिरेतानि योगाङ्गानि भवन्ति षट् ॥२॥

एकं सिद्धासनं प्रोक्तं द्वितीयं कमलासनम् । षट्चक्रं षोडशाधारं त्रिलक्ष्यं व्योमपञ्चकम् ॥३॥

स्वदेहे यो न जानाति तस्य सिद्धिः कथं भवेत् । चतुर्दलं स्यादाधारं स्वाधिष्ठानं च षड्दलम् ॥४॥

नाभौ दशदलं पद्मं हृदये द्वादशारकम् । षोडशारं विशुद्धाख्यं भूमध्ये द्विदलं तथा ॥५॥

Yoga (mediation) has 6 components, steps or stages— (i) 'Aasan' (आसन—sitting posture), (ii) Pranayam (प्राणसंरोधः—control of the vital winds), (iii) 'Pratyahar' (प्रत्याहार—the regulation of food habits and self restraint), (iv) 'Dharna' (धारणा—beliefs, conviction, faith), (v) 'Dhyan' (ध्यान—contemplation, concentration and focus of the mind and intellect) and (vi) 'Samadhi' (समाधि—a trance-like state of existence when the creature is unaware of the gross external world although he lives in it) (2).

Two 'Aasan' (postures of the body) are described here—viz., (i) Siddhaasan (सिद्धासन) and (ii) Kamalsan (कमलासन). An aspirant who cannot see, become aware of or experience the presence of the 6 'Chakras' (षट्चक्रं—subtle whirling energy centers present in the body), 16 'Adhars' (षोडशाधारं—the fundamental worlds, or the symbolic foundations upon which this creation rests), the 'Trilakshaya' (त्रिलक्ष्यं—the ability to see or understand 3 dimensions of time, the past, the present and the future), and the 5 'Akash'<sup>1</sup> (व्योमपञ्चकम्—the five subtle skies or space, as defined in metaphysics, which are present within the creature) (3)—how can he be expected to acquire success in becoming an expert and accomplished Yogi (सिद्धिः कथं भवेत्).

Out of the 6 chakras present in the body, the 'Adhar Chakra' (also called Muladhar) has 4 petals (स्यादाधारं चतुर्दलं). The 'Swadhisthan Chakra' has 6 petals (स्वाधिष्ठानं षड्दलम्) (4).

The Chakra present in the region of the navel has 10 petals (नाभौ दशदलम्). The 'Padma Chakra' is located in the heart, and it has 12 petals (पद्मं द्वादशारकम्). 'Vishudha Chakra' has 16 petals (विशुद्ध षोडशारं). The Chakra with 2 petals is located between the eyebrows and the root of the nose (द्विदलं) (5) [2-5].

[Note :- <sup>1</sup>The 5 skies mentioned here are the following— (i) 'Akash' (आकाश), (ii) 'Parakash' (पराकाश), (iii) 'Mahakash' (महाकाश), (iv) 'Suryakash' (सूर्याकाश), and (v) 'Parmakash' (परमाकाश).]

सहस्रदलसंख्यातं ब्रह्मरन्ध्रे महापथि । आधारं प्रथमं चक्रं स्वाधिष्ठानं द्वितीयकम् ॥६॥

योनिस्थानं द्वयोर्मध्ये कामरूपं निगद्यते । कामाख्यं तु गुदस्थाने पङ्कजं तु चतुर्दलम् ॥७॥

तन्मध्ये प्रोच्यते योनिः कामाख्या सिद्धवन्दिता । तस्य मध्ये महालिङ्गं पश्चिमाभिमुखं स्थितम् ॥८॥

The Chakra with 1000 petals (सहस्रदल) is located in the path of the 'Brahma Randhra' (ब्रह्मरन्ध्रे). 'Muladhar' (मूलाधारं) is the 1<sup>st</sup> Chakra and 'Swadhisthan' (स्वाधिष्ठान) is the 2<sup>nd</sup> (6).

The womb/uterus and vagina (the cosmic female organ of creation) is situated between the two. Since the womb is the center (i.e., location, container and the crucible) of creation, it is called an embodiment or personification of 'Kaam' (कामरूपं —lust, passions, cupid, physical arousal and sexual desire. In short, it is the seat of passions and sexual gratification). The lotus with 4 petals (पद्मजं चतुर्दलम्) is situated in the anus and the rectum (7).

It is also called 'Kaam' (literally, the center of passions and lust). In between the two (i.e., the womb area and the rectum area) is present the 'Maha Linga' (महालिङ्गं —the great phallus or the mark or the sign of potent; the clitoris) facing west or to the right (पश्चिमाभिमुखं). This setup is honoured by mystics (i.e., it is praised by erudite and wise ascetics as the seat of creation—सिद्धवन्दिता). [These verses deal with the internal genital organs.] (8) [6-8]

नाभौ तु मणिवद्विम्बं यो जानाति स योगवित् । तप्तचामीकराभासं तडिल्लेखेव विस्फुरत् ॥९॥

त्रिकोणं तत्पुरं बह्वेधोमेढ्रात्प्रतिष्ठितम् । समाधौ परमं ज्योतिरनन्तं विश्वतोमुखम् ॥१०॥

The 'Manipur Chakra' located in the area of the navel has the shape of a gem (मणिवद्विम्बं). It has the colour of heated gold (तप्तचामीकराभासं) (i.e., glistening yellow) and is radiant and splendid like electric (तडिल्लेखेव विस्फुरत्) (9).

It is triangular in outline, and this potential fire is present in the region of the solar plexus<sup>1</sup> and navel. During the stage of 'Samadhi', a brilliant light, glowing and flaring in every direction, is observed and witnessed there (in the Manipur Chakra) (10) [9-10].

[Note :- <sup>1</sup>Solar plexus is a network of radiating nerves located behind the stomach.]

तस्मिन्दृष्टे महायोगे यातायातो न विद्यते । स्वशब्देन भवेत्प्राणः स्वाधिष्ठानं तदाश्रयः ॥११॥

स्वाधिष्ठानाश्रयादस्मान्मेढ्रमेवाभिधीयते । तन्तुना मणिवत्प्रोतो योज्य कन्दः सुषुम्नया ॥१२॥

During the practice of Yoga (physical meditation exercise), when one has a divine vision of that glorious and flaring radiant fire (of Manipur Chakra), one finds deliverance from the cycle of transmigration (because this fire symbolically burns through this cycle, thereby liberating the trapped creature and setting it free). 'Pran', which is the vital life infusing energy or the vital wind which gives life to an otherwise dead and inert gross body of the creature, has its abode (i.e., a permanent habitat or location) in the 'Swadhisthan Chakra'. 'Pran' is also called 'Swa' or the 'pure-self' (स्व). Since 'Pran' is symbolic of the cosmic sound called 'Pranav', which in turn is synonymous with OM which is the divine word representing Brahma, 'Pran' is also treated as a synonym of the divine word (स्वशब्देन) or Brahma (11).

Since 'Pran' is located in the 'Swadhisthan', it is also referred to as 'sex, potent, male sex organ', or the region of the solar plexus and navel. Even as a cord or string or thread is passed through a gem (by drilling a hole through it), it (the Kanda—कन्दः)<sup>1</sup> has a coir of nerves passing through it. The 'Kanda', which resembles a radish, has a knot of nerves, and one of its principal nerve is called 'Sushumna' (11) [11-12].

[Note :- <sup>1</sup>The word *Kanda* literally means an edible root. Here, it indicates a coir

consisting of ultra-fine nerves intertwined with each other and forming a knot. It is 12" above the opening of the anus. It measures 12 fingers width in length and is rounded at the top, measuring 4" on either side. It looks as if it is covered by a shroud of white velvet cloth.]

तन्नाभिमण्डले चक्रं प्रोच्यते मणिपूरकम् । द्वादशारे महाचक्रे पुण्यपापविवर्जिते ॥१३॥

तावज्जीवो भ्रमत्येवं यावत्तत्त्वं न विन्दति । ऊर्ध्वं मेढ्रादधो नाभेः कन्दे योनिः खगाण्डवत् ॥१४॥

The 'Manipur Chakra' which has 12 petals (द्वादशारे महाचक्रे) is situated in the region of the navel and solar plexus. It is neutral; that is, it is free of all good (Punya) and evil or bad (Paap) (पुण्यपापविवर्जिते) influences or characteristics. [In other words, it remains neutral and neither involves itself in anything good nor hates anything which is bad. It remains indifferent and unattached to everything.] (13)

Till the time the essential nature of it (i.e., the fundamental knowledge of the significance and importance of this Chakra) is not fully understood by the creature, he has to keep on wandering in the cycle of transmigration in this mundane world. The 'Yoni' (योनिः—literally the vagina and the womb) is shaped like the egg of a bird (खगाण्डवत्—i.e., it is oblong) and is situated in between the sexual energy center (the phallus) and the navel. [This is in the vicinity of the Kundalini, which is the spiral subtle energy center located at the base of the spine.] (14) [13-14]

तत्र नाड्य समुत्पन्नाः सहस्राणां द्विसप्ततिः । तेषु नाडीसहस्रेषु द्विसप्ततिरुदाहता ॥१५॥

प्रधानाः प्राणवाहिन्यो भूयस्तासु दश स्मृताः । इडा च पिङ्गला चैव सुषुम्ना च तृतीयगा ॥१६॥

गान्धारी हस्तिजिह्वा च पूषा चैव यशस्विनी । अलम्बुसा कुहूश्चैव शङ्खिनी दशमी स्मृता ॥१७॥

A network of 72 thousand nerves/veins (नाड्यः सहस्राणां द्विसप्ततिः) originating from this place (the solar plexus) radiates throughout the body. Out of them, 72 nerves (द्विसप्ततिरुदाहता) are regarded as the chief ones (15).

The most important out of these 72 are only the following 10 nerves/veins (दश स्मृताः)—(i) Eda, (ii) Pingla, (iii) Sushumna (iv) Gandhari, (v) Hastijihvaha, (vi) Pusa, (vii) Yashaswini, (viii) Alambusa (ix) Kuhu, and (x) Shankhini (16-17) [15-17].

एतन्नीडीमहाचक्रं ज्ञातव्यं योगिभिः सदा । इडा वामे स्थिता भागे दक्षिणे पिङ्गला स्थिता ॥१८॥

सुषुम्ना मध्यदेशे तु गान्धारी वामचक्षुषि । दक्षिणे हस्तिजिह्वा च पूषा कर्णे च दक्षिणे ॥१९॥

यशस्विनी वामकर्णे चानने चाप्यलम्बुसा । कुहूश्च लिङ्गदेशे तु मूलस्थाने तु शङ्खिनी ॥२०॥

[Location of these important nerves/veins are described now—] An ascetic (Yogi) should have knowledge of the location of the various nerves. The 'Eda' nerve is present to the left (of the nose) (इडा वामे स्थिता), while the 'Pingla' nerve is on the right (of the nose) (दक्षिणे पिङ्गला स्थिता) (18).

The 'Sushumna' nerve is located between the two (सुषुम्ना मध्यदेशे). The 'Hastijihvaha' nerve is located in the right eye (दक्षिणे हस्तिजिह्वा), while 'Gandhari' nerve is in the left eye (गान्धारी वामचक्षुषि). The 'Pusa' is located in the right ear (पूषा कर्णे च दक्षिणे) (19) and 'Yashaswini' nerve is located in the left ear (यशस्विनी वामकर्णे). The 'Alambusa' nerve is in the mouth (चानने चाप्यलम्बुसा), 'Kuhu' is in the sexual organ (कुहूश्च लिङ्गदेशे), and 'Shankhini' is at the root (base) of the spine

near the anus in the 'Muladhar Chakra' (मूलस्थाने तु शङ्खिनी) (20) [18-20].

[Note :- A diagrammatic sketch depicting all the important nerves as mentioned here have been shown in a sketch in appendix no. 3 at the end of this volume.]

एवं द्वारं समाश्रित्य तिष्ठन्ते नाडयः क्रमात् । इडापिङ्गलासौषुम्नाः प्राणमार्गे च संस्थिताः ॥२१॥

सततं प्राणवाहिन्यः सोमसूर्याग्निदेवताः । प्राणापानसमानाख्या व्यानोदानौ च वायवः ॥२२॥

Each opening (द्वारं —literally, 'a door') of the body (e.g., nose, mouth, ear, eye, anus, genitals) has one nerve each (तिष्ठन्ते नाडयः क्रमात्). The spinal cord (प्राणमार्गे —literally, the highway or avenue through which the vital wind forces of life pass through) has the 3 vital or strategic nerves passing through it—Eda, Pingla and Sushumna (21).

The 3 patron Gods, viz., the Sun, the Moon and the Fire are the bearers (i.e., sustainers, carriers) of 'Pran' (the vital winds which are synonymous with life in a creature). The 5 'Pran Vayus' (वायवः —the vital winds of life) are the following— (i) Pran, (ii) Apaana, (iii) Udan, (iv) Samaana and (v) Vyan (22) [21-22].

नागः कूर्मोऽथ कृकरो देवदत्तो धनंजयः । हृदि प्राणः स्थितो नित्यमपानो गुदमण्डले ॥२३॥

समानो नाभिदेशे तु उदानः कण्ठमध्यगः । व्यानः सर्वशरीरे तु प्रधानाः पञ्च वायवः ॥२४॥

The sub-vital winds are named as follows— (i) Naag, (ii) Kurma, (iii) Krikal, (iv) Devdutta, and (v) Dhananjay. Inside the body, the main vibrations of the wind, which provides the energy and vitality to sustain the other winds, is called the 'chief Pran', and it is located in the heart (हृदि प्राणः स्थितो). [That is why 'heart beats' of a person are the foremost signs of life.] The 'Apaana' wind is located in the anus (मपानो गुदमण्डले) (23), the 'Samaana' wind is in the navel region (समानो नाभिदेशे), the 'Udan' wind is in the throat (उदानः कण्ठमध्यगः), and the 'Vyan' wind is spread throughout the body (व्यानः सर्वशरीरे). The 5 vital winds are situated at these 5 important parts or points of the body (प्रधाना पञ्च वायवः) (24) [23-24].

[Note :- 'Pran' regulates the functioning of the heart and lungs, 'Apaana' controls ingestion, digestion and excretion, 'Samaana' helps to keep the internal organs of the body in their place and maintenance equilibrium of the body, 'Udan' helps in exhalation and coughing and pushing the wind upwards, e.g., belching, and 'Vyan' helps in circulation and proper distribution of nourishment to all the tissues of the body; it controls circulation and maintains pressure of the body to enable it to cope with external pressure, such as from gravity and atmosphere.]

उद्गारे नाग आख्यातः कूर्म उन्मीलने तथा । कृकरः क्षुत्करो ज्ञेयो देवदत्तो विजृम्भणे ॥२५॥

न जहाति मृतं वापि सर्वव्यापी धनंजयः । एते नाडीषु सर्वासु भ्रमन्ते जीवजन्तवः ॥२६॥

The wind passing upwards (e.g., belching, coughing, exhaling) has the sub-vital wind called 'Naag' (नाग —literally, a serpent or a fire spewing dragon) as its integral component (उद्गारे नाग आख्यातः). The closing and opening of the eyes are regulated by the sub-wind called 'Kurma' (कूर्मउन्मीलने —literally the tortoise); sneezing is controlled by 'Krikal' sub-wind (कृकरः क्षुत्करो); while yawning is regulated by 'Devadutta' sub wind (देवदत्तो विजृम्भणे) (25).

The sub-wind called 'Dhananjay' so pervades the whole body (सर्वव्यापी धनंजय) that it does not abandon it even after death. [That is why the body does not collapse like a

punctured balloon immediately after death of a person when the Pran has exited from his body.] These vital winds keep moving in the various nerves/veins present in a living creature (भ्रमन्ते जीवजन्तवः) as described above (26) [25-26].

आक्षिप्तो भुजदण्डेन यथा चलति कन्दुकः । प्राणापानसमाक्षिप्तस्तथा जीवो न तिष्ठति ॥२७॥

प्राणापानवशो जीवो ह्यधश्चोर्ध्वं च गच्छति । वामदक्षिणमार्गाभ्यां चञ्चलत्वान्न दृश्यते ॥२८॥

Just like a ball or balloon being throne or kicked around by players, a creature (an individual) cannot remain stable and steady for long because it is under the spell of Pran, Apaana and other vital winds<sup>1</sup> which constantly keep it restless, agitated, always mobile and fidgety and in a state of constant flux (27).

The creature, under the buffeting influence or thrust of the vital winds or airs, is compelled to move upwards or downwards, to the left and to the right (like an air-filled balloon) so swiftly that it loses its bearings and does not know what is happening to it<sup>2</sup> (28) [27-28].

[Note :- <sup>1</sup>These winds slap and dash against the sail of a ship on a high sea, as it were, tossing and turning it with the lashing of every gust. The creature cannot sit quietly and calmly in the ship because these vital wind forces continue to flap and flutter the sail, whipping the ship recklessly in the churning waters of the sea represented by this world.

The creature's body is like the balloon or a football, as it is filled with air called the vital winds. Even as a balloon or a football moves with the slightest touch, is tossed about violently in a squall or gale and it cannot remain at a single point for long, the creature also has an inbuilt and inherent tendency to be always on the move and be fidgety. The biggest proof of this fact is witnessed when a dead body is observed. All the rest of the organs of a corpse are present intact in it, the only imperceptible element which has left the body is 'Pran' or the vital wind. The corpse becomes heavy than a living man and it lies motionless if it is not moved by others; it has no capacity to move on its own and it becomes heavy like lead.

<sup>2</sup>The creature is flung around so rapidly in quick succession in waves of emotions and sentiments originating in its heart and mind due to the various influences of the external world that it is not able to discern and make out what is transpiring. It becomes completely disoriented in the topsy-turvy path of transmigration. It does not get a chance to bring itself together and realise who it is, what it truly is, where does it belong, what is the correct direction it should take and which direction it is actually heading to, where should it go and where it should not. Taking the example of a boat in a stormy high sea, the harried creature is so rapidly hurled and tossed about like a ball and thrown over board that it is more concerned with grabbing any float at hand just to avoid getting drowned than to focus on long term goals of life. Its immediate concern is the survival in the next moment, as it were, and not the moment beyond the first. Another good example would be a balloon or a dry leaf or a kite caught in a storm. There is no need to elaborate what happens to them. The

allegory will aptly summarise the comic but alarming situation for the reader.]

रज्जुबद्धो यथा श्येनो गतोऽप्याकृष्यते पुनः । गुणबद्धस्तथा जीवः प्राणापानेन कर्षति ॥२९॥

प्राणापानवशो जीवो ह्यधश्चोर्ध्वं च गच्छति । अपानः कर्षति प्राणं प्राणोऽपानं च कर्षति ।

ऊर्ध्वाधःसंस्थितावेतौ यो जानाति स योगवित् ॥३०॥

Even as a falcon bird (श्येनो) tied to a string can be pulled down, a creature who is tied by the various ‘Gunas’ (गुणबद्धस्तथा), the inherent qualities present in a creature, such as— Satwic or noble qualities, Rajsic or worldly qualities, and Tamsic or lowly and meanly qualities, can be pulled down by the vital winds/airs such as Pran and Apaana. [The 3 Gunas or qualities are likened to the string, the creature to the bird, and the vital airs/winds to the bird-catcher.] (29)

‘Pran’ is pulled down by the ‘Apaan’ wind, whereas the ‘Apaan’ wind is pulled up by the ‘Pran’. As a result, the creature oscillates up and down due to the tug and pulls created by the Pran and Apaana winds respectively<sup>1</sup>. A person who realises or understands this subtle and symbolic movement of the creature, which it is compelled to do as long as these winds are present in the body and located separately and push and pull it, is known as an expert in the science and philosophy of Yoga (30) [29-30].

[Note :- <sup>1</sup>The inherent tendency of the *Pran*, which is the vital wind residing in the upper part of the body between the heart-lungs and the nose, is to lift the creature to a higher state of noble, righteous, virtuous, auspicious and spiritual existence, to become wise and enlightened. On the contrary, the *Apaan* winds lives in the intestine and passes down through the anus. It symbolises the downward drag on the creature’s spiritual upliftment, pulling it down towards the grosser aspects of creation and the materialistic world which is not only gross but also filthy and worthless like the excretory matters present in the intestine. It also symbolises passions, evils, vices, perversion and attachments to the worldly things at large, and their accompanying perplexities, bewilderments and hassles leading to restlessness and moral turpitude and degradation. This oscillation between the spiritual upliftment and moving upwards towards goodness, and spiritual degradation, moving downwards towards the gross world of sensual pleasures, leads a creature to a continuous cycle of birth and death—this oscillation is like the bouncing of a ball upwards and downwards from the surface of the earth. One must remember that a lot of symbolism, metaphors and allegories have been used in the Upanishadic texts to explain things. One should be wise not to lose the spirit while getting bogged down by the literal meaning of the words; one should not lose the wood while searching for the tree. The ‘Pran’ wind here symbolises the upward drift which the pure consciousness is inherently inclined to, while the ‘Apaan’ winds pulls it down towards the attractions of the world. The creature remains trapped between the two forces.]

हकारेण बहिर्याति सकारेण विशेत्पुनः । हंसहंसेत्यमुं मन्त्रं जीवो जपति सर्वदा ॥३१॥

षट्शतानि दिवरात्रौ सहस्राण्येकविंशतिः । एतत्संख्यानितं मन्त्रं जीवो जपति सर्वदा ॥३२॥

The breath, when inhaled, creates a sound vibration resembling the Hindi/Sanskrit alphabet

‘Sa’ (स), and when it is exhaled, it produces a sound vibration equivalent to the alphabet ‘Ha’ (ह). In this way, while exhaling and inhaling, a person or a creature (जीव) unconsciously, automatically, un-perceptibly, by nature and even without being aware of doing it or wishing to do it, continues to incant or chant or repeat the Mantra formed by these two alphabets — which are ‘Ha+Sa = Hansa’ (हंस —literally meaning a divine swan which is considered the most wise and purest form of bird)<sup>1</sup>. [Also refer to verse nos. 82-83 in this context.] (31)

The result is that a creature (here the Yogi) continuously repeats this Mantra ‘Hans’ 21 thousand times in a single day (षट्शतानि), including day and night<sup>2</sup> (32) [31-32].

[Note :-<sup>1</sup>The bird swan is considered the most pure, clean, wise, erudite and clever among the birds. It is said to eat pearls, which means it picks up and accepts only the best amid the variety of things available to it in the form of an assortment of various gems and jewels. It is also reputed to drink milk leaving aside the water content in it. It is also the vehicle of Goddess Saraswati, the patron Goddess of knowledge, wisdom, intelligence, speech and learning. Hence, the reference to a swan while describing a creature conscious of the vital wind or Pran passing through him means the basic, inherent and intrinsic tendency of that wisened and intelligent creature is to be the best, most pure and divine, wise, awakened and enlightened, adroit, clever and sagacious like the swan, and pick all the goodness and forsake all that is bad in this world. Saraswati rides on a swan, symbolising the creature’s inborn enlightenment and excellence of his mental caliber. Symbolically, Saraswati resides in his Pran because it rides on the swan, i.e., in his heart, throat and mind —that is, his heart has purity of emotions, he speaks good of all, and his words are sought after by all as priceless gems of wisdom, and his mind is intelligent, discerning and noble.

The alphabet ‘Ha’ is sounded by the vibration of the exhaled wind passing through the vocal cords present in the throat or the wind pipe which connects to the nose, while the alphabet ‘Sa’ is sounded by the root of the tongue which opens into the mouth when the breath is inhaled. Both the nose and the mouth open in the same cavity called the throat. Hence, the inter relationship between ‘Ha’ and ‘Sa’ is evident. The main objective of this Upanishad is to make the Yogi (a person who follows its tenets of meditation) aware that he is like the divine swan, but he was unaware of his divinity and sublimity, his exalted stature, till that was pointed out to him in this verse. So he must become one like a ‘swan’, remind himself constantly that he is like a swan, and he must do not do anything or act in anyway which is not befitting his exalted and superior status which is equivalent to a wise swan.

<sup>2</sup>During the 24 hour period covering a single day and night, a person inhales and exhales, or breathes, roughly 21 thousand times because each cycle of inhalation and exhalation is equivalent to saying one Mantra ‘Hans’ consisting of the two syllables ‘Ha and Sa’.]

अजपा नाम गायत्री योगिनां मोक्षदा सदा । अस्याः संकल्पमात्रेण सर्वपापैः प्रमुच्यते ॥३३॥

अनया सदृशी विद्या अनया सदृशो जपः । अनया सदृशं ज्ञानं न भूतं न भविष्यति ॥३४॥

For Yogis, this is the 'Ajapa Gayatri'<sup>1</sup> (अजपा गायत्री) which can provide them with Mukti (liberation and deliverance from this world, emancipation and salvation for their souls). By merely invoking it (संकल्पमात्रेण), one can overcome or get rid of all sins and their evil effects (33).

There has not been in the past and shall not be in the future any 'Vidya' (विद्या — knowledge, learning, expertise, skill, philosophy and science), any 'Japa' (जपा — repetition of holy words) and any 'Gyan' (ज्ञान — wisdom, enlightenment, awareness, consciousness and erudition) which was, which is, and which shall be akin to or equivalent to this aforementioned 'Ajapa Gayatri' —i.e., the silent, effortless, unspoken, imperceptible and regular repetition of the Gayatri Mantra (as described in verse no. 33) (34) [33-34].

[Note :- <sup>1</sup>The word *Ajapa* means 'non-Japa' or a silent, effortless, imperceptible, involuntary, inaudible and quiet repetition of some holy words. The holy words are the Mantras which have divine and sublime powers. The Mantra referred to here is the great 'Gayatri Mantra' which is 'OM BHURBHUVAH SVAH TATSAVITURVARNYAM BHARGO DEVASYA DHIMAHI DHIYO YO NAH PRACHODYAT', meaning 'OM is the supreme, transcendental Brahma. He is the lord of creation of the terrestrial, the celestial and heavenly worlds. That Brahma is luminous like the sun. He is excellent, the best, the most exalted, a destroyer of sins, and a divine entity. May he imbibe, infuse and inspire our intellect with wisdom and enlightenment so that we are purified and move on the righteous and noble path'. The 4 phrases of the Gayatri Chanda are clearly marked by small numerals in this Mantra. This Mantra appears in the Rig Veda (3/62/10), the Sam Veda (1462), and Yajur Veda (3/35, 22/9, 30/2, 36/6). Please also refer to chapter 2, Chandogya-panishad, canto 3, section 12, verse no. 1 in this context.

'Ajapa' is, scientifically speaking, related to electrophysiology. Silent chanting or incantation of some words in special configurations, having special powers, generates an electric current and a small voltage in the tissues and cells of the body. The tissues producing electric current produce vibrations which have certain frequencies. These frequencies are different in audible Japa, but the basic operating fundamentals are the same.

<sup>2</sup>For the concept of Japa, Mantra etc., see appendix no. 5 at the end of this volume.]

कुण्डलिन्या समुद्भूता गायत्री प्राणधारिणी । प्राणविद्या महाविद्या यस्तां वेत्ति स वेदवित् ॥३५॥

कन्दोर्ध्वे कुण्डलीशक्तिरष्टधा कुण्डलाकृतिः । ब्रह्मद्वारमुखं नित्यं मुखेनाच्छाद्य तिष्ठति ॥३६॥

The knowledge of this 'Gayatri Mantra' is the skill or instrument that empowers the aspirant Yogi to bear the vital forces of life called 'Pran' (प्राणधारिणी). It is therefore called 'Pran Vidya' (प्राण विद्या —i.e., the knowledge which entitles and enables a Yogi to get the requisite strength to bear the vital winds and put them to their proper use). Since 'life' is vital for existence, it is also called 'Maha Vidya' (महा विद्या —or the great and superior knowledge pertaining to life and existence). It has its origin in the 'Kundalini' (कुण्डलिन्या समुद्भूता)<sup>1</sup>. A

person who realises or understands this is called wise and skilled, expert and adroit in the knowledge of the Vedas (वेदवित्) (35).

The 'Kundalini energy'<sup>1</sup> is located above/at the top of the 'Kanda' (see verse no. 12 and 44) in the form of a coil having 8 spirals (दृष्ट्वा कुण्डलाकृतिः). It covers the mouth of 'Brahma Dwar'<sup>2</sup> (ब्रह्मद्वारं मुखं —literally, the doorway leading to Brahma). It remains ever present, but dormant, in that place (36) [35-36].

[Note :- <sup>1</sup>The *Kundalini* is a coil-like center of subtle energy lying at the base of the spine. It is generally lying in a dormant state. By doing Yogic practices, the stupendous energy trapped in its coils can be released by the unplugging of its mouth which opens into the 'Sushumna' nerve. This energy then rises up the spinal cord and ultimately reaches the top of the head. The Yogi who practices this Kundalini activation, called 'Kundalini Jagran', experiences brilliance and dazzle unmatched by any other experience.

<sup>2</sup>Since the 'Sushumna' nerves leads to the Brahma Randhra Chakra present at the top of the head which is considered the abode of the supreme, sublime and transcendental Brahmam, it is also called the 'Brahma Dwar' The concept of Kundalini has been explained in appendix no. 3 at the end of this volume.]

येन द्वारेण गन्तव्यं ब्रह्मद्वारं मनोमयम् । मुखेनाच्छाद्य तद्द्वारं प्रसुप्ता परमेश्वरी ॥३७॥

प्रबुद्धा वह्नियोगेन मनसा मरुता सह । सूचीवद्वात्रमादाय व्रजत्यूर्ध्वं सुषुम्नया ॥३८॥

उद्धाटयेत्कवाटं तु यथा कुञ्चिकया गृहम् । कुण्डलिन्यां तथा योगी मोक्षद्वारं प्रभेदयेत् ॥३९॥

The stupendously supreme, Goddess-like divine and sublime cosmic energy (i.e., Kundalini) remains dormant and in a sleeping state (प्रसुप्ता). It keeps the door (द्वार) or the entrance point of the channel leading to Brahma residing in the 'Mun' of a creature (मनोमय —i.e., the Brahma which lives in the realms of the mind and the intellect, the heart and the soul of the creature) blocked or closed or choked by its own mouth (मुखेनाच्छाद्य). This entrance point is called 'Brahma's doorway' (ब्रह्मद्वारं), which is actually the opening of the 'Sushumna' nerve. [The coil of Kundalini is like a serpent, with its hood blocking the lower end of the spinal cord like a plug in the neck of a bottle.] (37)

By the practice of 'Vahiniyog' (वह्नियोगेन —literally, the 'fire Yoga'; see verse no. 107), it becomes activated. Simply put, the 'fuse' is ignited by the subtle fire produced or kindled or stoked by Yoga to make this energy active and viable. Once activated, it assumes the form of 'light', and accompanied by (or pushed by or impelled by) a determined mind as well as the forceful push of the vital winds (मनसा मरुता), it gradually snakes up or rises up the 'Sushumna' nerve (like a flexible needle snaking up the intestine or veins during a micro-hole surgery as done during endoscopy by a doctor)<sup>1</sup>(38).

Even as a person can open the locks of the door to his house with a key, Yogis can open the door to liberation and deliverance, emancipation and salvation (मोक्षद्वारं) by the use of this Kundalini (39) [37-39].

[Note :- <sup>1</sup>To understand the phenomenon, one can imagine a flexible probe or scope

passing up one's rectum during a medical process called endoscopy. The rectum and the lower intestine have a titillating experience as a result of the probe moving inside it. The entire process has been elaborately described in a note to verse no. 107 of this Upanishad.]

**कृत्वा संपुटितौ करौ दृढतरं बध्वा तु पद्मासनं गाढं वक्षसि संनिधाय चुबुकं ध्यानं च तच्चेष्टितम् ।**

**वारंवारमपानमूर्ध्वमनिलं प्रोच्चारयेत्पूरितं मुञ्चन्प्राणमुपैति बोधमतुलं शक्तिप्रभावान्नरः ॥४०॥**

[Yogic exercise such as 'Pranayam' is being described here—] The aspirant Yogi should sit in a posture known as 'Padmasan' (पद्मासन) and keep the palms of his hands one on the top of the other, both facing upwards, on his lap. The head should be tilted downwards in the front so that the chin touches the chest (see also verse no. 106). Then he should focus his attention and concentrate himself on Brahma while slowly inhaling and exhaling deeply. The 'Pran Vayu' (the 1<sup>st</sup> of the five vital winds residing in the lungs and heart) should be pulled slowly inwards while the 'Apan Vayu' (the wind force passing down in the intestine and the rectum) should be pulled up. By practicing 'Pranayam' (मुञ्चन्प्राणमुपैति —literally, exercising control over the vital winds, harnessing them, specially the breath), a person experiences an unique and matchless surge of sublime energy and subtle strength (40).

[Note :- The word *Padmasan* literally means 'sitting like a lotus'. It basically involves sitting cross-legged on the floor, spine erect and both the hands held straight down, bent at the elbows, with the palms facing upward and resting in the lap just opposite the groins. The process of 'Pranayam' is further elucidated in verse nos. 63, 70 and 89-112 of the Upanishad.]

**अङ्गानां मर्दनं कृत्वा श्रमसंजातवारिणा । कट्वम्ललवणत्यागी क्षीरभोजनमाचरेत् ॥४१॥**

**ब्रह्मचारी मिताहारी योगी योगपरायणः । अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा ॥४२॥**

**सुस्निग्धमधुराहारश्चतुर्थांशविवर्जितः । भुञ्जते शिवसंप्रीत्या मिताहारी स उच्यते ॥४३॥**

The sweat which emerges due to this exercise (of doing Pranayam) should be rubbed off in the skin itself (see also verse no. 105. It should not be dried by swabbing by a cloth). One should forsake salty, sour, pungent and bitter food during the period when he does 'Pranayam', and instead lay stress on milk and milk products (41).

A Yogi aspirant who observes self restraint and abstinence from sex and regularises his food habits (observes dietary restrictions) is able to achieve successes in his Yoga practices within a period of one year. There is no doubt about it (42).

A Yoga aspirant should eat only sweet, mild and bland food. He should keep a quarter of his stomach empty. [That is, he should eat only half full of his stomach, take a quarter full of water and keep the remaining quarter of the stomach empty for air.] The food taken in this manner is said to be equivalent to the offerings made to Lord Shiva (शिवसंप्रीत्या), and the person is called non-indulgent or self-restrained in food habits (मिताहारी) (43) [41-43].

[Note :- (i) The concept and process of doing Pranayam has been repeatedly stressed in this Upanishad in different contexts and different words. See also verse nos. 63-64 and 89-108 of this canto. (ii) The time needed to achieve success in Pranayam has been

set out as 1 year in verse no. 42, whereas 2 months is the time needed to cleanse the nerves/veins in the body as per verse no. 98]

**कन्दोर्ध्वे कुण्डलीशक्तिरष्टधा कुण्डलाकृतिः । बन्धनाय च मूढानां योगिनां मोक्षदा सदा ॥४४॥**

The 'Kundalini' (कुण्डलाकृतिः) having 8 coils and situated above the 'Kanda' (see verse no. 12 and 36) has the potentials to provide 'Moksha' or bestow liberation and deliverance to the aspirant Yogi. On the other hand, it is shackling and entangling for those who are ignorant and fools (मूढानां) (44).

**महामुद्रा नभोमुद्रा ओड्याणं च जलन्धरम् । मूलबन्धं च यो वेत्ति स योगी मुक्तिभाजनम् ॥४५॥**

A Yogi who knows about the following postures of Yoga attains liberation and emancipation (मुक्ति —called Mukti)— 'Maha Mudra' (महामुद्रा —verse nos. 65-70), 'Nabho Mudra' (नभोमुद्रा —verse nos. 52-64), 'Uddiyan Bandh' (ओड्याणबन्ध —verse nos. 48-49), 'Jalandhar Bandh' (जलन्धरम् —verse nos. 50-51) and 'Mool Bandh' (मूलबन्धो —verse nos. 46-47) (45).

**पाणिघातेन संपीड्य योनिमाकुञ्चयेद्दृढम् । अपानमूर्ध्वमाकृष्य मूलबन्धो विधीयते ॥४६॥**

The process of 'Mool Bandh' (literally meaning the closing or stopping of the root) is this —the area of the anus should be severely pressed by the heel and firmly closed or put under pressure. The result would be that the 'Apan Vayu' would be restricted from escaping from the anus, and instead it would be reverted upwards (46).

**अपानप्राणयोरैक्यं क्षयान्मूत्रपुरीषयोः । युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥४७॥**

This process is used to mix the two vital winds called 'Pran' and 'Apan', resulting in decrease in excretion of stool and urine. By constant practice of 'Mool Bandh' posture, old people can become younger (47).

**ओड्याणं कुरुते यस्मादविश्रान्तं महाखगः । ओड्डियाणं तदेव स्यान्मृत्युमातङ्गकेसरी ॥४८॥**

Big birds (such as vultures, eagles, kites, herons, falcons) get peace and relaxation when they fly at high altitudes. Similarly, the practice of 'Uddiyan Bandh' posture helps in defeating (i.e., conquering and overcoming) death like a lion defeats an elephant (48).

**उदरात्पश्चिमं ताणमधोनाभेर्निगद्यते । ओड्डियाणमुदरे बन्धस्तत्र बन्धो विधीयते ॥४९॥**

Pulling the muscles of the part of the belly below the navel inwards is called 'Paschimottan' (अदरात्पश्चिमं). The knotting of the belly called 'Uddiyan Bandh' formed as a result of this pulling in of the muscles is done in this region by the pulling of the muscles inwards and holding them stiff in their knot-like stiffened position (49).

**बध्नाति हि शिरोजातमधोगामि नभोजलम् । ततो जालन्धरो बन्धः कष्टदुः खोषनाशनः ॥५०॥**

The 'Jalandhar Bandh' refers to the stoppage of the flow of fluids of the body downwards, and withholding them in the upper part. It is said that this practice destroys all sorrows, pains, troubles and torments (कष्टदुः खोषनाशनः) that afflict the Yogi. [The word 'Jalandhar' also means 'retention of urine or water in the body'. In medial parlance, it is known as dropsy. In Yoga, it restricts urine output.] (50)

**जालन्धरे कृते बन्धे कण्ठसंकोचलक्षणे । न पीयूषं पतत्यग्नौ न च वायुः प्रधावति ॥५१॥**

In the 'Jalandhar Bandh' posture, the head is bent forwards to such an extent that the chin

touches the region of the heart and rests on the chest. By doing this, the nectar or ambrosia of life (पीयूषं) does not either fall towards the fire (पतत्यग्नौ) nor goes towards the wind (न च वायुः). It becomes stable. [That is, the vital energy that sustains life is neither wasted away in the form of sperms and other excretory matters of the body which are hot in their content, or released in the form of breath exhaled out from the nose or passes out in the form of flatus from the rectum.] (51)

**कपालकुहरे जिह्वा प्रविष्टा विपरीतगा । भ्रुवोर्न्तर्गता दृष्टिमुद्रा भवति खेचरी ॥५२॥**

The next posture called 'Mudra' (मुद्रा) is called 'Khechari' (खेचरी). This involves focusing the sight at a spot in the center of the eyebrows (above the root of the nose; see also verse no. 91-106), the tongue is inverted backwards and tucked in the center of the palate above the gullet. [To enable the tongue to accomplish this marvelous feat by doing a backward somersault, the tongue is first elongated by constant stretching and pulling of it, piercing it and moving it in various angles to make it flexible and malleable and making it possible to physically turn it inwards and tuck it in the palate. See also verse no. 57.] (52)

**न रोगो मरणं तस्य न निद्रा न क्षुधा तृषा । न च मूर्च्छा भवेत्तस्य यो मुद्रां वेत्ति खेचरीम् ॥५३॥**

Those who know and practice this 'Khechari Mudra' are freed from the worries of and not troubled by diseases, death, hunger, thirst, fainting etc. (53).

**पीड्यते न च रोगेण लिप्यते न स कर्मभिः । बाध्यते न च केनापि यो मुद्रां वेत्ति खेचरीम् ॥५४॥**

A person who is well versed with the 'Khechari Mudra' does not suffer from disease, nor does he find any attraction doing worldly deeds. No obstruction, hindrances or obstacles can ever dare to go near him in his spiritual endeavours (54).

**चित्तं चरति खे यस्माज्जिह्वा चरति खे यतः । तेनेयं खेचरी मुद्रा सर्वसिद्धनमस्कृता ॥५५॥**

All 'Siddhas' (i.e., those who have special mystical powers and are accomplished and attained ascetics) praise the 'Khechari Mudra' by practicing of which the mind and the tongue wander freely in the sky or the vast, fathomless space<sup>1</sup> (55).

[Note :- <sup>1</sup>The mind with its faculty of thought manifested in the form of the faculty of speech represented by the tongue wander in the sky, i.e., the mind and its manifest form, the speech, which expresses what the mind thinks, become freed or liberated from the fetters that tie a normal creature's mind to his gross body and through it to the physical world. He enjoys the same sense of weightless freedom, a floating sensation that a person does when for example, he is gliding in the sky, or an astronaut or a cosmonaut experiences while floating in the outer space attached to the mother space vehicle with only a tether. The aspirant Yogi who practices this 'Khechari Mudra' experience his mind to have attained the same type of freedom and liberation, and this experiences sets him virtually free. Since he is liberated and not bound by any fetters to this world, his speech also finds freedom in the sense that it does not have to say anything to please the world. It will say only what the liberated mind wishes to express, which is the 'truth', as opposed to speaking falsehoods and insincere words just to appease the world seem pleasant and acceptable for it.

The word *Khechhari* has 2 syllables— ‘Khe’ meaning ‘sky, space, void’, and ‘Chari’ meaning ‘roaming, wandering, sojourning’. Hence, the combined word means ‘to be liberated and roam freely’.]

**बिन्दुमूलशरीराणि शिरास्तत्र प्रतिष्ठिताः । भावयन्ती शरीराणि आपादतलमस्तकम् ॥५६॥**

The ‘Khechhari Mudra’ is the focus or center or core (बिन्दुमूल) of all the veins and capillaries (शिरा) which branch off to provide nourishment and nutrition to all parts of the body. [This is because the site where the muscles are kept taught for doing the ‘Khechhari Mudra’ is located in the ‘Kanda’ area, and it is from the latter that all the veins and nerves branch off to all parts of the body according to Yoga philosophy.] (56)

**खेचर्या मुद्रितं येन विवरं लम्बिकोर्ध्वतः । न तस्य क्षीयते बिन्दुः कामिन्यालिङ्गितस्य च ॥५७॥**

The aspirant who has covered the mouth of the gullet with the tip of his tongue (see verse no. 52) does not ejaculate (क्षीयते बिन्दुः) even after being passionately embraced by a beautiful woman (कामिन्यालिङ्गितस्य) (57).

**यावद्विन्दुः स्थितो देहे तावन्मृत्युभयं कुतः । यावद्वद्धा नभोमुद्रा तावद्विन्दुर्न गच्छति ॥५८॥**

As long as the aspirant is engrossed in this ‘Khechhari Mudra’ posture, he does not ejaculate (literally, the ‘drops’ or ‘Bindu’ do not pass out from him; here the drops refer to semen). And as long as those ‘drops’ (of semen) remain in the body (i.e., the vital energy is preserved inside the body), what or where is the fear from death (or degeneration and loss of vitality of the body)? (58)

**ज्वलितोऽपि यथा बिन्दुः संप्राप्तश्च हुताशनम् । व्रजत्यूर्ध्वं गतः शक्त्या निरुद्धो योनिमुद्रया ॥५९॥**

[Now, both the sexes —male and female —are addressed in these verses —] Even if due to some reason the ‘drops’ (बिन्दुः —the semen) fall into the fierce, raging, flaming, radiant and glorious fire element (representing the passionate attraction posed by the female sexual organs, or the vaginal fluid —ज्वलितोऽपि हुताशनम्), it can still be forcibly retained and stopped from being ejaculated, i.e., further ejaculations can be prevented, and the conception in the womb can be averted by adopting the ‘Yoni Mudra’ (योनिमुद्रया —literally, the Yogic posture directed at the control of the process of conception in the female womb —see verse nos. 46-47). These ‘drops’ (of semen) can be directed upwards (i.e., retracted back before their final ejaculation from the male organ into the female organ and resulting in conception) even at the last moment (59).

**स पुनर्द्विविधो बिन्दुः पाण्डरो लोहितस्तथा । पाण्डरं शुक्लमित्याहुर्लोहिताख्यं महाराजः ॥६०॥**

The ‘fluid’ is of two colours— one has a white/silvery colour, and the other has a red/blood colour. The white fluid is called ‘Shukla’ (पाण्डरं शुक्ल—i.e., the white sperms floating in the male semen) while the red fluid is called ‘Maharaj’ (लोहिताख्यं महाराजः —the menstrual fluid present in the female organs) see also verse no. 62 below (60).

**सिन्दूरव्रातसंकाशं रविस्थानस्थितं रजः । शशिस्थानस्थितं शुक्लं तयोरैक्यं सुदुर्लभम् ॥६१॥**

The ‘Raj’ (रजः —the menstrual fluid) which is red coloured has its place of origin in the radiant and glorious ‘Ravi’ (रविस्थानस्थितं —the female ovary). The ‘Shukla’ (शुक्लं—i.e., the sperms) has its abode in the ‘Chandra’<sup>1</sup> (शशिस्थानस्थितं —the male testicles). The union,

connection, alliance or conjunction (संयोग) of the white male semen (containing the male sperm) and the red coloured female fluid (containing the female ova/egg) is difficult and very rare<sup>2</sup> (even as it is very difficult and absolutely rare that the moon and the sun can ever come together in the sky) (61).

[Note :- <sup>1</sup>The word *Ravi* means the sun, while the word 'Chandra' means the moon. The sun is a repository of a burning and ferocious fire that can burn and scorch anything that comes in its contact. The sun provides the energy that not only sustains and nourishes life in this world but also provides the necessary environs and the breeding ground for it. The sun light helps to carry on the process of photosynthesis, without which there will be no vegetation, and without the latter, no animal kingdom can survive. The moon, on the other hand, is regarded in mythology as the pitcher containing the ambrosia, or the extract of the elixir of life. In this Upanishad, the semen is the white fluid supposedly dripping from the moon which is a receptacle of this divine fluid, while the female organ is regarded as the sun because it not only harbours life but also nourishes and sustains it by providing heat and energy. It provides the basic environs in which life can be made tenable in the crucible of the female womb once the spark of the male sperm is injected into it through the opening of the vagina.

<sup>2</sup>This fact is sustained by medical science which says, simply put, that hundreds of sperms float or swim in the male semen, heading towards the female egg, but only a lucky few are able to fertilise it.]

**बिन्दुर्ब्रह्मा रजः शक्तिर्बिन्दुरिन्दू रजो रविः । उभयोः सङ्गमादेव प्राप्यते परमं पदम् ॥६२॥**

The 'Bindu' or drop (semen containing the sperm) is akin to Brahmaa, the primary creator (बिन्दुर्ब्रह्मा), while the female fluid called 'Raj' is akin to 'Shakti' or the divine energy responsible for breeding, facilitating, nourishing, sustaining, developing, enhancing and propagating creation (शक्तिर्बिन्दु).

The 'drop' or 'Bindu' is like the moon (which is supposed to drip nectar of life), while the 'Raj' is akin to the sun (see verse no. 61 above). The supreme stature or state of ultimate bliss and beatitude, joy and felicity (परमं पदम्) is achieved only by the union of this 'Bindu' (the male semen) and the 'Raj' (the female vaginal fluid) [See also verse no. 63 below] (62).

[Note :- (i) Verse nos. 57-59 tells us about contraception methods according to ancient sages. Simply put, they mean that the practioners of 'Khechari Mudra' can have sex with their partner but they have the ability to prevent conception by withholding their sperms by Yogic practices and the accompanying vitality and strength acquired by practicing this Mudra.

(ii) Verse no. 62 describes the sun as being equivalent to the female sexual fluid called 'Raj'. This is true and only for symbolic purposes. Everyone knows that the sun sustains life on earth —right from the process of photosynthesis in the plants to the control of seasons, the monsoon rains, the weather and the climate,

generation of vitamin D for bones, and to provide 'day light' without which the earth will freeze to the ice ages. The moon, on the other hand, is likened to the male semen. Obviously there is no wonder that lovers find 'moonlight' more charming and alluring than the daylight of the sun. The moon is always associated with love, romance, affection, amorous emotions and cupid, which is usually very active during the night when the moon shines bright. The sun, on the other hand, is synonymous with life, energy, sustenance and power. It is also known that the sun is a boiling cauldron of combustible gases, not solid rock like the earth. So the comparison of it with hot 'fluid' is also very apt.

(iii) The use of the word 'Bindu' or drop is very significant in the context of life. The word 'drop' applies to a liquid or fluid such as water, and not to solids or even to semi-solids, for in the latter cases, we will use the words a blob, a granule, a sphere, a globule, a bulb or a billet or a treacle. Water is an essential ingredient of life. Even solids can be said to be 'solidified liquids', as in the case of water solidifying as ice or any molten metal cooling down to its solid form. Only a liquid with a reasonable amount of viscosity such as water and semen can form the rounded shape very specific and peculiar to a 'drop' which here refers to semen.]

**वायुना शक्तिचालेन प्रेरितं च यथा रजः । याति बिन्दुः सदैकत्वं भवेद्व्यवपुस्तदा ॥६३॥**

When the female fluid called 'Raj' (as described in verse no. 62) becomes one or coalesces with the male 'Bindu' or the semen (or the sperm contained in the semen) moving or swimming towards it under the influence or force of the vital winds (i.e., by being pushed or impelled forward by the forces of the vital life driving winds present in the body—वायुना शक्तिचालेन), the body of the male becomes glorious, fulfilled, accomplished, heavenly blissful and like a supernatural, brilliant and divine being<sup>1</sup> (भवेद्व्यवपुस्तदा) or the creator Brahmaa himself (63).

[Note :- <sup>1</sup>This is the point of time when the male acquires the stupendous authority and potentials to 'create new life' even as Brahmaa injects the mother Nature with the cosmic spark of life, a power considered as the exclusive domain of Brahmaa. Not even the highest or the most superior of Gods has this authority, power and potential to 'create' new life. In this aspect, the sperm is superior to the Gods, and the male who possess this sperm is like the creator Brahmaa. The male, after fertilising the female egg, experiences the brilliant authority and the majestic powers possessed by Brahmaa, the creator. For a fleeting moment, there remains no duality or distinction between the male and the supreme creator of the cosmos; they become synonymous with each other, because both of them have the 'power to create new life'. Both become one. Hence, the use of the adjective 'heavenly, supernatural and divine' has been used in the text. The pent-up emotions and desires to 'create' are fructified and bear fruit in the form of fertilisation of the female egg by the male sperm. This results in the conception in the female womb, which is the sign of the 'successful creation of a new life'. This is a rare achievement—to create something from two different entities, the product bearing the characteristic features of both

the parents but remarkably different from them in having its own independent outlooks, thought processes, intelligence, behaviours and demeanours. Virtually, it has come into existence from nothing because the sperm and the ova have no physical gross body, are in thick fluid shape and are microscopic in dimension. Taken independently, neither the sperm nor the ova have any resemblance to the body of either the father or the mother respectively. Their union in the womb is also so secret that, for all practical purposes, the infant born appears to have come from nowhere, as if by a divine miracle. This makes the male feel 'accomplished and fulfilled'. And the final success in achieving something or doing something that only Brahmaa could do makes him feel blissful, accomplished and extremely happy. He feels that he has some divine powers.]

**शुक्लं चन्द्रेण संयुक्तं रजः सूर्येण संगतम् । तयोः समरसैकत्वं यो जानाति स योगवित् ॥६४॥**

The seeker/aspirant who knows the intricacies of the mystery behind the link or connection between the 'Raj' (the female fluid needed for procreation) and the Sun, between the 'Shukla' (the male white sperm present in the semen) and the Moon, as well as between the two of them (i.e., the union or fusion of the female 'Raj' and the male 'Shukla') is indeed known as an expert in the art and science of Yoga (योगवित्). [The symbolic link between the two has been explained in note to verse nos. 62 and 63 above.] (64)

**शोधनं नाडिजालस्य चालनं चन्द्रसूर्ययोः । रसानां शोषणं चैव महामुद्राभिधीयते ॥६५॥**

The 'Maha Mudra' posture is one by which the network of nerves (नाडिजाल) are subjected to a process known as 'Shodhan' (शोधन) which means the act of purifying them, of purging them of all impurities, cleaning and de-clogging them, disciplining their functioning and reforming and revitalising them. It also entails the control of the movement of the Sun and the Moon<sup>1</sup> as well as the assimilation and absorption of the essential elements into the body (to provide it with the life sustaining vital nutrients and nourishment as well as energy and vitality—रसानां शोषण)<sup>2</sup>. [See also verse no. 67 and 95 below.] (65)

[Note :- <sup>1</sup>The control of the Sun and the Moon is symbolic of control over the reproductive organs because they are deemed to be the receptacles of the female reproductive fluids and the male sperms respectively.

<sup>2</sup>The nourishment and absorption of vital nutrients is symbolic of the development of embryo inside the womb of the mother by absorbing nutrition for the mother.]

**वक्षोन्यस्तहनुः प्रपीड्य सुचिरं योनिं च वामाङ् घ्रिणा हस्ताभ्यामनुधारयन्प्रसरितं पादं तथा दक्षिणम् । आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनै रेचयेत्सेयं व्याधिविनाशिनी सुमहती मुद्रा नृणां कथ्यते ॥६६॥**

[The process of doing the 'Maha Mudra' posture is described now —] The left leg should be folded in and its heels pressed against the anus and the groin area. The chin should be touched to the chest. The right leg should be spread straight out. The two hands should then be extended to hold the toes and the sole of this right outstretched leg. The stomach/abdomen should be first filled with inhaled air, and then this air should be slowly, gradually

exhaled. This is the 'Maha Mudra', and the process can destroy all the ailments of the body and remove all the obstacles and hindrances in the spiritual upliftment of the seeker/aspirant Yogi (व्याधिविनाशिनी) (66).

**चन्द्रांशेन समभ्यस्य सूर्यांशेनाभ्यसेत्पुनः या तुल्या तु भवेत्संख्या ततो मुद्रां विसर्जयेत् ॥६७॥**

In the beginning of this exercise, the purification or detoxification or the unclogging of the air passages should be done. The air should be inhaled through the left nostril called 'Chandransha' (चन्द्रांशेन). After that, the left nostril should be closed by the hand and the air should be inhaled through the right nostril called 'Suryansha' (सूर्यांशेन). [That is, at first the inhalation should be done by the left nostril and later on by the right nostril, and the process should be alternated so as to de-clog them both on one by one. The inhaled air is used to clear the air passages, or purge the internal organs of all the dust, pollen and other polluting particles adhering to it.] When the two passages give a uniform sound (of the passage of the wind passing through them), then this practice should be stopped, because it would have achieved its objective of de-clogging and purifying of the air passages (67).

**नहि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः । अतिभुक्तं विषं घोरं पीयूषमिव जीर्यते ॥६८॥**

By doing this practice, all food, whether likable or not, delicious and tasty or not, becomes delicious and enjoyable by the Yogi. Even after over-eating or imbibing poison, this exercise (as described in verse nos. 66 and 67) makes it (i.e., the excess food or poison eaten) as easily digestible as it were nectar (पीयूषमिव). [This process helps to enhance the immune system of the body.] (68)

**क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः । तस्य रोगाः क्षयं यान्ति महामुद्रां तु योऽभ्यसेत् ॥६९॥**

Practitioners of this potent and great Yogic exercise (i.e., Maha Mudra) are freed from the chance of contracting in future such diseases as Phthisis (T.B.), which is the disease related to the air passage, as well as from leprosy, which is a skin disease but has its origin in the disturbed digestive organs, and fistula, piles (hemorrhoids), indigestion/acidity etc., which are all digestive organs related diseases. [See also verse no. 108-109, 116-117.] (69)

**कथितेयं महामुद्रा महासिद्धिकरी नृणाम् । गोपनीया प्रयत्नेन न देया यस्य कस्यचित् ॥७०॥**

This posture and Yoga exercise called 'Maha Mudra' gives great successes and accomplishments, but it should not be told (taught) to ineligible, incompetent or unworthy persons. It should be kept a closely guarded secret from them (because if not done under proper guidance and supervision, it might lead to catastrophic results) (70).

**पद्मासनं समारुह्य समकायशिरोधरः । नासाग्रदृष्टिरेकान्ते जपेदोकारमव्ययम् ॥७१॥**

The aspirant Yogi should sit in a lonely/secluded/serene place in the 'Padmasan' posture (see verse no. 40) with a straight spine. He should focus his sight on the tip of the nose (नासाग्रदृष्टिरे) and repeat the holy Mantras (i.e., do Japa) of the imperishable divine cosmic word called 'Omkar or OM' (जपेदोकारमव्ययम्) (71).

[Note :- The reader should read Jabaldarshan Upanishad, Chapter 15, Canto 3-10 of this book to fully grasp the ramification and implication of this Upanishad. In fact, both these Upanishads complement each other.]

ॐ नित्यं शुद्धं बुद्धं निर्विकल्पं निरञ्जनं निराख्यातमनादिनिधनमेकं तुरीयं यद्भूतं भवद्भविष्यत्  
परिवर्तमानं सर्वदाऽनवच्छिन्नं परं ब्रह्म तस्माज्जाता परा शक्तिः स्वयंज्योतिरात्मिका ।  
आत्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।  
एतेषां पञ्चभूतानां पतयः पञ्च सदाशिवेश्वररुद्रविष्णुब्रह्माणश्चेति । तेषां  
ब्रह्मविष्णुरुद्राश्चोत्पत्तिस्थितिलयकर्तारः । राजसो ब्रह्मा सात्त्विको विष्णुस्तामसो रुद्र इति एते  
त्रयो गुणयुक्ताः । ब्रह्मा देवानां प्रथमः संबभूव । धाता च सृष्टौ विष्णुश्च स्थितौ रुद्राश्च नाशे  
भोगाय चेन्द्रः प्रथमजा बभूवुः । एतेषां ब्रह्माणो लोका देवतिर्यङ्मनस्थावराश्च जायन्ते । तेषां  
मनुष्यादीनां पञ्चभूतसमवायः शरीरम् । ज्ञानकर्मेन्द्रियैर्ज्ञानविषयैः प्राणादिपञ्चवायुमनोबुद्धिचित्ताहंकारैः  
स्थूलकल्पितैः सोऽपि स्थूलप्रकृतिरित्युच्यते । ज्ञानकर्मेन्द्रियैर्ज्ञानविषयैः प्राणादिपञ्चवायुमनोबुद्धिभिश्च  
सूक्ष्मस्थोऽपि लिङ्गमेवेत्युच्यते । गुणत्रययुक्तं कारणम् । सर्वेषामेवं त्रीणि शरीराणि वर्तन्ते ।  
जाग्रत्स्वप्नसुषुप्तिपुरीयाश्चेत्यवस्थाश्चतस्रः तासामवस्थानामधिपतयश्चत्वारः पुरुषा  
विश्वतैजसप्राज्ञात्मानश्चेति । विश्वो हि स्थूलभुङ्गित्यं तैजसः प्रविविक्तभुक् । आनन्दभुक् तथा  
प्राज्ञः सर्वसाक्षीत्यतः परः ॥७२॥

[The metaphysical concept of creation is being described now—] OM is the hypothetical name assigned to the sublime and divine entity called the supreme, ultimate and transcendental Brahma (परमब्रह्म). He is eternal, constant and uniform (नित्यं), is pure, uncorrupt, pristine and refined (शुद्धं), is wise, enlightened, erudite, sagacious and adroit (बुद्धं), is without an alternative (निर्विकल्पं), is faultless, without any blemishes and shortcomings, is holy, divine and invisible (निरञ्जनं), is eternal, immutable and universal (मनादिनिधनं), is one and the only one (मेकं), is beyond the purview of the sense organs of perceptions pertaining to this world (तुरीयं), is the one who remains uniform, constant, unchanging and immutable in the 3 dimension of time —the past, the present and the future (यद्भूतं भवद्भविष्यत् परिवर्तमानं सर्वदाऽनवच्छिन्नं).

From him was produced the self-illuminated and radiant (स्वयंज्योतिरात्मिका) supreme, sublime and transcendental, primordial and primary cosmic energy (परा शक्तिः).

From the Atma (i.e., the macrocosmic soul of creation) emerged the Akash (the space/sky element), from it emerged the wind element, from the wind was created the fire element, from the fire came into being the water, and the water finally created the earth element.

These 5 primary ingredients or elements of creation are called 'Bhuts' (पञ्च भूतः) and their respective patron deities or Gods are Shiva, Ishwar, Rudra, Vishnu and Brahmaa respectively. Out of them, Brahmaa is the creator, Vishnu is the sustainer, nourisher and caretaker as well as the protector of the creation, and Rudra is the annihilator or concluder.

Vishnu represents the 'Satwic qualities', Brahmaa stands for the 'Rajasic qualities', and Rudra symbolise the 'Tamsic qualities' of creation<sup>1</sup>.

Amongst the Gods, Brahmaa was the first to come into being. Brahmaa was created to produce and propagate the world, Vishnu to sustain, nourish, develop, enhance and protect it, while Rudra was created for its final death and conclusion. Indra was created to enjoy it<sup>2</sup>. 'Lokas' (worlds), Gods, animals, birds and humans as well as

inanimate and immovable creatures (e.g., trees) —they are all produced by Brahmaa. Out of them, the body of humans are made by a combination of the 5 elements, as mentioned above, in different proportion.

The organs of perceptions and actions, the world that is the object of these organs, the vital winds which keep the body active, the mind-intellect and its attention towards the external world giving rise to the latter's awareness and its accompanying 'Ahankar' (ego, arrogance, haughtiness and pride) —are all comparatively gross in nature (स्थूलकल्पिते). The primary energy responsible for their creation is therefore called 'Gross Nature' (स्थूलप्रकृति). These entities constitute the external body of the creature (the Atma or Jiva), and it is called its 'gross body'.

The 'gross body' has its counterpart in the subtler realms called the 'subtle body' of the creature. That is, each organ of sense perception has its subtler counterpart —the organ of mouth has speech, skin has touch, eye has sight, nose has smell, and tongue has taste. Similarly, there are 5 organs of actions present externally, and there are their subtler counterparts internally called their function. The gross ones are the hands, legs, mouth, genitals and anus. Their subtler functions are the following —doing deeds, movement, eating, producing and excretion respectively.

Likewise, the brain is the gross form and the intellect is its subtler counterpart. Belching, flatus, heartbeat, pulse etc. are the grosser forms of wind, while digestion, movement of intestine (the peristaltic movement), the functioning of the lungs (breathing), circulation of blood, absorption of nutrition and assimilation, maintenance and equilibrium inside the body, urination, formation and expulsion of stool are the subtler functioning of the vital winds. All these are called the 2<sup>nd</sup> body or the subtle/minute body of the creature (सूक्ष्मस्थोऽपि)<sup>3</sup>. It is also called the 'Linga body of the creature' (लिङ्गमेवे).

This body of the creature has all the 3 Gunas listed above (i.e., Sat, Raj and Tam) in varying configurations. This distinguishes one creature from the other, because no two creatures will have the three Gunas in the same proportion and configuration<sup>4</sup>. The Gunas constitute the causal body of the creature.

All creatures have these 3 types of bodies —the gross, the subtle and guna-driven causal body (त्रीणी शरीराणि वर्तन्ते).

Every living creature has 4 states of existence —Jagrat (जाग्रत —waking state), 'Swapna' (स्वप्न —dreaming state), 'Sushupta' (सुषुप्त —deep sleep state), and 'Turiya' (तुरीय —a blissful state).

Taijas, Pragya, Vishwa and Atma are the 4 divine 'Purush' (the consciousness acting through different bodies or planes of existence) who are the patron deities or Gods of these 4 states of existence respectively.

The 'Vishwa' enjoys the gross world, the 'Taijas' enjoys loneliness, serenity and calmness, 'Pragya' enjoys the bliss of the causal body, and 'Atma' is a witness to all this and is beyond all of them put together<sup>5</sup>. (72)

[Note :- <sup>1</sup>The 'Satwic' quality is the best quality present in the creation. It stands for righteousness, nobility of thought and action. The 'Rajasic' quality is the 2<sup>nd</sup> quality which is considered the medium quality present in a creature, giving rise to worldly passions, desires and creativity. The 'Tamsic' quality is the lowliest and mean quality amongst the three and it leads to evils, vices, sins and ultimate death.

<sup>2</sup>Brahmaa and Rudra maintain the ecological balance in the world, while Vishnu and Indra represent the creature that is designated to enjoy the fruits of the creation and sustain it in order to continue to enjoy it.

<sup>3</sup>The relationship between the gross body and the subtle functions of that body can be summarised with the help of the following chart and notes in appendix no. 6 given at the end of this book.

(A) Gross organs of perceptions	subtle functions of perceptions	(B) Gross organs of action	Subtle function
(i) Eyes —	Sight	(i) Hands —	Action
(ii) Ears —	Hearing	(ii) Legs —	Movement
(iii) Nose —	Smelling	(iii) Genitals—	Reproduction
(iv) Skin —	Touch	(iv) Anus —	Excretion
(v) Tongue —	Taste	(v) Mouth —	Eating and Drinking

(C) Organ of thought and intellect :-

- (i) Brain/Mind— Receive the stimuli, informations and perceptions from the external world
- (ii) Intellect— Thinking, discrimination, making decisions, application of logic, rationality

(D) The vital wind forces :- The various winds and their purpose in the body of the creature have been described in verse nos. 21-24 of this canto above.

<sup>4</sup>The proportion of the 3 Gunas decided the nature, natural temperament, tendencies, habits and inclinations of the creature. For example, a person with a greater proportion of Satwic (noble and virtuous) characteristic will be considered nobler than a man with a greater proportion of either Raj or Tam qualities. So, we can say that sage, seers, ascetics, prophets, scholars are generally enlightened persons with a predominant high degree of Satwic quality. Kings and householders who live a good and noble life are examples of those with a predominance of Raj qualities alongside a good sprinkling of Sat qualities as compared to kings who are cruel and unjust, for in their case the lowest and meanest quality called Tam is more active than the other two. Sinners, such as killers, drunks, rowdy elements, cheats and other evil persons in the society are those with high concentration of Tam quality in them.

<sup>5</sup>The various states of existence, the different bodies of a creature, their

patron deities etc. are described in detail in an appendix no. 6 of this volume.]

**प्रणवः सर्वदा तिष्ठेत्सर्वजीवेषु भोगतः । अभिरामस्तु सर्वासु ह्यवस्थासु ह्यधोमुखः ॥७३॥**

The all-pervading, immanent 'Pranav' (प्रणवः —which is synonym with the supreme Brahma) remains indifferent or non-indulgent during all the stages of consciousness that a creature enjoys. [That is, Pranav remains as a mere witness, without getting emotionally involved in the various acts done by a creature.] (73)

**अकार उकारो मकारश्चेति त्रयो वर्णास्त्रयो वेदास्त्रयो लोकास्त्रयो गुणास्त्रीण्यक्षराणि त्रयः स्वरा  
एवं प्रणवः प्रकाशते । अकारो जाग्रति नेत्रे वर्तते सर्वजन्तुषु । उकारः कण्ठतः स्वप्ने मकारो  
हृदि सुप्तिः ॥७४॥**

It is 'Pranav' (Brahma) that is manifested, revealed and illuminated or highlighted (प्रकाशते) in the form of 3 divine letters which constitute the divine and sublime primordial and primary cosmic word called OM. These 3 letters are 'A' (अकार), 'U' (उकार) and 'M' (मकार) which represent the 3 'Varnas' (i.e., the classes of people depending upon their characteristic into which the society have been classified into —the noble, the medium and the lowly— वर्णास्त्रयो), the 3 Vedas (Rig, Sam and Yajur Vedas —वेदास्त्रयो), the 3 'Lokas' (i.e., the nether or subterranean, mortal or terrestrial and heavenly or immortal worlds —लोकास्त्रयो), the 3 Gunas (i.e., the 3 qualities called Sat, Raj and Tam—गुणास्त्री), as well as the 3 letters and 3 'Swars' (i.e., the vowels, the consonants and the 'Maatras' or half syllables used to complete the sound of the consonants —ण्यक्षराणि त्रयः स्वरा). These groups of 3 entities mentioned here symbolically represent the whole gamut of existence consisting of the various creatures with their different characteristics and features, their virtues, habits and qualities as well as their faculties of speech and thinking processes which mark the presence of intelligent life in this creation.

The 1<sup>st</sup> letter 'A' (अ) symbolically resides in the eye of the creature during the waking state of consciousness, the 2<sup>nd</sup> letter 'U' (उ) similarly resides in the throat during the dreaming state of consciousness, while the 3<sup>rd</sup> letter 'M' (म) dwells in the heart in the deep sleep state of consciousness of the creature (74).

[Note :- All these concepts have been explained in detail in appendix nos. 4 and 6 at the end of this book.]

**विराड्विश्वः स्थूलश्चाकारः । हिरण्यगर्भस्तैजसः सूक्ष्मश्च उकारः । कारणाव्याकृतप्राज्ञश्च मकारः ।  
अकारो राजसो रक्तो ब्रह्मा चेतन उच्यते । उकारः सात्त्विकः शुक्लो विष्णुरित्यभिधीयते ॥७५॥  
मकारस्तामसः कृष्णो रुद्रश्चेति तथोच्यते । प्रणवात्प्रभवो ब्रह्मा प्रणवात्प्रभवो हरिः ॥७६॥  
प्रणवात्प्रभवो रुद्रः प्रणवो हि परो भवेत् । अकारे लीयते ब्रह्मा ह्युकारे लीयते हरिः ॥७७॥  
मकारे लीयते रुद्रः प्रणवो हि प्रकाशते । ज्ञानिनामूर्ध्वगो भूयादज्ञाने स्यादधोमुखः ॥७८॥  
एवं वै प्रणवस्तिष्ठेद्यस्तं वेद स वेदवित् । अनाहतस्वरूपेण ज्ञानिनामूर्ध्वगो भवेत् ॥७९॥**

The gross 'Viraat Vishwa' is a manifestation of the letter 'A', the radiant and subtle 'Hiranyagarbh' represents the letter 'U', and the causal, attributeless, enlightened entity Ishwar symbolises the letter 'M'. The letter 'A' has the natural quality called 'Rajasic'

(desires to enjoy the world, having passions); its colour is red and it represents the creator of the world, Brahmaa. The letter 'U' has the quality called 'Satwic' (righteousness, nobility and virtuousness); its colour is white or grey and it represents the sustainer and caretaker of the world called Vishnu (75).

The letter 'M' has the natural quality called 'Tamsic'; its colour is dark and it stands for the annihilator Rudra. In this way, the origin of Brahmaa, Vishnu and Rudra is deemed to be in OM or 'Pranav' which is the cosmic symbol of the Divine.

OM is the transcendental, supreme and primary cause for the origin of all that exists. The creator of the world, Brahmaa, is deemed to be incorporated and included as an integral part of the letter 'A' (i.e., the letter represents Brahmaa), Vishnu in the letter 'U' (76-77), and Rudra (Shiva) in the letter 'M'. It is only Pranav/OM that keeps shining brightly and brilliantly everywhere (or it remains visible, manifested or revealed in all its glory and splendour at all the places in its myriad forms) in the cosmos.

This Pranav/OM is said to be facing upwards (i.e., it is uplifting by nature) in wise, erudite, sagacious, adroit and enlightened persons (ज्ञानिनामूर्ध्वगोः), while it faces down (i.e., is degrading, degenerating and denigrating) in stupid and ignorant people (भूयादज्ञाने स्यादधोमुखः) (78).

It is Pranav/OM that is present everywhere, in every direction in equal intensity and magnitude; it is immanent and omnipresent. A person who realises or understands this as it is, is indeed an adroit person who is an expert in the essential knowledge, tenets and teachings of the Vedas. Amongst enlightened and wise seekers/aspirants, this Pranav/OM is irrevocably, un-hinderingly, consistently and uniformly uplifting for their souls. [See also verse no. 85-88 below.] (79) [75-79]

**तैलधारामिवाच्छिन्नं दीर्घघण्टानिनादवत् । प्रणवस्य ध्वनिस्तद्वत्तदग्रं ब्रह्म चोच्यते ॥८०॥**

The 'Naad' (i.e., the cosmic background sound in the universe) is a subtle, sublime, constant, consistent, persistent, infinite, un-breaking, un-pausing cosmic sound or vibration (ध्वनि) which produces the sound equivalent to the audible sound produced by saying the word 'OM' (and it is also known as Pranav — प्रणवस्य). It is a reverberating, resounding and echoing deep and grave sound with a heavy resonating bass which lasts for a long time like the striking of a gong or a large bell (दीर्घघण्टानिनादवत्), and it comes in a steady, continuous stream of wavelike oscillating vibrations like the waves of a sea or the continuous, uninterrupted flow of oil (तैलधारामिवाच्छिन्नं). [The oil flow forms a tenacious string like treacle from one end to another.] The root or origin of this 'Naad' is what is known as Brahma; i.e., it has its origin in Brahma; it is Brahma which produces and radiates this sound (ब्रह्म चोच्यते) (80).

**ज्योतिर्मयं तदग्रं स्यादवाच्यं बुद्धिसूक्ष्मतः । ददृशुर्ये महात्मनो यस्तं वेद स वेदवित् ॥८१॥**

The root or the fount from where this OM/Pranav has originated is understandable and realisable only by great and exalted persons who have a penetrating, sharp, intelligent, focused and discriminatory intellect (बुद्धिसूक्ष्मतः). It is illuminated, radiant, brilliant and

splendours (ज्योतिर्मयं), and is beyond the realm of speech (i.e., the speech does not have the ability to describe it). The great, wise and exalted person who has a knowledge of this fact is indeed an expert in the essential teachings and tenets of the Vedas (81).

[Note :- The full concept of OM, Naad and Pranav have been explained in detail in appendix no. 4 of this book. Besides it, the introduction to this book, called Pranavopanishad, also deals with OM.]

जाग्रन्नेत्रद्वयोर्मध्ये हंस एवं प्रकाशते । सकारः खेचरी प्रोक्तस्त्वंपदं चेति निश्चितम् ॥८२॥

हकारः परमेशः स्यात्तत्पदं चेति निश्चितम् । सकारो ध्यायते जन्तुर्हकारो हि भवेद्ध्रुवम् ॥८३॥

The 'Hans' (हंस —literally a divine swan) resides gloriously and majestically in the center of the 2 eyes of a creature during the waking state of consciousness (जाग्रन्नेत्र). The letter 'Sa' (सकारः) of the Hindi/Sanskrit alphabet represents the 'Khechhari Mudra' of the Yogi (see verse nos. 52-56) which is certainly the personification or the image of the word 'Twam' (त्वं) (82).

The letter 'Ha' (हकारः) represents the supreme Lord of creation, called 'Parmeshwar' which is certainly symbolised or represented by the word 'Tat' (तत्). [That is, the two syllables of the word 'Hans', meaning the divine swan, are 'Han' (हं) and 'Sa' (स) which stand for the two words of metaphysics which have profound impact —the 2<sup>nd</sup> word is 'Twam' and the 1<sup>st</sup> is 'Tat' corresponding to these two syllables respectively. See note below.] Any person who concentrates his mind and attention, and contemplates and meditates upon the letter 'Sa' shall surely become akin to, or equivalent to the form or the image represented by the letter 'Ha'. This is called contemplating upon and practicing of the twin tenets of 'So-a-ham' and 'Tattwa-masi' (83) [82-83].

[Note :- The Upanishadic sage establishes uniformity and oneness with the two great philosophies and metaphysical concepts of the scriptures — 'So-a-ham' which means 'that is me', and 'Tattwa-masi' which means 'the essence is pure consciousness and it is me'. The word 'that' refers to Brahma which is the universal and absolute Truth and Reality about the existence, and has the qualities, inter alia, of enlightenment, of being eternal, omnipotent, universal, omnipresent, immanent, omniscient etc.. When the seeker/aspirant focuses his attention on the self represented by the letter 'Sa' (self) and the 'Khechhari Mudra' (when he is unconscious of the external world and focuses his attention on the glorious supreme entity present in the center of his eyebrows as described in previous verses pertaining to this Mudra), he realises the truth of the maxim 'So-a-ham'. When he opens his eyes of wisdom, the truth of the 2<sup>nd</sup> tenet 'Tattwa-masi' dawns on him. Put simply, it means that the creature realises that 'he is the same as the supreme Brahma who resides in his Atma/soul present in his bosom/heart'. At the same time, 'the external world seen through this eye of wisdom symbolised by the presence of the divine swan in his eyes is the same Brahma who has revealed himself in this multifarious, diverse and myriad world'. This is the essential truth, or 'Tattwa'. See also note to verse no. 31-32 above.]

**इन्द्रियैर्बध्यते जीव आत्मा चैव न बध्यते । ममत्वेन भवेज्जीवो निर्ममत्वेन केवलः ॥८४॥**

The sense organs (of perception and action as well as the mind as distinguished from the intellect) of a creature tie it in fetters, but these fetters cannot tie the Atma. As long as there is the sense of belonging, longing and attachment (called having ‘Mamta’ —ममत्वेन), there is the existence of an entity called ‘a creature’, but as soon as the shackling effect of these are removed, the entity called ‘a creature’ ceases to exist and have any relevance for the Atma. Consequentially, only the ‘Kaivalya’ form (i.e., the only one, matchless, unique, un-paralleled and truthful state, that is the non-dual entity called the Atma, remains —निर्ममत्वेन केवलः) (84).

**भूर्भुवः स्वरिमे लोकाः सोमसूर्याग्निदेवताः । यस्य मात्रासु तिष्ठन्ति तत्परं ज्योतिरोमिति ॥८५॥**

The 3 Gods, viz, Moon, Sun and Fire (सोमसूर्याग्निदेवताः), as well as the 3 mythological worlds represented by the words ‘Bhu’ (terrestrial), ‘Bhuvaha’ (the world between the earth and the upper layers of the atmosphere and the solar system), and ‘Swaha’ (the heavens) (भूर्भुवः स्वरिमे लोकाः), are deemed to be present in the 3 letters (A, U, M) of the divine cosmic word representing ‘Pranav’, that is OM, which is a stupendous and splendidous, most brilliant and bright entity in the cosmos [See also verse nos. 74-79 above.] (85)

**क्रिया इच्छा तथा ज्ञानं ब्राह्मी रौद्री च वैष्णवी । त्रिधा मात्रास्थितिर्यत्र तत्परं ज्योतिरोमिति ॥८६॥**

In the 3 letters of the word OM are inherently present all the actions and deeds (क्रिया), all the desires, aspirations and wishes (इच्छा), and all the knowledge, erudition, wisdom and enlightenment (ज्ञानं), as well as all the 3 cosmic energies<sup>1</sup> present in creation, called Brahmi (ब्राह्मी), Raudri (रौद्री) and Vaishnavi (वैष्णवी). [That is, the 3 letters of the word OM stand for creation, sustenance and annihilation respectively.] (86)

[Note :- <sup>1</sup>The 3 cosmic energies referred here pertain to the 3 forms that the supreme Brahma had taken for the purpose of creation. ‘Brahmi’ is the energy with which Brahmaa creates, and its relevant subtle counterpart here is the power to wish and aspire for and expect something. ‘Rudrani’ is the cosmic energy by which Shiva/ Rudra ends this creation, or brings to a conclusion the creation which Brahmaa had made possible. ‘Vaishnavi’ is the cosmic energy by which Vishnu sustains and nourishes the creation, and its subtle counterpart is taking actions and doing deeds because without actions and deeds, the creation cannot be sustained. For all these activities —creation, sustenance and conclusion, knowledge, wisdom and intelligence are needed because success in any of these requires the requisite expertise and the ability to use and apply it judiciously.

In other words, Brahmaa makes this creation possible by wishing to do so in his mind. If the creation is righteous and virtuous, it is sustained and nourished by Vishnu, but if it goes wayward and starts committing evil and sins, Rudra takes charge and uses his energy called ‘Rudrani’ to destroy that evil part of the creation. Extending this logic further, we deduce that when the evil tendencies in the world will almost eclipse or outweigh the good qualities, Rudra would completely annihilate the creation, but the remanants of good elements left behind will help Brahmaa to

re-start the cycle of creation once again.]

**वचसा तज्जपेन्नित्यं वपुषा तत्समभ्यसेत् । मनसा तज्जपेन्नित्यं तत्परं ज्योतिरोमिति ॥८७॥**

One should assiduously, constantly and persistently repeat/chant it (OM) using his voice and divert all the efforts of the body towards it (such as doing righteous deeds selflessly, doing Tapa, which means penance, austerity and keeping of rigid and religious vows as well as sufferance, doing meditation, following the sacraments, and such like). By doing sincere Japa (repetition) of the divine Mantra OM in his heart, a person should be firmly established in the illuminated, brilliant, bright and splendours OM which is a symbol or representative of the supreme and transcendental entity (ज्योतिरोमिति) called Brahma (87).

**शुचिर्वाप्यशुचिर्वापि यो जपेत्प्रणवं सदा । न स लिप्यति पापेन पद्मपत्रमिवाम्भसा ॥८८॥**

A person who constantly repeats the divine word OM in any state he lives, whether he has duly prepared himself, is purified and cleansed and ready for doing it or not (शुचिर्वाप्यशुचिर्वापि), such a person will not fall in the trap of sins and get caught in its accruing fetters. He remains in this world like the petals of a lotus flower which are not affected by the surrounding water (because the water does not stick to them). [That is, such a seeker/aspirant remains aloof from the dirty world around it, and inspite of his living in it, he does so like the lotus flower which remains spotless and dry inspite of its habitat in dirty water of a lake or a pond.] (88)

**चले वाते चलो बिन्दुर्निश्चले निश्चलो भवेत् । योगी स्थाणुत्वमाप्नोति ततो वायुं निरुन्धयेत् ॥८९॥**

[The Upanishadic says goes back to the topic of ‘Pranayam’ which he had described earlier in verse nos. 40-42, 63-64 and 95-108.]

As long as the vital winds continue to move in the body, the ‘Bindu’ (the vital energy of the body responsible for making life possible —see verse nos. 59-64) also remains unstable and uncontrolled. When the winds calms down, there is stability and calmness in the Yogi. That is why, a wise ascetic should practice control over the vital winds/airs, a process called ‘Pranayam’ (वायुं निरुन्धयेत्) (89).

**यावद्वायुः स्थितो देहे तावज्जीवो न मुञ्चति । मरणं तस्य निष्क्रान्तिस्ततो वायुं निरुन्धयेत् ॥९०॥**

As long as the vital winds/airs are present in the body, the creature is said to be ‘alive’ (or living inside the body, or a body having life). ‘Death’ is defined as the escape of the vital wind/air from the body (i.e., as soon as the vital winds leave the body, the creature is said to be dead). That is why the vital winds should be controlled and harnessed (in a process known as ‘Pranayam’) (90).

**यावद्बद्धो मरुत् देहे तावज्जीवो न मुञ्चति । यावद्दृष्टिर्भुवोर्मध्ये तावत्कालभयं कुतः ॥९१॥**

The creature or Jiva (जीवो) cannot abandon the body as long as the vital winds/airs are trapped in it<sup>1</sup>. Any person who keeps his sight focused at a point in the middle of the eyebrows<sup>2</sup> (see verse nos. 52 and 106) is able to virtually vanquish death. What has he to fear from ‘Kaal’ (death)? [See also verse nos. 52-53 in this context.] (91)

[Note :- <sup>1</sup>The creature is synonymous with the Atma or soul which is the only ‘active and living’ factor inside the body. The soul is the only conscious factor called ‘life’

inside the otherwise gross, lifeless and inert body. This 'lifeless puppet' (body) is made to jump or move around from place to place by the force of the wind present inside it much like the balloon or football. Another example is the tail of a lizard which jumps and hops around when it is detached from the main body of the lizard. This jumping and hopping around gives the impression that the severed tail has a life of its own in it, but it is not so.

<sup>2</sup>The tri-junction consisting of the middle point of the eyebrows and the root of the nose is the site of the so-called 'third eye' or the eye of wisdom, and it is also the site of the 'Agya Chakra'.]

**अल्पकालभयाद्ब्रह्मा प्राणायामपरो भवेत् । योगिनो मुनयश्चैव ततः प्राणान्निरोधयेत् ॥९२॥**

Even Brahmaa, the creator, does the exercise called 'Pranayam' (ब्रह्मा प्राणायामपरो) to get freedom from the eternal fear of death (or the fear from having a short life span which will come to an end sooner or later). Therefore, in order to restraint the 'Pran' (literally the life giving vital wind which is superior to the other winds) from escaping from the body, Yogis should practice the exercise called 'Pranayam' (92).

**षड्विंशदङ्गुलिर्हंसः प्रयाणं कुरुते बहिः । वामदक्षिणमार्गेण प्राणायामो विधीयते ॥९३॥**

'Pran' (the life factor) is like a 'Hans' (हंस—a divine swan) which comes out for a distance of 26 fingers (षड्विंशदङ्गुलि) from the nostrils astride the exhaled breath (प्रयाणं कुरुते बहिः). Therefore, 'Pranayam' should be done through both the nostrils, the left and the right (वामदक्षिणमार्गेण) (93).

**शुद्धिमेति यदा सर्वं नाडीचक्रं मलाकुलम् । तदैव जायते योगी प्राणसंग्रहणक्षमः ॥९४॥**

When all the nerves/veins and their various 'Chakras' (subtle energy centers of the body) are purged/catharised of all impurities/toxins, the Yogi (ascetic) becomes capable of restraining, controlling and harnessing the 'Pran' (94).

[Note :- (i) Purification of the nerves is described in verse nos. 65-70. (ii) The various 'Chakras' are described in verse nos. 6-13. (iii) The important nerves and their location are described in verse nos. 14-21. (iv) The various vital winds and their patron Gods are described in verse nos. 22-30. (v) Seperate appendices have been added to this book to explain these concepts.]

**बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत् । धारयेद्वा यथाशक्त्या भूपः सूर्येण रेचयेत् ॥९५॥**

[The process of doing 'Pranayam' is being described once again. The reader is advised to see verse nos. 40-42, 63-64 and 89-94 also.] To practice 'Pranayam' Yoga, a yogi should sit in a 'Padmasan' posture (see verse nos. 40 and 71). The wind should be slowly inhaled through the 'Chandra nerve' (चन्द्रेण—see verse nos. 65 and 67) situated in the left nostril—this process of inhaling wind through the left nostril is known as 'Purak' (पूरयेत्—i.e., completing or filling anything. Here the inhaled breath fills the inside of the body).

The inhaled wind should be retained in the lungs for some time, as long as possible—it is a process known as 'Kumbhak' (धारयेद्वा यथाशक्त्या). After that, it should be purged or purified by way of excretion or exhalation (रेचयेत्) through the 'Surya nerve' (सूर्येण) located

in the right nostril<sup>1</sup> (95).

[Note :- <sup>1</sup>Put simply, the fresh air should be inhaled through the left nostril first, retained inside the body for some time to enable the tissues of the body to absorb oxygen brought in by this fresh air and give up carbon-dioxide and other impure gases. This waste-laden air is then exhaled through the right nostril like the exhaust chimney of a factory or the exhaust pipe of an engine. See also verse no. 98 below.]

**अमृतोदधिसंकाशं गोक्षीरधवलोपमम् । ध्यात्वा चन्द्रमसं बिम्बं प्राणायामे सुखी भवेत् ॥९६॥**

During the process of doing ‘Pranayam’, the aspirant/seeker finds happiness, bliss and tranquility by focusing his attention on an image of a full, milky white, luminescent and brightly shining Moon emerging from an ocean of Amrit, which is the nectar or ambrosia or elixir of life and eternity as well as of bliss and happiness (96).

**स्फुरत्प्रज्वलसंज्वालापूज्यमादित्यमण्डलम् । ध्यात्वा हृदि स्थितं योगी प्राणायामे सुखी भवेत् ॥९७॥**

Again, the seeker/aspirant finds happiness, bliss and tranquility by focusing his attention on the image of a splendidous, radiant, glorious, flaming and brilliant (स्फुरत्प्रज्वलसंज्वाला) image of the Sun (आदित्य) present in his heart (bosom) while doing the exercise of ‘Pranayam’. [This imagination of the hot sun symbolises the fact that the cool air, which was previously inhaled by him through the left nostril and which has been held in his lungs, is gradually getting hot due to the body heat and impurities present inside the body. The visualisation of the sun is metaphor for the great furnace present inside a factory or the heat produced by a running engine symbolised by the metabolic activities perpetually going on inside the body.] (97)

**प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यथा रेचयेत्पीत्वा पिङ्गलया समीरणमथो बद्ध्वा त्यजेद्गमया ।**

**सूर्याचन्द्रमसोरेन विधिना बिन्दुद्वयं ध्यायतः शुद्धा नाडिगणा भवन्ति यमिनो मासद्वयादूर्ध्वतः ॥९८॥**

During the process of doing ‘Pranayam’, the aspirant should first inhale breath through the Eda nerve (चेदिडया) situated in the left nostril. After that, the breath should be exhaled (literally, pushed out, purged, catharised, fully purifying and cleaning the inside of the body —रेचयेत्पीत्वा) though the Pingla nerve (पिङ्गलया) situated in the right nostril. While doing so, the moon and the sun should be visualised as described earlier (in verse nos. 96 and 97 respectively). Constant practice with diligence helps in purifying these two nerves and purging them of all their impurities and removing all the impediments in their proper functioning (शुद्धा नाडिगणा) in a short time period of merely 2 months (मासद्वयादूर्ध्वतः). [See also verse nos. 65, 67 and 95.] (98)

**यथेष्टधारणं वायोरनलस्य प्रदीपनम् । नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनात् ॥९९॥**

The benefits of ‘nerve purifying process’ of Pranayam (नाडिशोधनात् जायते) is that it empowers the seeker/aspirant to sufficiently hold the vital winds at his will, provides him with good health, keeps the digestive organs functioning properly, and also enables him to hear the cosmic sound called the ‘Naad’ (99).

**प्राणो देहस्थितो यावदपानं तु निरुन्धयेत् । एकश्चासमयी मात्रा ऊर्ध्वाधो गगने गतिः ॥१००॥**

During the exercise of holding the vital wind called ‘Pran’ (meaning the freshly inhaled breath—प्राणो) inside the body in the lungs, the seeker/aspirant should also endeavour to

withhold the 'Apan' wind (i.e., the wind passing downwards in the intestine) (यावदपानं तु निरुन्धयेत्) from escaping down through the anus. In this way, both the winds (Pran and Apan) coalesce and mix with each other and rise upwards towards the sky (ऊर्ध्वाधो गगने गतिः)<sup>1</sup> (100).

[Note :- 1When the breath is finally exhaled, it contains the impurities present in the body in an atomic or microscopic dust-like form such as gases, toxic particles etc. present in the whole system of the body, and it will be spewed out through the right nostril like a chimney in a factory or an exhaust pipe of a vehicle. When this exhalation process is stopped for a while along with the stopping of the passage of the flatus downwards and out of the anus, the 2 winds get trapped inside the body and get mixed with each other. The heat of the body warms the two airs. As is well known, hot air rises up while cold air goes down. The sage here means that by doing 'Pranayam' all the impurities present in all the corners of the body will be scooped out or sucked out by the hot air as it rises up and is finally exhaled through the right nostril with the force of hot air escaping from a punctured hole of a balloon or the mouth of a chimney, dragging along with it all the impurities which fall in its path.]

**रेचकः पूरकश्चैव कुम्भकः प्रणवात्मकः । प्राणायामो भवेदेवं मात्राद्वादशसंयुतः ॥१०१॥**

[The 3 stages or phases or steps of 'Pranayam' are named here—] The 3 stages or steps undertaken during the process of 'Pranayam' are called— (i) 'Purak' (पूरक —literally meaning filling, completing, complementing; here it means to fully inhale the breath till the time the lungs and the abdomen cannot take anymore of it), (ii) 'Kumbhak' (कुम्भकः —literally meaning to put in a pitcher and close the lid; here meaning holding the inhaled air inside the body), and (iii) 'Rechak' (रेचकः —literally meaning to purge, purify, expel, excrete, catharise; here meaning the exhalation of the impurity-laden breath) respectively. These three steps are an image of or they are akin to and synonymous with the divine word OM having the 3 subtle letters (A, U, M). [Each of these letters stands for one step of Pranayam.]

At the same time, the seeker/aspirant should contemplate upon the Mantras (such as OM or Ram or any other divine group of subtle or sublime divine letters) having 12 Maatras' (मात्राद्वादशसंयुतः)<sup>1</sup> (101).

[Note :- <sup>1</sup>The word *Maatra* means 'magnitude, volume, intensity, amount, quantity, dose, ingredient'. It also means, 'half syllables or the vowel sounds appended to the consonants of the Hindi/Sanskrit alphabets in order to form meaningful sounds representing words. Here, this word refers to the number of times a particular Mantra, e.g., OM, should be silently repeated before a particular phase or stage or step of Pranayam is completed. So, the '12 Maatra Mantra' used during Pranayam refers to the time that is to be taken to do a particular phase of Pranayam which will be governed by the time taken to repeat a particular Mantra for a prescribed number of times. Here, OM should be repeated 12 times (मात्राद्वादशसंयुतः). It is to determine the pause or the time needed to do a particular phase of the Pranayam exercise. It acts like a 'stop watch' to decide the time factor needed

for a particular phase of Pranayam.]

**मात्राद्वादशसंयुक्तौ दिवाकरनिशाकरौ । दोषजालमबन्धन्तौ ज्ञातव्यौ योगिभिः सदा ।१०२॥**

This 'Pranayam' practice accompanied by 'Mantras' and their 12 'Maatras' (मात्राद्वादशसंयुक्तौ) offered in honour of the Sun and the Moon-Gods (दिवाकर निशाकरौ) has the potential to destroy the net of all the faults, flaws, shortcomings, blemishes and defects (दोषजालमबन्धन्तौ) of the Yogi, and provide him with liberation and deliverance from this net-like entrapping world (102).

**पूरकं द्वादशं कुर्यात्कुम्भकं षोडशं भवेत् । रेचकं दश चोकारः प्राणायामः स उच्यते ।१०३॥**

This is known as 'OM Pranayam' (चांकारः प्राणायामः —or Pranayam done with the use of the divine word OM and contemplating upon this Mantra). It is done with 12 'Maatras' during the 'Purak' phase (i.e., the inhalation phase) (पूरकं द्वादशं), with 16 'Maatras' during the 'Kumbhak' stage (i.e., when the wind is retained inside the body) (कुम्भक षोडशं), and with 10 'Maatras' during the 'Rechak' phase (i.e., during exhalation) (रेचकं दश) (103).

**अधमे द्वादश मात्रा मध्यमे द्विगुणा मता । उत्तमे त्रिगुणा प्रोक्ता प्राणायामस्य निर्णयः ।१०४॥**

The 'Pranayam' done with 12 'Maatras' is considered to be of an ordinary, routine or mediocre standard (अधमे द्वादश मात्रा), with twice the number of Maatras (i.e., having 24 Maatras—मध्यमे द्विगुणा) as of a medium standard, and with thrice the number of Maatras (i.e., having 36 Maatras—त्रिगुणा उत्तमे) as of the best standard (104).

**अधमे स्वेदजननं कम्पो भवति मध्यमे । उत्तमे स्थानमाप्नोति ततो वायुं निरुन्धयेत् ।१०५॥**

The mediocre, routine and ordinary 'Pranayam' brings out sweat (see also verse no. 41 in this context) (अधमे स्वेदजननं), the medium type of Pranayam produces a shaking, shivering and trembling sensation in the body (कम्पो मध्यमे), while in the best type of Pranayam the body levitates from the ground (i.e., it lifts off due to it being made lighter by the effects of wind forces moving upwards much like a balloon being lifted upwards by hot air in it). Hence, one should do this last type of Pranayam (वायुं निरुन्धयेत्—i.e., the wind holding exercise wherein the Pran and Apaana winds are mixed and warmed inside the body, enabling them to lift it up) (105).

[Note :- (i) The word used for the ordinary or routine form of Pranayam is 'Adham' 'अधमे', which literally means the most lowly, humble, meek and basic type of Pranayam. So it is the minimum that has to be done for a wind harnessing exercise to make it qualified as a Pranayam. (ii) The breaking out of sweat is a common phenomenon where there is any physical exertion. But verse no. 41 prescribes that it should be rubbed back in the skin instead of being wiped and swabbed with a cloth. (iii) The levitation of the body is akin to a process by which hot air balloon rises up in the air carrying a payload attached to it at the bottom. The heat generated in the body of the Yogi when he does Pranayam exercises heats the vital winds present inside the body, making the body lighter than air and it gradually levitates. Refer also to Trishikhi Brahmano-panishad, verse no. 2/104-105 of Shukla Yajur Veda, Chapter 9 of a separate volume of Upanishads of the Shukla Yajur Veda written by this author.]

**बद्धपद्मासनो योगी नमस्कृत्य गुरुं शिवम् । नासाग्रदृष्टिरेकाकी प्राणायामं समभ्यसेत् ।१०६॥**

For the purpose of practicing Yoga, the aspirant should sit in a lonely and secluded place in a 'closed Padmasan' posture (बद्धपद्मासनो) (see verse no. 40). He should mentally bow before his Guru (moral teacher and guide in doing Pranayam exercise) who represents Lord Shiva (who is the most auspicious, erudite, wise and enlightened of the Trinity Gods, is regarded as the patron God of Yogis or those who do meditation and Yoga exercises) (गुरुं शिवम्), focus his attention on the tip of his nose (नासाग्रदृष्टिरेकाकी) (see verse nos. 52 and 91 also), and then practice Pranayam (प्राणायामं समभ्यसेत्) (106).

द्वाराणां नव संनिरुध्य मरुतं बध्वा दृढां धारणां नीत्वा कालमपानवह्निसहितं शक्त्या समं  
चालितम् । आत्मध्यानयुतस्त्वनेन विधिना विन्यस्य मूर्ध्नि स्थिरं यावत्तिष्ठति तावदेव महतां  
सङ्गो न संस्तूयते । १९०७॥

One should stop or close the 9 openings or apertures called doors<sup>1</sup> (द्वाराणां नव) in the body to prevent the vital winds from escaping. The Apaana wind (passing down in the intestine) should be heated with the fire of Yoga and made active (or energised). Then after adopting a Yogic posture which has ignited the fire and activated the wind (i.e., the Vahini Yoga<sup>2</sup>—वह्निसहितं as described in note below and earlier in verse no. 38), the Yogi should push that wind through the 'Kundalini' route up into the mind while concentrating his attention on the pure consciousness called Atma. As long as this wind (as afore mentioned) remains established in the head, the Yogi does not want the company of another great person or another Yogi (तावदेव महतां सङ्गो न संस्तूयते). That is, he feels so elevated, ecstatic and blissful that he does not feel the need to have the company of another Yogi who could disturb him and disrupt his blissful state. It also means that once he is successful in activating the 'Kundalini' and pushing up the vital air along its path into the head, no further guidance is required by him (107).

[Note :- <sup>1</sup>The 9 doors 'द्वाराणां' are the various openings in the body such as 2 ears, 2 eyes, 2 nostrils, 1 mouth, 1 anus and 1 urethra = 9.

<sup>2</sup>The Vahini Yog 'वह्नियोग' referred to here in verse no. 107 as well as earlier in verse no. 38 deals with the activation of the vital wind/air with the fire/energy of life. For it, various techniques, processes, postures and exercises have been prescribed in Yoga, the chief among them being the activation of the Kundalini by Pranayam. The term is described in appendix no. 3 of this volume. The 'fire' required to heat and activate the 'Apaana' wind and push it upwards comes from the 'Sun Chakra' or the 'Surya Chakra' (subtle energy center) located in the region of the navel. It is done by 'Surya Pranayam'. During this meditative practice, it is imagined that leaping flames are flaring up from the core of the sun symbolically residing in the navel of the Yogi, and these flames are virtually heating the Sushumna nerve (also called the pathway leading to Brahma) as well as the other vital winds present in the lungs, the heart, throat etc.. By heating the lower end of the Sushumna nerve, which is akin to heating one end of a heating rod or coil, alongside the heating of the Kundalini and the Apaana wind, the opening of this Sushumna nerve, which was up till now blocked, is unclogged and the subtle energy of the coiled Kundalini, which

was hereto before trapped inside it, is released and pushed up by the Apaana wind into the spinal cord through this Sushumna nerve where it rises up through this channel right up to the mind or the top of the head, mixing with it all other winds en-route, collecting all their impurities with it, much like the hot air above the surface of the earth developing into whirlwind and rising up into the atmosphere, taking up along with it the dust particles, dry leaves, twigs etc. as it goes up. This polluted wind is finally exhaled through the right and left nostrils as described in verse no. 95 and 98 of this Upanishad. The rising of the Kundalini is similar to the rising of heated mercury in a thermometer. When the bulb is heated, the mercury shoots up. Here, when the Kundalini is heated, the energy trapped inside it rises up the Sushumna nerve.]

**प्राणायामो भवेदेवं पातकेन्धनपावकः । भवोदधिमहासेतुः प्रोच्यते योगिभिः सदा ॥१०८॥**

For the purpose of crossing this ocean-like world of transmigration (भवोदधि), this Pranayam is like a great bridge (महासेतुः), and it is like the fire (पावकः) which burns and exhausts all the sins of a Yogi as if they were its fuel (पातकेन्धन) —this is what erudite and wise Yogis always assert and proclaim (108).

**आसनेन रुजं हन्ति प्राणायामेन पातकम् । विकारं मानसं योगी प्रत्याहारेण मुञ्चति ॥१०९॥**

Amongst the various benefits of Yoga, some are the following —the diseases afflicting the body are eliminated by doing various ‘Aasans’ or the various postures adopted during Yoga and meditation (आसनेन रुजं हन्ति), the sins are destroyed by doing Pranayam (प्राणायामेन पातकम्), and the various mental ailments, diseases and other forms of bodily torments and troubles of the Yogi are ended by observing self-restraint of the sense organs, called ‘Pratyahar’ (विकारं मानसं प्रत्याहारेण मुञ्चति). [See also verse no. 69, 108, 116 and 117.] (109)

**धारणाभिर्मनोधैर्यं याति चैतन्यमद्भुतम् । समाधौ मोक्षमाप्नोति त्यक्त्वा कर्म शुभाशुभम् ॥११०॥**

The various meditative practices which teach self restraint, discipline and control as well as concentration, firmness and perseverance of the mind help in making it steady, unwavering, strong, firm, resolute, focused, courageous, patient and brave in its beliefs, convictions and faiths as well as in being fortitudinous, equanimous and tolerant (धारणाभिर्मनोधैर्यं —i.e., having Dharna). As a result, the pure and majestic consciousness is aroused and brought to the fore (चैतन्यमद्भुतम्). The process of ‘Samadhi’ (समाधौ —a trance-like state described below in verse no. 112) provides ‘Moksha’ (emancipation and salvation—मोक्षमाप्नोति) and helps in getting rid of both the good as well as the evil deeds of the Yogi and their accruing results (i.e., the rewards and punishments of the various deeds done and actions taken by the Yogi) (त्यक्त्वा कर्म शुभाशुभम्) (110).

[Note :- The concept of Samadhi has also been explained in appendix no 5 of this book.]

**प्राणायामद्विषट्केन प्रत्याहारः प्रकीर्तितः । प्रत्याहारद्विषट्केन जायते धारणा शुभा ॥१११॥**

**धारणा द्वादश प्रोक्तं ध्यानं योगविशारदैः । ध्यानद्वादशकेनैव समाधिरभिधीयते ॥११२॥**

The stage or state of ‘Pratyahar’ (प्रत्याहार —i.e., meaning self restraint of the sense organs)<sup>1</sup> is achieved by doing the ‘Pranayam’ exercise 12 times (द्विषट्केन). By undertaking ‘Pratyahar’

exercise 12 times, the Yogi achieves success in attaining the state called ‘Shubh Dharna’ (धरणा शुभा —i.e., having auspicious and welfare providing Dharna as described in verse no. 110). It entails putting a leash or restraint upon the mind and focus it or concentrate it on any one thing (111).

Similarly, by the practicing of ‘Dharna’ 12 times, the Yogi achieves ‘Dhyan’ (ध्यान) —which means success in being able to steadily focus the mind-intellect on the pure conscious Atma, which is the pure-self). Finally, when Dhyan has been successfully practiced for 12 consecutive times, the final stage of ‘Samadhi’ is obtained (समाधिः)². This is the view of those who are expert in doing Yoga (योगविशारदैः) (112) [111-112].

[Note :- <sup>1</sup>The concept of *Pratyahar* has also been dealt with in verse nos. 109 and 120.

<sup>2</sup>The basic steps in doing *Samadhi* according to this verse are the following—doing *Pranayam* followed by *Pratyahar*, *Dharna* and *Dhyan*, which leads to ‘Samadhi’.

<sup>3</sup>The term ‘times’ used in the text is indicative of the number of times *Pranayam* exercise is done before a Yogi is able to achieve, first, the control over his sense organs (*Pratyahar*), then second, to be able to steady his mind (*Dharna*), and then thirdly to be able to concentrate it by contemplation and meditation upon the Atma, Brahma or Pranav, and finally and fourthly, to be able to attain the final state of tranquility and bliss obtained in *Samadhi*. So the total number of sessions of *Pranayam* exercises needed to be done by him to achieve the state of *Samadhi* = 12 x 12 x 12 x 12 = 20736 sessions in all, which is definitely not a joke! In other words, a person who is in a state of *Samadhi* is deemed to be doing *Pranayam* perpetually. He is supposed to have achieved successes in self control of the sense organs and the mind.]

यत्समाधौ परंज्योतिरनन्तं विश्वतोमुखम् । तस्मिन्दृष्टे क्रियाकर्म यातायातो न विद्यते ।११३॥

During the state of ‘Samadhi’, the aspirant loses his narrow minded identity, becomes broad minded and enlightened, brilliant like a divine light (परंज्योतिः), and becomes one with the infinite cosmos (अनन्तं विश्वतोमुखम्). [That is, there is no notion of duality or segregation between the seeker and the cosmos anymore once the state of ‘Samadhi’ is achieved. He becomes one and uniform with the vast cosmos.] When this ultimate state is achieved, there is nothing more that is left to be observed, witnessed or literally ‘seen’ (तस्मिन्दृष्टे); no deeds or action of the man can shackle him to this world of transmigration anymore (क्रियाकर्म यातायातो न विद्यते) (113).

संबद्धासनमेढ्रमङ्घ्रियुगलं कर्णाक्षिनासापुटद्वाराद्यङ्गुलिभिर्नियम्य पवनं वक्त्रेण वा पूरितम् । बद्ध्वा वक्षसि बह्वपानसहितं मूर्ध्नि स्थिरं धारयेदेवं याति विशेषतत्त्वसमाप्तां योगीश्वरास्तन्मनाः ।११४॥

[The process to do ‘Samadhi’ is now described—] The Yogi should firmly sit in a posture so that the heels of both the legs join each other and press the anus (मूढ) from downwards. Then the eyes, ears and nose should be closed with the tips of the fingers of the hand. The breath (literally the air—पवनं) should be drawn in through the mouth (वक्त्रेण). Then

the 'Apan' wind passing downwards (in the intestines) should be reverted and diverted upwards. Then both the winds (i.e., the 'Apan' and 'Pran') should be concentrated in the region of the heart (chest). This mixed wind should then be allowed to rise up to the head and remain there (मूर्ध्नि स्थिरं). Then the attention of the mind should be concentrated/focused upon it (धारयेदेवं याति). By this process, Yogis attain a special state of having 'equilibrium' with, or having uniformity with the vast cosmos present outside the body (विशेषतत्त्वसमतां) (114).

**गगनं पवने प्राप्ते ध्वनिरुत्पद्यते महान् । घण्टादीनां प्रवाद्यानां नादसिद्धिरुदीरिता ।११५॥**

When both the winds moving up (i.e., breath, the Pran wind) and down (in the intestine, the Apan wind) are concentrated and localised in the area called the 'sky' (represented by the top of the head), the seeker begins to hear a great sound (ध्वनि महान्). This sublime and divine sound is like the ringing of large bells or the playing of musical instruments (घण्टादीनां प्रवाद्यानां). When this happens, it is said that the Yogi has achieved expertise in hearing the cosmic vibrations known as 'Naad' (नादसिद्धिरुदीरिता) (115).

[Note :- The concept of 'Samadhi' and 'Naad' have been explained elaborately in separate appendix no. 4 and 5 at the end of this volume.]

**प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् । प्राणायामवियुक्तेभ्यः सर्वरोगसमुद्भवः ।११६॥**

By practicing 'Pranayam' in a systematic and prescribed way (format), one attains freedom from all the diseases and ailments. On the contrary, this body becomes a breeding ground for various diseases if 'Pranayam' is either not practiced or practiced in a wrong way. [See also verse nos. 69, 108-109.] (116)

**हिकका कासस्तथा श्वासः शिरः कर्णाक्षिवेदनाः । भवन्ति विविधा रोगाः पवनव्यत्ययक्रमात् ।११७॥**

When the vital winds gets polluted or misbalanced inside the body (पवनव्यत्ययक्रमात्), various diseases and ailments related to them —such as cough, asthma and hiccup as well as those of the head, ears, eyes etc. —are produced (117).

**यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः । तथैव सेवितो वायुरन्यथा हन्ति साधकम् ।११८॥**

Just like wild and cruel animals such as elephants, lions, tigers etc. are tamed gradually using diligence and patience, the vital airs/winds should also be tamed, controlled and harnessed by gradual practice done with patience. If a seeker/aspirant cannot do it, he is ruined/killed/destroyed (i.e., he has to suffer a lot and consequentially all his endeavours not only fail but prove ruinous for him —हन्ति साधकम्)<sup>1</sup> (118).

[Note :- <sup>1</sup>Yogic exercise are as stupendously beneficial as they are deadly and dangerous for a practioner if they are not handled carefully under expert guidance. Mere reading of books without practical help is very fatal even as trying to play fools with a lion or tiger in a cage invites sure death. Here the vital winds are a metaphor for the tiger or the lion, and not properly handling them is like playing fools with the animals.]

**युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं प्रपूरयेत् । युक्तं युक्तं प्रबध्नीयादेवं सिद्धिमवाप्नुयात् ।११९॥**

The 'Pran' (breath or the vital air sustaining life) should be properly and systematically

inhaled, retained and exhaled (this process has been described in detail at the beginning of this Upanishad in verse nos. 98-101). It is only then that they will be of any benefit for the aspirant Yogi, giving him success and accomplishment in his endeavour (119).

**चरतां चक्षुरादीनां विषयेषु यथाक्रमम् । तत्प्रत्याहरणं तेषां प्रत्याहारः स उच्यते ॥१२०॥**

The various sense organs such as the eyes, nose etc. have a natural and inherent tendency to run behind or pursue their respective objects, and then enjoy them. To stop them from this (and instead diverting their efforts and energy towards spiritual pursuits) is called 'Pratyahar' (see also verse nos. 109, 111) (120).

**यथा तृतीयकाले तु रविः प्रत्याहरेत्प्रभाम् । तृतीयाङ्गस्थितो योगी विकारं मानसं हरेत् ॥**

**इत्युपनिषत् ॥१२१॥**

Even as a sun withdraws its brilliant light as the evening progresses, and it finally, completely absorbs the light into itself (creating the darkness of night), the Yogi should also gradually enhance his achievements and success in the path of Yoga, withdraw himself from the external world and finally eliminate all his faults, blemishes, shortcomings, defects and misconceptions of his mind and heart (विकारं मानसं हरेत्). This stage is the 3<sup>rd</sup> stage of Yoga called 'Tritiyang Samadhi' (तृतीयाङ्ग), and the Yogi becomes firmly established in it (स्थितो). [This 3<sup>rd</sup> stage, in the Vedantic terminology, is the deep sleep state of consciousness. It is fully explained in appendix no. 6 of this volume.] This is verily the knowledge propounded by this Upanishad (121).

\* \_\_\*\_\_\*\_\_\*

## Section 2

### Yograjo-panishad

As the name suggests, it is also a 'king' amongst Upanishads dealing with the topic of Yoga. It is brief and precise, and has only 21 verses in all. It outlines the 9 Chakras, which are the subtle whirling energy centers present in the body, and describes their location, shape and importance. It complements section 1 of this Chapter known as Yog Chudamanu-panishad. Further, appendix no. 3 of this book elaborates on the concept of Chakras. The great forefather of Yoga, Patanjali, has expounded elaborately upon the various aspects of Yoga. A brief bird's eye view is given at the end of appendix no. 5 of this book, titled 'Yantra, Mantra, Tantra and Yoga'.

**योगराजं प्रवक्ष्यामि योगिनां योगसिद्धये । मन्त्रयोगो लयश्चैव राजयोगो हठस्तथा ॥१॥**

Now the 4 types of great Yoga exercises which enable a Yogi (ascetic) to achieve success in obtaining expertise in the science of Yoga and his endeavour to successfully master them are enumerated and elucidated below. These 4 types of exercises are the following— (i) 'Mantra Yog' (मन्त्रयोगो), (ii) 'Laya Yog' (लयश्चैव), (iii) 'Raj Yog' (राजयोगो) and (vi) 'Hath Yog' (हठस्तथा). These are regarded as the 'king of Yogic exercises' (योगराजं) (1).

**योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्त्वदर्शिभिः । आसनं प्राणसंरोधो ध्यानं चैव समाधिकः ॥२॥**

Those who understand the essential components of Yoga and are expert exponents in its

technique, art and science (योगिभित्त्वदर्शिभिः) expound that Yoga has 4 basic stages— (i) ‘Aasan’ (आसन—sitting posture), (ii) ‘Pransangrodhan’ (प्राणसंरोधो—the control of the vital winds), (iii) ‘Dhyan’ (ध्यान—contemplation and meditation, concentration and focusing of the mind and intellect on any topic or point), and (iv) ‘Samadhi’ (समाधिकः—a trance-like state when the aspirant loses awareness of the external world and becomes so focused that he almost dissolves his identity with the supreme identity of the cosmos, resulting in his getting bliss and happiness). [See section 1, verse nos. 110 and 113 also.] (2)

एतच्चतुष्टयं विद्धि सर्वयोगेषु सम्मतम् । ब्रह्मविष्णुशिवादीनां मन्त्रं जाप्यं विशारदैः ॥३॥

These 4 stages (of verse no. 2) apply universally to all forms of Yoga (सर्वयोगेषु सम्मतम्). Wise ones should do ‘Japa’ i.e., repetition of divine Mantras or holy words or syllables pertaining to the trinity Gods, Brahmaa, Vishnu and Shiva, while doing Yogic practices (3).

साध्यते मन्त्रयोगस्तु वत्सराजादिभिर्यथा । कृष्णद्वैपायनाद्यैस्तु साधितो लयसंज्ञितः ॥४॥

Amongst those who had attained ‘Siddhi’ (साध्यते—i.e., expertise, accomplishment, success in mastering the technique, skill, art, craft and science of doing Yoga, and thereby getting empowered by mystical powers) in the realm of ‘Mantra Yog’ (मन्त्रयोगस्तु—performance of Yoga by repetition of Mantras and using them as a medium in focusing their mind on the divine principal) are Yogis such as Vatsaraj (वत्सराजादि) etc., while ‘Laye Yog’ (लयसंज्ञितः—meaning dissolution of the individual self with the transcendental, supreme, sublime, omniscient, omnipotent and omnipresent cosmic Self, and thereby eliminating the distinction between the self and the world; the philosophy of Vedanta) has been mastered (साधितो) by sages such as ‘Kirshna Dweepayan’ (कृष्णद्वैपायना), commonly known as sage Veda Vyas (4).

नवस्वेव हि चक्रेषु लयं कृत्वा महात्मभिः । प्रथमं ब्रह्मचक्रं स्यात् त्रिरावृत्तं भगाकृति ॥५॥

The great and exalted souls (महात्मभिः) attain success in Yoga by coalescing, merging or dissolving (लयं कृत्वा) all the 9 ‘Chakras’ (नव चक्रेषु—i.e., the subtle whirling energy centers present in the body) into one another. The 1<sup>st</sup> Chakra is called ‘Brahma Chakra’ (ब्रह्मचक्रं). It has 3 sheaths enclosing or enveloping it (त्रिरावृत्तं), and it has the shape of a ‘Bhag’ (भगाकृति—literally, shaped like the female reproductive organ) (5).

अपाने मूलकन्दाख्यं कामरूपं च तज्जगुः । तदेव वह्निकुण्डं स्यात् तत्त्वकुण्डलिनी तथा ॥६॥

The ‘Mool Kand’ (मूलकन्द) is an image or an embodiment of ‘Kaam’ (कामरूपं—passion, lust, desires); it personifies ‘Kaam’, and is located at the site of the ‘Apan wind’ (अपाने—the wind that passes down the intestine and rectum). [This Kand is present at a point just above the opening point of the anus in the lower end of the abdomen.] It is also known as ‘Vahin Kand’ (वह्निकुण्डं—the fire pit) or ‘Tattwa Kundalini’ (तत्त्वकुण्डलिनी—the hot coil-like basic and essential subtle energy center) (6).

तां जीवारूपिणीं ध्यायेज्ज्योतिष्ठ मुक्तिहेतवे । स्वाधिष्ठानं द्वितीयं स्याच्चक्रं तन्मध्यगं विदुः ॥७॥

That ‘Mool Kand’ should be contemplated upon as being an embodiment of brilliant light (ज्योतिष्ठ) as well as the creature itself, because the creation process starts here (जीवारूपिणी). This contemplation or concentration or meditation of the mind should have ‘Mukti’ (liberation and deliverance) as its prime aim and objective (मुक्तिहेतवे).

Experts (विदुः) have said that in the middle of it (तन्मध्यगो) is located the second ‘Chakra’ called the ‘Swadhisthan Chakra’ (स्वाधिष्ठानं द्वितीयं चक्रं) (7).

**पश्चिमाभिमुखं लिङ्गं प्रवालाङ्कुरसन्निभम् । तत्रोद्रीयानपीठेषु तं ध्यात्वाकर्षयेज्जगत् ॥८॥**

There is a deified male phallus called ‘Ling’ (लिङ्गं) facing towards the west (पश्चिमाभिमुखं) and the colour of a sprout which is pink or red (प्रवालाङ्कुर). It has a brilliant radiance and a glowing halo around it (सन्निभम्). [That is, this ‘Ling’ is like a fresh red carrot and it represents the deified supreme Male aspect of creation.] The site is called ‘Udriyan Peeth’ (तत्रोद्रीयानपीठेषु —the word ‘Peeth’ means a seat, temple, an abode, a location or platform). The aspirant Yogi should attract the world, i.e., the creative powers that give rise to the world (ध्यात्वाकर्षयेज्जगत्), and focus them at this spot (8).

[Note :- (i) Verse no. 5 talks about the female reproductive organs, while verse no. 8 is about the male organ. (ii) The 2<sup>nd</sup> Chakra, Swadhisthan, is located at the site of Udriyan Peeth, and the ‘red sprout’ emerges from it much like the sprout from a germinating seed. The erect tip of this sprout is the symbolic deified male phallus.]

**तृतीयं नाभिचक्रं स्यात्तन्मध्ये तु जगत् स्थितम् । पञ्चावर्त्ता मध्यशक्तिं चिन्तयेद्विद्युदाकृति ॥९॥**

The 3<sup>rd</sup> Chakra called ‘Naabhi Chakra’ (तृतीयं नाभिचक्रं —literally meaning that subtle energy center present in the area of the abdomen where the navel is located). It is said that the world has its foundation there; it is established inside it (तन्मध्ये जगत् स्थितम्)<sup>1</sup>. The aspirant Yogi should imagine/visualise/think/contemplation/meditate (चिन्तये) that there is a source of great subtle power of electric energy (द्विद्युदाकृति शक्ति) having 5 subtle coverings or sheaths enveloping it (पञ्चावर्त्ता) (much like the covering of a high energy domestic electric wire or cable) situated in the middle of the ‘Naabhi Chakra’ (मध्य) (9).

[Note :- <sup>1</sup>Medically this is true because the foetus gets its nourishment from the mother through the umbilical cord attached to the navel. This cord is clipped after birth of the child to separate it from the mother. This is why the navel has been described as the seat where the whole world is symbolically located, because it is from this navel that the embryo gets its nourishment through the umbilical cord from its mother. The existence of the world is due to the nourishment that the embryo gets through this novel apparatus from its mother, and it is the point by which it is attached to its parent with the help of the umbilical cord. Symbolically, by extension, it means that it is this ‘Naabhi Chakra’ which links the individual creature to its parent, the supreme cosmic Brahma. Further, the Sun is also said to be symbolically located in this region. The Sun is the primary source of heat, light and energy in our world. This also goes on to highlight the importance and significance of the navel subtle energy center called the Nabhi Chakra.]

**तां ध्यात्वा सर्वसिद्धीनां भाजनं जायते बुधः । चतुर्थे हृदये चक्रं विज्ञेयं तदधोमुखम् ॥१०॥**

Wise, erudite, sagacious, adroit and enlightened persons obtain all ‘Siddhis’ (see verse no. 2) by meditating and contemplating upon, by thinking about and by visualising it (the electric-like energy center as described in verse no. 9).

The 4<sup>th</sup> Chakra has its face or head pointed downwards (तदधोमुखम्) and is located in the heart of the creature. It is called the 'Heart Chakra' (चतुर्थे हृदये चक्रं). One should be aware of this fact (विज्ञेयं) (10).

**ज्योतीरूपं च तन्मध्ये हंसं ध्यायेत् प्रयत्नतः । तं ध्यायतो जगत् सर्वं वश्यं स्नानात्र संशयः ॥११॥**

The seeker/aspirant should make efforts to visualise the presence of a bright, radiant, sublime, divine and illuminated 'Hans' (हंस — a divine swan) in the center of it (i.e., in the heart). It is this divine Swan that has its face (beak and neck) facing downwards as described in verse no. 10 above. By contemplating and meditating upon it, the whole world is subordinated to the seeker/aspirant; it becomes controlled by him and becomes obedient to him. [That is, a seeker/aspirant who concentrates upon this divine swan symbolically present in his heart is empowered with a divine authority that enables him to exercise command over the whole world; the whole world respects him, reveres and honours him — जगत् सर्वं वश्यं). There is no doubt in it (11).

**पञ्चमं कण्ठचक्रं स्यात् तत्र वामे इडा भवेत् । दक्षिणे पिङ्गला ज्ञेया सुषुम्ना मध्यतः स्थिता ॥१२॥**

The 5<sup>th</sup> Chakra is called 'Kantha Chakra' (पञ्चमं कण्ठचक्रं). [The word 'Kantha' means the throat; hence, this subtle energy center is located in the throat.] To the left of it is the 'Eda nerve' (वामे इडा), to the right is the 'Pingla nerve' (दक्षिणे पिङ्गला) and in the center is the 'Sushumna nerve' (सुषुम्ना मध्यतः). [See also section 1, verse nos. 18-19.] (12)

**तत्र ध्यात्वा शुचि ज्योतिः सिद्धिनां भाजनं भवेत् । षष्ठं च तालुकाचक्रं घण्टिकास्थानं मुच्यते ॥१३॥**

By contemplating and meditating upon this (Kantha Chakra) as having a pristine pure, auspicious, radiant and brilliant light (शुचि ज्योतिः), the seeker/aspirant successfully gets all 'Siddhis' (see verse no. 2).

The 6<sup>th</sup> Chakra is called 'Taluka Chakra' (षष्ठं च तालुकाचक्रं). [The word 'Talu' means the root of the mouth, the palate.] This is also called the 'Ghantika Sthan' (घण्टिकास्थान— which is the location of the Adam's apple) (13).

**दशमद्वारमार्गं तद्राजदन्तं च तज्जगुः । तत्र शून्ये लयं कृत्वा मुक्तो भवति निश्चितम् ॥१४॥**

It is also called the path to the 10<sup>th</sup> door (दशमद्वारमार्गं) leading to Brahma, and is also known as 'Rajdant' (तद्राजदन्तं) or the royal avenue. By symbolically dissolving the mind by deep concentration, contemplation and meditation (लयं कृत्वा) in the void or space of this place (तत्र शून्ये — which is the buccal cavity), a person can certainly achieve 'Mukti' (मुक्तो भवति निश्चितम् — i.e., he can get liberation and deliverance from this mundane world consisting of worries as well as freeing his body from all the miseries and troubles it is subjected to in relation with its interaction with the world. This is because he now symbolically becomes a traveler of the great path leading to Brahma which symbolises the ultimate aim at which the creature should endeavour to reach in order to get freedom from this world. This is called emancipation and salvation) (14).

**भ्रूचक्रं सप्तमं विद्याद्विन्दुस्थानं च तद्विदुः । भ्रुवोर्मध्ये वर्तुलं च ध्यात्वा ज्योतिः प्रमुच्यते ॥१५॥**

The 7<sup>th</sup> Chakra is the 'Bhru Chakra' (भ्रूचक्रं सप्तमं). [The word 'Bhru' means the eyebrows. Hence, this 7<sup>th</sup> subtle energy center is located between the two eyebrows and just above

the root of the nose.] It is also known as ‘Vidya’ or ‘Bindu Sthan’ (विद्याद्विन्दुस्थानं —literally, the site or point, a Bindu, of knowledge, wisdom, erudition and enlightenment. It is at this point that Lord Shiva has his 3<sup>rd</sup> eye of enlightenment. It is this point which is considered as the most important location in a person’s brain which can lighten up the entire world for him. It is like the head-lamp worn by miners going inside the dark pit of a coal mine). Yogis (ascetic) meditate, contemplate and focus their attention upon it as a rounded center of unmatched dazzling, brilliant light (वर्तुलं ज्योतिः) located in the middle of the eyebrows (ध्रुवोर्मध्ये). By doing so, they attain emancipation and deliverance (प्रमुच्यते). [See also section 1, verse no. 91.] (15)

अष्टमं ब्रह्मरन्ध्रं स्यात् परं निर्वाणसूचकम् । तं ध्यात्वा सूतिकाग्रामं धूमाकारं विमुच्यते ॥१६॥

The 8<sup>th</sup> Chakra is called ‘Brahma Randhra’ (अष्टमं ब्रह्मरन्ध्रं). It is symbolic of the supreme and ultimate emancipation, deliverance and salvation that a creature aspires to achieve (परं निर्वाणसूचकम्). It has the colour and configuration of a cloud or smoke (धूमाकारं). It is the place of origin (of wisdom and enlightenment pertaining to the knowledge of Brahma), and is called ‘Sutika Gram’ (सूतिकाग्रामं—literally, the native village of origin of the creature)<sup>1</sup>. By contemplating and meditating upon it, the Yogi achieves deliverance and emancipation for himself (16).

[Note :- <sup>1</sup>The phrase ‘native village’ or *Sutika Gram* is very significant in the context of the creature. A person leaves his native village in search of the world, searching for livelihood and knowledge. He may become a very renowned person, but his root lies in his native village. Similarly, the native place where a creature was born is the supreme Brahma, and the rest of the world in which it wanders is like the attempt of that villager who goes out into the wide world to make out a living for himself but his roots lie in his native village, which in the context of the Upanishads is Brahma.

In verse no. 15, the 7<sup>th</sup> Chakra is known as the ‘Vidya Sthan’, or the place where wisdom and knowledge pertaining to the world is located. The difference between the two centers of knowledge and wisdom, the 7<sup>th</sup> Chakra and the 8<sup>th</sup> Chakra, the ‘Bhru Chkar’ and the ‘Brahma Randhra Chakra’ respectively, is that the former gives worldly wisdom and the latter enlightens a person about Brahma. Both these complement each other. A person who is wise, never forgets about his humble roots originating in a non-descript small hamlet, notwithstanding the success and fame that he has acquired for himself after leaving his native place and stepping outside into the wide world. The allusion here is that a creature might become very enlightened and wise in all practical aspects of Yoga and the philosophy of Vedanta, but his true identity and his lineage lies with Brahma. He must not lose sight of this fact that Brahma is his ‘native village’, as it were.]

तच्च जालन्धरं ज्ञेयं मोक्षदं नीलचेतसम् । नवमं व्योमचक्रं स्यादश्रैः षोडशभिर्युतम् ॥१७॥

It (the Brahma Randhra) is understood to be blue in colour (नीलचेतसम्), is the bestower of emancipation and salvation (मोक्षदं), and is also called ‘Jalandhar’ (Peeth or seat) (तच्च जालन्धरं).

The 9<sup>th</sup> Chakra is called ‘Vyom Chakra’ (नवमं व्योमचक्रं—meaning the Sky Chakra).

It has 16 petals like that of a lotus (षोडशभिर्युतम्) (17).

**संविद्ब्रूयाच्च तन्मध्ये शक्तिरुद्धा स्थिता परा । तत्र पूर्णा गिरौ पीठे शक्ति ध्यात्वा विमुच्यते ॥१८॥**

The supreme, transcendental, majestic and stupendous power that is trapped (शक्तिरुद्धा) in the center of that 16-petal 'Vyom Chakra' (of verse no. 17) should be regarded as being synonymous with truthful knowledge, intelligence, wisdom, erudition and sense (संविद्ब्रूयाच्च). By meditating and contemplating upon the 'Purna Giri Peeth' (पूर्णा गिरौ पीठे—literally, the mountain of wholesomeness, or the mountain of completeness, or the mountain where everything is present) having the 'Shakti' (शक्ति—the cosmic subtle energy, the stupendous potential powers of creation) enshrined in its core, the aspirant/seeker attains liberation, deliverance and emancipation (विमुच्यते) (18).

[Note :- The 'Vyom Chakra' has 16 petals as described in verse no. 17 above. It is considered to be shaped like a mountain, which is conical in shape. The stupendous powers that knowledge and information bestows upon a person are present as a deified 'Shakti' (energy center) on this mountain. The word 'mountain' is a metaphor for a huge collection of something, a heap of treasures, a colossus, monumental entity, a huge monolith. So, all the auspicious knowledge present in the cosmos is heaped and concentrated here, as it were.]

**एतेषां नवचक्राणामेकैकं ध्यायतो मुनेः । सिद्धयो मुक्तिसहिताः करस्थाः स्युर्दिने दिने ॥१९॥**

The aspirant/seeker who contemplates and meditates upon these 9 Chakras in a progressive sequence one by one (नवचक्राणामेकैकं ध्यायतो) is blessed by attainment of 'Mukti' (मुक्तिसहिताः — liberation and deliverance) besides achieving success in all 'Siddhis' (सिद्धयो सहिताः —mystical powers and success) as a routine matter in his daily day to day endeavours (स्युर्दिने दिने) (19).

**एको दण्डद्वयं मध्ये पश्यति ज्ञानचक्षुषा । कदम्बगोलकाकारं ब्रह्मलोकं व्रजन्ति ते ॥२०॥**

Those aspirants/seekers who have a divine, sublime and subtle vision of the rounded Chakra (the Vyom Chakra) resembling a knot or a tuft or a bunch of the 'Kadamba tree' (कदम्बगोलकाकारं —the tree called Neculea Cadamba), having two tassles or masts or staffs (दण्डद्वयं) in its center (मध्ये), with the help of their subtle 3<sup>rd</sup> eye of wisdom, knowledge, erudition, discrimination and enlightenment (पश्यति ज्ञानचक्षुषा) —such aspirants/seekers attain the abode of Brahma (ब्रह्मलोकं व्रजन्ति) (20).

**ऊर्ध्वशक्तिनिपातेन अधःशक्तेर्निकुञ्चनात् । मध्यशक्तिप्रबोधेन जायते परमं सुखं जायते परमं**

**सुखम् । इति ॥२१॥**

Supreme bliss and joy, beatitude and felicity (परमं सुखं) are obtained by conquering and subduing the 'Upper Shakti Centers' (ऊर्ध्वशक्तिनिपातेन —i.e., the subtle energy centers referred to here are the ones which are located in the upper part of the body from throat upwards) by constricting and pressing the 'Lower Shakti Centers' (अधःशक्तेर्निकुञ्चनात् —i.e., those energy centers located in the lower part of the body from navel downwards), and by activating the 'Middle Shakti Centers' (मध्यशक्तिप्रबोधेन—referring to the Chakras present in the middle part of the body, such as those located in the navel, the heart and the throat). This is an irrefutable fact and it is the truth (21).

[Note :- A diagrammatic representation of the location of the various Chakras in the human body is given in appendix no. 3 of this volume. The reader is also advised to read Jabal Darshano-panishad, Chapter 15 of this volume because it also deals with the process and subject of Yoga.

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

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## Chapter 8

### Vasudeo-panishad/वासुदेवोपनिषद्

This Upanishad belonging to the Sam Veda is also called one of the Vaishnav Upanishads because it deals with Lord Vishnu who is also known as Vasudeo. It is a query from sage Narad and answered by Lord Vishnu himself. This Upanishad elaborately explains the origin and importance of ‘Gopichandan’ (a type of yellow earth/clay used by the followers of Vishnu to smear on the body as a paste; it also means sandalwood mixed with turmeric powder, fragrances and earth and made into a paste with water), its use, benefits etc.. It also deals with Lord Vishnu and his uniformity and oneness with the Atma/soul of the individual creature as well as with the divine word OM and Pranav as envisioned in the different Upanishads. It tells us about how to meditate upon Lord Vishnu and his divine abode, the various Mantras invoked while using the ‘Gopichandan’, and how the devotee obtains salvation.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥  
ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

ॐ नमस्कृत्य भगवान्नारदः सर्वेश्वरं वासुदेवं पप्रच्छ अधीहि भगवन्नूर्ध्वपुण्ड्रविधिं  
द्रव्यमन्त्रस्थानादिसहितं मे ब्रूहीति ॥१॥

Om salutations! The celestial sage Narad bowed reverentially before Lord Vasudeo (Vishnu) and asked him, ‘Oh Lord! Please tell me the details about the ‘Urdhva Pundra’ (ऊर्ध्वपुण्ड्र — the line marked by a paste of yellow clay on the forehead of the followers of Lord Vishnu, called Vaishnav Hindus), such as what constitutes it (i.e., of what and how is it made), the various Mantras used during the marking of it on the forehead in order to invoke divine powers of Lord Vishnu and infuse these ordinary line marks with divine and sublime virtues, the location where its marked on the body etc.. [That is, please tell me about the patron God, the line, the colour, the quantity and quality of the ingredients used to make the paste which is used to mark the ‘Tilak Mark’ usually put on the forehead of the followers of the Lord Vishnu as a mark of his token divine presence on their heads.]’ (1)

तं होवाच भगवान्वासुदेवो वैकुण्ठस्थानादुत्पन्नं मम प्रीतिकरं मन्दक्तैर्ब्रह्मादिभिर्धारितं विष्णुचन्दनं  
ममाङ्गे प्रतिदिनमालिप्तं गोपीभिः प्रक्षालनाद्गोपीचन्दनमाख्यातं मदङ्गलेपनं पुण्यं चक्रतीर्थान्तःस्थितं  
चक्रसमायुक्तं पीतवर्णं मुक्तिसाधनं भवति ॥२॥

Then Lord Vasudeo replied, ‘The ‘Vishnu Chandan’ (विष्णुचन्दनं — literally, the sandalwood

used by devotees of Vishnu), which is used by Brahmaa, the creator, as well as by my other devotees, was created in Vaikunth (the abode of Vishnu). It pleases me a lot, so at the time of my incarnation as Krishna, I brought it down from the heaven and established it in Dwarka (the capital of Krishna after the epic Mahabharat war). Sandalwood mixed with a powder of turmeric (which is yellow in colour) and a red dye, collectively called 'Kumkum', has been traditionally known by the name of 'Chandan'. It was smeared on my body by my lady devotees who were called 'Gopis' (the milkmaids of Vrindavan who were great fans and devotees of Lord Krishna). It was also washed by them. Hence, the paste of 'Chandan' came to be known as 'Gopichandan' after them (to honour and recognise their devotion for me).

That holy paste used on my body is present in a pilgrim sight called 'Chakra Tirth' (literally, the circular holy site). Along with the circular slab of stone called 'Gomti Chakra', this yellow smear (paste) provides emancipation and salvation. [In the place called 'Chakra Tirtha', there is a circular slab where I used to sit and get scrubbed by the Gopis before they applied a paste of freshly rubbed and prepared paste of Gopichandan on my body. The leftover paste was stuck (smeared) to the side of that slab. Those dried crusts of paste or marks of that paste upon the slab on which I sat, and upon which the ingredients were vigorously rubbed to make a smooth paste, together have the potentials to provide liberation and deliverance from sins as well as from this mundane and entrapping world to my devotees (2).

अथ गोपीचन्दनं नमस्कृत्वोद्धृत्य । गोपीचन्दन पापघ्न विष्णुदेहसमुद्भव । चक्राङ्कित नमस्तुभ्यं  
धारणान्मुक्तिदो भव । इमं मे गङ्गे इति जलमादाय विष्णोर्नुकमिति मर्दयेत् ॥३॥

To begin with, one should show respect, honour and reverence to Gopichandan by symbolically bowing before it and then it should be taken with due honour and respect. The following Mantra should be recited or incanted in the form of a devotional prayer— 'GOPICHANDAN PAPAGHNA VISHNU DEHA SAMUDBHAV. CHAKRANKIT NAMASTU BHYAM DHARNANMUKTIDO BHAV' [गोपीचन्दन पापघ्न विष्णुदेहसमुद्भव । चक्राङ्कित नमस्तुभ्यं धारणान्मुक्तिदो भव ॥ ] The meaning of this Mantra is as follows— 'Oh the divine Gopichandan which has been auspiciously produced from the divine body of Lord Vishnu (विष्णुदेहसमुद्भव). You have the potentials to eliminate all sins (पापघ्न). Oh the one who marks the holy site called 'Chakra Tirtha' (चक्राङ्कित). I most reverentially bow before you to pay my respects (नमस्तुभ्यं). Become a bestower of emancipation and salvation to me when I wear you or smear my body with your paste (धारणान्मुक्तिदो भव)'.

After praying in this manner, water should be taken while pronouncing the following Mantra— 'IMUM ME GANGE YAMUNE SARAWATI SHUTUDRI STOMUM SACHATA PARUNYA. ASIVANYA MARUDVRIDHE VITASTAYA AA JINKIYE SRUNUHYA SUSHOMAYA (Rig Veda, 10/75/5) [इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचता परुण्या । असिकन्या मरुद्वृधे वितस्तयाऽऽजीकीये शृणुह्या सुषोमया ॥].

The 'Rishi' of this mantra is 'Sindhu Dwip' (सिन्धुद्वीप), or the great sage/seer who lived in an island in the ocean and who presides over this Mantra, the various rivers

mentioned in the Mantra —viz., Ganges, Yamuna, Saraswati etc. —are the divine Gods or deities represented by these rivers, the ‘Chanda’ (the style of poetic composition) is ‘Jagati’ (which is a composition having 6 lines of 8 letters each = 6 x 8 = 48 letters in all) and it is used to offer water as libation to the Gods.

This water should be sprinkled on the dry sandalwood (Gopichandan) and then it should be vigorously rubbed while chanting the following Mantra— ‘VISHNORNU KUM VIRYANI PRA VOCHAM YAHA PARTHIM-VANI VIMAME RAJANSI. YO ASKABHAYEDUTTARUM SADHASTHAM VICHAKRAMANSTO-DHORUGAYEHA (Rig Veda, 1/154/1) [विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि । यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्तोधोरुगायः ॥].

The ‘Rishi’ (presiding deity) of this hymn is Vishnu (विष्णोर्नु कमिति मन्त्रस्य दीर्घतमा), the patron God is Narayan (नारायणो देवता), the poetic style used in its composition is ‘Tristup Chanda’ (त्रिष्टुप छन्दः —which consists of 4 lines with 11 letters in each line = 4 x 11 = 44 letters in all) and the invocation part is ‘Mardane Vinayogaha’ (मर्दने विनियोगः) (3).

[Note :- To prepare *Gopichandan* paste, a circular flat slab of sandalwood is sprinkled with water and another cylindrical slab of the same sandalwood is vigorously rubbed over it. Gradually, the sandalwood paste emerges as a result of this vigorous rubbing. Turmeric powder, various herbs and fragrances, especially saffron are added to it. According to Vedic rituals, the whole process should be done while pronouncing a set of Mantras meant for that specific purpose. For example, when water is lifted and sprinkled on the lower slab to prepare it for being rubbed by the handheld cylindrical rod, while actually doing the rubbing process, while scooping up the newly formed paste from both the slabs and applying it on the body etc., the Mantras must be pronounced. This is done to focus the mind on the purpose at hand and clean it of all other impinging impure thoughts that may help to divert the attention to other worldly mundane things. Another purpose is to invoke divine blessing.]

अतो देवा अवन्तु न इत्येतन्मन्त्रैर्विष्णुगायत्र्या केशवादिनामभिर्वा धारयेत् । ब्रह्मचारी वानप्रस्थे  
वा ललाटहृदयकण्ठबाहुमूलेषु वैष्णवागायत्र्या कृष्णादिनामभिर्वा धारयेत् । इति त्रिवारमभिमन्त्रय  
शङ्खचक्रगदापाणे द्वारकानिलयाच्युत गोविन्द पुण्डरीकाक्ष रक्ष मां शरणागतम् ॥४॥

Thereafter, sanctify it with the following Mantras of the Rig Veda and the Vishnu Gayatri Mantra. The Rig Veda Mantra is the following— ‘ATO DEVA AVANTU NO YATO VISHNU-VINCHA KRAME. PRITHIVYAHA SAPTA DHAMABHIHA’ [अतो देवा अवन्तु नो यतो विष्णुविचक्रमे । पृथिव्याः सप्त धामाभिः ॥ ] (Rig Veda, 1/22/16).

In the above mantra, the invocation phrase is ‘ATO DEVA’ (अतो देवा), the ‘Rishi’ (chief priest) is ‘KANVO MEDHATITHI’ (काणवो मेधातिथि), the patron God is Vishnu and the poetic style is ‘Gayatri Chanda’.

The other Mantra is the Vishnu Gayatri Mantra, which is the following— ‘NAREYANAYE VIDMAHE VASUDEVAYE DHIMAHİ TANNO VISHNUHA PRACHODAYAT’ [नारायणाय वद्महे वासुदेवाय धीमहि तन्नो विष्णुः प्रचोदयात् । ].

After pronouncing the above Mantra, the following Mantra should be said,

‘SHANKHA CHAKRA-GADA-PANE DWARKA NILAYA CHIYUT. GOVIND PUNDARIKAKSHA MAAM PAAHI SHARANAGATAM’ [शङ्खचक्रगदापाणे द्वारकानिलयाच्युत । गोविन्द पुण्डरीकाक्ष मां पाहि शरणागतम् ॥]. The meaning of this Mantra is as follows— ‘Bearing a conch, discus and a mace in your hands, you are a resident of Dwarka as Lord Krishna. Oh the imperishable and eternal one! Oh the lotus-eyed Govind! I have come to take your shelter. You protect me!’ (4)

इति ध्यात्वा गृहस्थे ललाटादिद्वादशस्थलेष्वनामिकाङ्गुल्या वैष्णवगायत्र्या केशवादिनामभिर्वा धारयेत् । ब्रह्मचारी गृहस्थे वा ललाटहृदयकण्ठबाहुमूलेषु वैष्णवगायत्र्या कृष्णादिनामभिर्वा धारयेत् । यतिस्तर्जन्या शिरोललाटहृदयेषु प्रणवेनैव धारयेत् । ब्रह्मादयस्त्रयो मूर्तयस्त्रिस्तो व्याहृतयस्त्रीणि छन्दांसि त्रयोऽग्नय इति ज्योतिष्मन्तस्त्रयः कालास्तिस्रोऽवस्थास्त्रय आत्मानः पुण्ड्रास्त्रय ऊर्ध्वा अकार उकारो मकार एते प्रणवमयोर्ध्वपुण्ड्रास्तदात्मा सदेतदोमिति । तानेकघा समभवत् । ऊर्ध्वमुन्नमयत इत्योकाराधिकारी । तस्मादूर्ध्वपुण्ड्रं धारयेत् । परमहंसो ललाटे प्रणवेनैकमूर्ध्वपुण्ड्रं वा धारयेत् । तत्त्वप्रदीपप्रकाशं स्वात्मानं पश्यन्योगी मत्सायुज्यमवाप्नोति । अथवा न्यस्तहृदयपुण्ड्रमध्ये वा । हृदयकमलमध्ये वा तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थिता ॥५॥

[The following paragraph describes how the sandalwood mark is to be applied on the various parts of the body by different categories or classes of people—]

In this way, while meditating upon my (Vishnu’s) divine form, the ‘householder’ (Grihastha) should apply this sandalwood (Gopichandan) with his third finger (the ring finger called Anamika—अनामिका) on his forehead and 12 other places on the body<sup>1</sup> while invoking either the Vishnu Gayatri Mantra (as described in verse no. 4) or, alternatively, pronouncing my 12 names such as Keshav etc.<sup>2</sup>.

If the person is a ‘Brahmachari’ (a celibate) or ‘Vaanprastha’ (the householder who has renounced the world and has headed to the forest to lead a life as a renunciate), then he should use the first finger (the index finger called Tarjani —तर्जनी) to apply it on the forehead, throat, heart and shoulder joints of the body while pronouncing the Vishnu Gayatri Mantra, or the 5 divine names such as Krishna etc.<sup>3</sup>.

A ‘Sanyasi’ (a renunciate mendicant or hermit, a follower of the path of total renunciation and detachment from the world) should apply sandalwood marks using his first finger on his head, forehead and heart while invoking the holy divine word OM (symbolising enlightenment regarding Brahma and Pranav).

[In the following paragraph, a lot of symbolism and metaphors have been used to show the great importance and a broad meaning, relevance and significance of the application of Gopichandan on the forehead in the form of 3 lines.] All the following group of three entities each are symbolic of or an image of and a manifestation of OM or Pranav or Brahma. They all represent Pranav in its entirety. (i) The three, Brahmaa, Vishnu and Shiva, (ii) the three utterances of Brahmaa at the beginning of creation resulting in the creation of the 3 worlds represented by the 3 syllables or words that he had uttered—

‘Bhu’ (भुः), ‘Bhuvaha’ (भुवः) and ‘Swaha’ (स्वः), (iii) the three ‘Chandas’ (poetical composition styles in which the scriptures were revealed) such as a ‘Gana’ (गण), ‘Maatra’ (मात्रा), and ‘Akshar’ (अक्षर), (iv) the three Vedas (Rig, Sam and Yajur), (v) the three types of sounds, viz., small vowel sounds, long vowel sounds and consonants, (vi) the three mythological, mystical fires (such as ‘Ahawaniya fire’ used to invoke the Gods during a fire sacrifice—अहवनीय, ‘Garhapatya fire’ which is the household fire of the hearth—गार्हपत्य, and ‘Dakshinagni fire’ which is the fire made a witness to charity—दक्षिणाग्नी), (vii) the three sources/founts of radiance, light, brightness and splendour (such as the sun, the moon and the fire), (viii) the three dimensions of time (past, present and future), (ix) the three states of existence (such as the waking—जाग्रत, dreaming—स्वप्न, and the deep sleep states of existence—सुषुप्ति), (x) the three forms of the Atma (such as the individual with a gross body, called the ‘Bhoot Atma’ which is gross and perishable—क्षर, the eternal and imperishable soul of the individual creature—अक्षर, and the supreme and macrocosmic Soul of the cosmos—परमात्मा), (xi) the three ‘Pundra’ (पुण्ड्र—i.e., the 3 syllables of the divine word OM—A, U, M)—all these ‘Trinities’ are representatives of Brahma. That is, they form the triad upon which Brahma rests, they are like the legs of the legendary supreme authority known as Brahma, they are synonyms of Brahma, and are the stools upon which the whole creation rests.

Hence, the 3 lines should be marked at all the places mentioned in the previous paragraph. These 3 lines represent each of the above ‘Trinities’ separately as well as in unity and conjunction with each other. Finally, they are symbolic of the only one, immutable, indivisible, irrefutable, un-fractionable and inseparable entity which is Brahma represented by OM.

A person who is designated as ‘Paramhans’ (परमहंस—literally meaning a superior, realised and enlightened person who is as wise, erudite, adroit and praiseworthy as the Swan is amongst the birds) should mark only one line on his forehead by invoking the divine, cosmic word OM representing Pranav (Brahma). [Because for him, the 3 lines symbolising the 3 different aspects of Brahma and creation have merged into one single authority, the ultimate, inviolable and absolute Truth and Reality—which is one and not three, because ‘truth’ can be only one not more than one. For him all the 3 trinities or the 3 forms of existence or the 3 entities or 3 syllables of OM are but only a 3-fold revelation of the one, single and the only Brahma. The other forms are nothing else but only a revelation of that single entity. So he focuses his attention on the ‘ultimate’, which is Brahma, and is not mislead or deluded by its various manifestations. That is why he puts only one line symbolising that one Brahma on his forehead, instead of 3 lines.]

A Paramhans Yogi (a very wise and realised ascetic) contemplates thus—‘I visualise my Atma, illuminated and brilliant like a lighted lamp, in my forehead (especially at the junction point of the root of the nose and my eyebrow)’ and ‘I am indeed Brahma’. With this view of thinking, the Yogi surely attains my abode, an emancipation and salvation which is known as ‘Sayujya’ (सायुज्य).

Other ‘Sanyasis’ (renunciates) who are not designated as Paramhans, such as those Sanyasis who are classified as ‘Kutichak’ (कुटीचक), ‘Trindandi’ (त्रिदण्डी), ‘Bahudak’ (बहुदक) etc. mediate upon the central point of their lotus-like heart and imagine that their Atma is strategically located and established there. [The concept of a ‘Sanyasi’ has been elaborately described in appendix no. 2 of this book.] (5)

[Note :- <sup>1</sup>The 12 points in the body where the sandalwood or Gopichandan is to be applied are —forehead, stomach, heart, throat, both the biceps, the chest region, both ears, back of abdomen, back of neck and the crown of the head.

<sup>2</sup>The 12 names of Vishnu to be pronounced while applying at the above 12 places on the body are the following— ‘Keshav’ while applying the Gopichandan on the forehead, ‘Narayan’ on the stomach, ‘Madhava’ on the heart, ‘Govind’ on the throat, ‘Vishnu’ on the right chest, ‘Madusudan’ on the right bicep, ‘Trivikram’ on both the ears, ‘Vaaman’ on the left chest, ‘Sridhar’ on the left bicep, ‘Padmanabha’ on the spine (the back of abdomen), ‘Damodar’ on the back of neck, ‘Vasudeo’ on the head. The relevant Sanskrit hymn for this is the following—

ललाटे केशवं विद्यान्नायणमथोदरे । माधवं हृदये न्यस्य गोविन्दं कण्ठकपूके ॥  
विष्णुश्च दक्षिणे कुक्षौ तद्भुजे मधुसूदनम् । त्रिविक्रमं कण्ठदेशे वामे कुक्षौ तु वामनम् ॥  
श्रीधरं तु सदा न्यस्येद् वामबाहौ नरः सदा । पद्मनाभं पृष्ठदेशे ककुद्दामोदरं स्मरेत् ॥  
वासुदेवं सरेन्मूर्ध्नि तिलकं कारयेत् क्रमात् ।

<sup>3</sup>The 5 divine names are the following— Krishna, Satya, Satyawat, Shauri and Janardan. Another alternative sequence of the 5 legendary names of Lord Vishnu is the following— Krishna, Vasudeo, Deokinandan, Nandgopkumar and Govind. The relevant Sanskrit text for this is the following—

कृष्णः सत्यः सात्वतः स्याच्छौरिः शूरो जनार्दनः । कृष्णाय वायुदेवाय देवकीनन्दनाय च ।  
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥

Verse no. 5 gives us the direction of how to apply the Gopichandan on the body. It is like a step by step guidebook giving the detailed process of how to apply it while understating its metaphysical importance at the same time.]

नीलतोयदमध्यस्थाद्विद्युल्लेखेव भास्वरा । नीवारशूकवत्तन्वी विद्युल्लेखेव भास्वरा । तस्याः  
शिखाया मध्ये परमात्मा व्यवस्थित इति । अतः पुण्ड्रस्थं हृदयपुण्डरीकेषु तमभ्यसेत् ।  
क्रमादेवं स्वात्मानं भावयेन्मां परं हरिम् ॥६॥

In the center of the lotus of the heart, there appears to be blue-tinged cloud, and in it is situated a tongue of flame leaping upwards and resembling the creeper or ribbon-shaped zigzag streak of lightening. It is stiff and erect like the strand of jute fiber, yellowish and dazzling like the splendorous and powerful atom. The supreme Lord is symbolically present in that ‘filament of electric (विद्यु शिखाया)’.

First, the seeker/aspirant should meditate upon the supreme Lord in the 3 erect lines marked over his heart by the sandalwood/Gopichandan (as described in verse no. 5 above). Each of these lines represent one of the 3 words or syllables of the word OM — viz., A, U, M.

After that, the same meditation should be focused deeper into the heart. [The earlier meditation was on the lines and it was localised and superficial, because these lines are marked on the surface of the body. The second step, when the aspirant/seeker progresses in his spiritual endeavour, is to focus the meditative energy deeper within and make it penetrate into the shell of the heart.] Progressively, he should contemplate and meditate upon his Atma as an image of my (Vishnu's) divine form as Hari who is the supreme Lord of the creation (परमं हरिम्) (6).

[Note :- Verse no. 6 is like doing Yoga exercise and is more akin to the Upanishads dealing with Yoga.]

एकाग्रमनसा यो मां ध्यायते हरिमव्ययम् । हृत्पङ्कजे च स्वात्मानं स मुक्तो नात्र संशयः ।

मद्रूपमद्वयं ब्रह्म आदिमध्यान्तवर्जितम् । स्वप्नं सच्चिदानन्दं भक्त्या जानाति चाव्ययम् ॥७॥

Those who concentrate on my non-dual (Advaitya) form as Hari and firmly believe in the fact or are absolutely convinced that their Atma is the same as my Atma and there is no duality between them, verily, such persons are deemed to be liberated, delivered and emancipated. There is no doubt about it.

Alternatively, those who are devoted to me and realise my truthful form as being imperishable, unspent, infinite, eternal, universal, all pervading and immanent Brahma who is without any beginning, middle and end, who is self-illuminated, brilliant and splendorous, and is an embodiment of pure bliss, beatitude and felicity, they too attain liberation and emancipation, deliverance and salvation (7).

एको विष्णुरनेकेषु जङ्गमस्थावरेषु च । अनुस्यूतो वसत्यात्मा भूतेष्वहमवस्थितः । तैलं

तिलेषु काष्ठेषु वह्निः क्षीरे घृतं यथा । गन्धः पुष्पेषु भूतेषु तथात्माऽवस्थितो ह्यहम् ॥८॥

I, Vishnu as Brahma, is immanently and irrefutably present in the form of the Atma (the soul or spirit, which is the microcosmic image of my macrocosmic form) of all the individual creatures of the whole creation— both the animate/moving (such as men, animals, birds, insects etc.) as well as inanimate/immovable creatures (such as trees, mountains, rivers etc.). I universally and uniformly pervade in all the essential 5 'Bhoots' of this creation, such as the earth, water, fire, air and space/sky, which are the building blocks of this creation.

Just like oil is inherently but imperceptibly present in the mustard seed, fire in wood, butter in whole milk and fragrance in flowers. I too am present in all the gross creation in the form of its Atma— both at the macro as well as the micro cosmic level.

Whatever is seen, witnessed or observed in this world, me, Narayan, pervades it all both from within as well as from without. I do not have the limitations imposed by a gross body. I am subtle, am an embodiment of the light of enlightenment, wisdom, erudition and sagacity, am pure, holy, divine and sublime as well as uncorrupt and immaculate, am omnipresent, all pervading, immanent and all-encompassing, am non-dual, and am a personification of the supreme, transcendental, infinite and absolute Brahma (8).

[Note :- Verse no. 8 is truly Vedantic in its reach, depth, import and concept. It kind of summarises one of the essential tenets of Vedanta— that whatever exists in the

world is nothing else but a manifestation of the ultimate truth which is one and is known as Brahma.]

ब्रह्मरन्ध्रे भ्रुवोर्मध्ये हृदये चिद्रविं हरिम् । गोपीचन्दनमालिष्य तत्र ध्यात्वाप्नुयात्परम् ।

ऊर्ध्वदण्डोर्ध्वरेताश्च ऊर्ध्वपुण्ड्रोर्ध्वयोगवान् । ऊर्ध्वं पदमवाप्नोति यतिरूर्ध्वचतुष्कवान् ॥९॥

The seeker/aspirant should contemplate upon Hari (Vishnu, Vasudeo) who illuminates (or provides radiance, glory, vitality and life to) the conscious factor present in the 'Brahma Randhra Chakra' (ब्रह्मरन्ध्रे—this is the subtle energy center present in the head of the body), as well as at a spot which is in between the two eyebrows (at the root of the nose) and in the region of the heart. [The subtle energy centers, called 'Chakras', present in the centre point of the eyebrow is called the 'Agya Chakra', and the one located on the heart is called the 'Anahat Chakra'.]

By making a 3-line mark (called Tilak) on these 3 spots by the use of Gopichandan, and by meditating and contemplating upon Lord Hari (Vishnu or Vasudeo) as being present at those spots, the seeker/aspirant can obtain the supreme essence of Truth and Reality (ध्यात्वाप्नुयात्परम्).

A Sanyasi (a renunciate ascetic) who possesses the 4 types of spiritually uplifting characteristic features which distinguishes him from other persons —such as holding a stout staff erect in his hands (ऊर्ध्व दण्डो), observing continence and abstinence (ऊर्ध्वरेता), having the 3 lines of the 'Tilak Mark' vertically marked on his body at the prescribed places of this verse (ऊर्ध्वपुण्ड्र), and practicing the best forms of Yoga (meditation) (ऊर्ध्वयोग) —such a Sanyasi is able to achieve the best and the most exalted stature of being one with my self and he becomes spiritually elevated (9).

[Note :- (i) The word *Urdhwa* (ऊर्ध्व) means 'up, uplift, pointing or going upwards, elevation, erect, upwardly mobile'.

(ii) The staff or stick held by a mendicant or a renunciate ascetic is an external symbol of his spiritual authority, much like the scepter in the hands of a king or a baton with a policeman. Even as a king derives his authority from this scepter and the policeman uses his baton, the Sanyasi also gets respect and derives his authority by holding the staff.

(iii) The word *Reta* (रेता) means 'sperms and semen'. By prefixing the word 'Urdhwa' with it, the word *Urdhwa Reta* means the powers to exert control over the flow of sperms and semen, and instead of wasting the vital energy of the body through the flow of semen downwards, it is diverted upwards and helps in the spiritual upliftment of the person. This restraint upon the semen also gives the person a veritable unending source of energy. This word 'Urdhwa Reta', therefore, means to overcome lust, passions, libido, lasciviousness and promiscuity.

(vi) The question as to how the 3 lines of the sandalwood paste should be marked on the body, the answer lies in the word 'Urdhwa Pundra' —which means 'the lines pointing upwards', or vertical and not horizontal lines. It also indirectly tells us that to make these marks on the body, the finger should start at a point at the

lower end or bottom of the line and moved upwards to spread the paste uniformly on the skin. This is a symbolic way of saying that one should start from the bottom and endeavour to rise up spiritually, instead of the other way round.

(v) The meditation process in which all the vital wind forces of life and the eternal fire burning in the form of the various 'Chakras', which are the subtle energy centers present in the body and house the divine energy within them, are directed upwards. All these 'Chakras' have been described in the Upanishad called Yoga Chudamani which is Chapter 7 of this book. An appendix no. 3 of this volume also describes these Chakras in detail.]

इत्येतन्निश्चितं ज्ञानं मद्भक्त्या सिञ्चति स्वयम् । नित्यमेकाग्रभक्तिः स्याद्गोपीचन्दनधारणात् ।  
ब्राह्मणानां तु सर्वेषां वैदिकानामनुत्तमम् । गोपीचन्दनवारिभ्यामूर्ध्वपुण्ड्रं विधीयते । यो  
गोपीचन्दनाभावे तुलसीमूलमृत्तिकाम् । मुमुक्षुर्धारयेन्नित्यमपरोक्षात्मसिद्धये ॥१०॥

This is a certain body of knowledge (i.e., what has been said in this Upanishad is the truth). This knowledge is attained easily by my (Vishnu's) devotion and worship. Focused and sincere devotion is obtained by wearing 'Gopichandan' daily (i.e., smearing it regularly as a paste or marking the various lines at designated spots on the body by it). All expert Brahmins who are well versed in the science/knowledge of the Vedas are prescribed/advised to make a paste by rubbing Gopichandan with water and using the paste to mark the vertical lines upon the body (ऊर्ध्वपुण्ड्रं). Those who are seekers of emancipation and salvation (मुमुक्षु — Mumukshu) and wish to experience the subtle, sublime and non-visible Atma (अपरोक्ष आत्मसिद्धये) should use the soil from the root of the 'Tulsi' (basil) plant to make the 'Tilak Mark' in case they cannot find the Gopichandan. [That is, in an eventuality when the sandalwood is not available, the root of the 'Tulsi' plant can also be crushed and grounded into a fine powder and mixed with water to make a coarse paste and applied on the body.]

Those whose bodies are smeared (or marked) with Gopichandan, their bones surely become as strong, unbreakable, sturdy and robust as the 'Chakra', the strong, invincible discus held by Lord Vishnu, which is his most potent weapon (10).

अतिरात्राग्निहोत्रभस्मनाग्नेर्भसितमिदं विष्णुस्त्रीणि पदेति मन्त्रैर्वैष्णवगायत्र्या प्रणवेनोद्धूलनं  
कुर्यात् ॥११॥

[During the day, Gopichandan paste should be used to mark the 'Tilak' line on the body as described in the forgoing verses.] During the night, the ash from the evening sacrificial fire should be rubbed on the body while pronouncing the 'Vishnu Gayatri Mantra' (as detailed in verse no. 4 above), or the divine word OM which is synonymous with Pranav or Brahma.

The other Mantras that can be used by those who are experts in the Rig Veda are the following— (i) 'IDUM VISHNU-VIM CHAKRAME TREDHANIDADHE PADAM, SAMUDHAMASYA PAANT SUREY' (इदं विष्णुविं चक्रमे त्रेधा निदधे पदं । समूढमस्य पांसुरे)— Rig Veda, 1/22/17, and (ii) 'TRINI PADA VI CHARANE VISHNURGOPA ADAABHYAHA, ATO DHARMANI VARBAN' (त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि वारबन् ॥)— Rig Veda, 1/22/18 (11).

एवं विधिना गोपीचन्दनं च धारयेत् । यस्त्वधीते वा स सर्वपाकतेभ्यः पूतो भवति ।  
पापबुद्धिस्तस्य न जायते स सर्वेषु तीर्थेषु स्नातो भवति । स सर्वैर्यज्ञैर्याजितो भवति । स  
सर्वैर्देवैः पूज्यो भवति । श्रीमन्नारायणे मय्यचञ्चला भक्तिश्च भवति । स सम्यग् ज्ञानं च  
लब्ध्वा विष्णुसायुज्यमवाप्नोति ॥१२॥

Those who wear (use) Gopichandan in the manner prescribed in this Upanishad or study it carefully, are freed from all the great sins that they might have committed. Such persons don't have corrupted and pervert mind, or evil thoughts do not make their appearance in their mind. They are deemed to have taken a bath in holy pilgrim sites—that is, they get the benefit of going on a pilgrimage. They are deemed to have done fire sacrifices—that is, they get a reward which is equivalent to doing fire sacrifices. They become honoured and respected by all the Gods. Their devotion in me, Vishnu, is enhanced and it becomes stable. They achieve wholesome knowledge and attain the abode of Lord Vishnu in a salvation mode called 'Sayujya' (सायुज्य) —literally, to live with the Lord in his own abode in the heaven (12).

न च पुनरावर्तते न च पुनरावर्तते इत्याह भगवान्वासुदेवः । यस्त्वेतद्वाङ्मयीते सोऽप्येवमेव  
भवतीत्यो सत्यमित्युपनिषत् ॥१३॥

Such persons do not take birth in this mundane, entrapping world again. The supreme abode of Vishnu, which possesses the splendour and radiance, brightness and magnificence, glory and dazzle like that of the Sun, is witnessed by wise, erudite and enlightened persons in the subtle sky of their heart. That supreme abode of Lord Vishnu is highlighted by a focused, sincere and committed intellect during the process of doing 'Dhyan' (ध्यान) diligently (i.e., concentrating and contemplating diligently and with a focused mind and intellect upon the divinity represented by Lord Vishnu) by those exalted souls who are dispassionate towards and detached from worldly affairs, and are always eager to follow the spiritual path leading to upliftment of their souls and providing them with emancipation and salvation. [In short, such persons experience the divine abode of Vishnu during the process of meditation when they become totally engrossed in and focused on their Atma, which is pure consciousness and an image or reflection of the supreme Atma of the cosmos represented by Lord Vishnu. They contemplate upon the glory and magnificence, the splendour and radiance of Vishnu's divine abode which is so near to them as to be present in the subtle sky which surrounds their lotus like heart.] This is the truth, for this is what this Upanishad says (13).

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

\*\_\_\*\_\_\*\_\_\*

## Chapter 9

### Maho-panishad/महोपनिषद्

This Upanishad has 6 Cantos and is a substantially elaborate and detailed one. It is in the form of dialogue between sage Sukhdeo and king Janak as well as between sage Ribhu and his son Nidagh.

Canto 1 describes the origin of the creation much like the ‘Genesis’ of the Old Testament of the Holy Bible. Canto 2 describes sage Sukhdeo’s discourse on Atma, emancipation and salvation to king Janak. Canto 3 deals with the words of profound wisdom as said by sage Nidagh to his father after the former’s return from pilgrimage, and Canto 4, 5 and 6 has the father’s reply to remove whatever confusions and doubts that existed in Nidagh’s mind. These last 3 Cantos contain priceless gems of metaphysical and theological wisdom on the various Vedantic concepts.

This Upanishad essentially says that it is the pure consciousness which extends from Brahma right up to the grossest form of the visible creation. It also prescribes practical steps to achieve peace and tranquility in life. Various aspects of Vedantic concepts such as the planes of existence, the various shackles that tie the creature, the illusionary nature of the world, the evolutionary process as envisioned by the Vedantic sages etc. —all have been elucidated and expounded upon elaborately in this Upanishad. This is a highly evolved treatise on metaphysics and spiritualism.

The last Canto no. 6 gives priceless pearls of wisdom for day to day implementation in the life of a spiritual seeker. If read thoroughly, this Canto by itself can comprehensively transform a man and his life, specially the concluding verse no. 64-82.

The high point of this Upanishad is that it advises on the ways to improve oneself even while living in this world and doing one’s normal duties. It stresses, inter alia, the point that ‘non-involvement, abandonment of all ‘Sankalps’ (ambitions, volitions, determinations and yearnings) and ‘conquering of desires’ are some of the important ways to peace and bliss in this world surrounded by strife and torments. It emphasises the importance of comprehensive and integrated knowledge that leads to refinement, development and activation of the real potentials of a man’s heart and mind. This is the truthful nourishment of the soul or Atma as opposed to elaborate sacrifices or endless theoretical debates. This Upanishad single handedly can bestow mental and spiritual peace on the reader and make him wise, realised and enlightened. This Upanishad presents so many ways by which a man can obtain peace of mind and heart.

The basic tenet that ‘salvation is possible by one’s own efforts and practices, and that one should renounce worldly desires and yearnings of all kinds and control one’s mind’ is remarkable in the sense that this is also the basic and fundamental tenet of Buddhism. They help in freedom from the drudgery of the mundane world and the resultant

fears from birth and death.

The ideas expressed in canto 3 are reflective of Sri Ram's lamentations at the miserable state of affairs in this world which he had personally witnessed during his voyage of discovery during his pilgrimage, and canto no. 4-6 are similar to sage Vashistha's replies to quell all perplexities in Sri Ram's mind as narrated in a voluminous ancient treatise called 'Yog Vashistha' or 'Maha Ramayan'. Besides this, Bhartrihari's poetic composition in Sanskrit belonging to the golden age of ancient India is called Vairagya Shatakam, and it almost repeats verbatim the maxims and observations made in canto 3. I have included a wide swathe of selected verses from this Vairagya Shatakam and included them in appendix no. 2 of this book titled 'Sanyas'.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥  
ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

### Canto 1

अथातो महोपनिषदं व्याख्यास्यामः ॥१॥  
तदाहुरेको ह वै नारायण आसीन्न ब्रह्मा नेशानो नापो नाग्नीषोमौ नेमे द्यावापृथिवी न  
नक्षत्राणि न सूर्यो न चन्द्रमाः ॥२॥ स एकाकी न रमते ॥३॥

After offering prayers to the Lord, narration of this great Upanishad commences. Before the beginning of this creation, the only one who existed was verily the supreme Being who was called Narayan. Except him, there was no existence of Brahmaa (the creator), Rudra (Shiva, the concluder), Water, Fire, Som (moon) and such other Gods. There was no netherworld, no earth, no stars, no moon or sun etc.. The 'Viraat Purush' (Narayan, the all encompassing macrocosmic supreme Lord) felt lonely and did not like that environment which was devoid of any activity (1-3).

[Note :- According to Vedanta, this Viraat Purush is the first gross manifestation in which the unmanifested Brahma revealed himself; this Viraat Purush was a term given to Brahma itself when he metamorphosed in the primary Male aspect of creation, and having assumed for himself certain attributes —the chief being the thought that 'he' desires or wants not to remain alone and initiate the process of creation. Further, whereas Brahma is addressed by the pronoun 'it' because it is a neuter gender, the Viraat Purush is addressed by the male pronoun 'he'. Obviously, the ball of differentiation, of delineation, of segregation, of classification, of evolution, of 'this and that' had been set rolling, and which ball hit other balls creating the

‘random agitation’ of the atoms in the primordial cosmic gel, causing it to get activated and abandon its hibernation. Thus was set into motion the stupendous and unprecedented chain reaction of creation that is still unfolding. The concept of Viraat Purush has been explained in detail in appendix no. 6 of this book.]

तस्य ध्यानान्तःस्थस्य यज्ञस्तोममुच्यते ॥४॥ तस्मिन् पुरुषाश्चतुर्दश जायन्ते एका कन्या दशेन्द्रियाणि  
मन एकादशं तेजो द्वादशोऽहंकारस्त्रयोदशकः प्राणश्चतुर्दश आत्मा पञ्चदशी बुद्धिः भूतानि पञ्च  
तन्मात्राणि पञ्च महाभूतानि स एकः पञ्चविंशतिः पुरुषः ॥५॥ तत्पुरुषं पुरुषो निवेश्य नास्य  
प्रधानसंवत्सरा जायन्ते । संवत्सरादधिजायन्ते ॥६॥

The decision or determination or resolve in the supreme Being's bosom (heart) to abandon this inactivity and loneliness, and initiate the process of creation, was called ‘Yogastom’ or the supreme sacrifice done by the supreme Being to initiate the process of creation as desired by him.

To begin with, 14 males and a female emerged from him. These 14 males symbolically represented the following— 5 organs of perception (such as the nose, tongue, eye, ear, skin respectively), 5 organs of action (hands, legs, mouth, genitals and excretory), one mind, one ‘Ahankar’ (ego, pride, haughtiness, arrogance and hypocrisy), one ‘Pran’ (the vital wind force that sustains life in the creature; breath) and one ‘Atma’ (the soul, spirit, pure consciousness present in the creature which gives him his truthful identity) — bringing the tally to 14. Similarly the female was called ‘Buddhi’ (intellect and powers to discriminate).

In addition to these (14 males and 1 female), the 5 perceptions (smell, taste, sight, hearing, touch) called ‘Tanmatras’, and the 5 basic elements (called Mahaboots— such as the earth, water, fire, air and space) were also created that together formed the macrocosmic body of the ‘Viraat Purush’ (who is the huge, colossus, all encompassing form of the first primal male aspect of creation; the rest of the creation emerged from him). The primordial supreme Being (Brahma or Narayan) entered that ‘Viraat Purush’ (as its macrocosmic soul or sprit, thereby injecting into the ‘Viraat’ the most important spark of life-giving injection). This ‘Viraat Purush’ does not produce the various dimensions of time —such as the past, present and the future, the years, the periods, the days and their various aspects etc.. These are the creations of the supreme Being called Narayan (who is synonymous with Brahma) (4-6).

[Note :- The Viraat Purush was the body that Narayan or Brahma assumed once he desired to do something. Hence, the ‘Viraat Purush’ was the ‘macrocosmic gross body’ of creation, while Narayan was like the ‘life giving Atma or soul’ of that body. But once Narayan entered the ‘Viraat Purush’ as his soul, the latter began to be known as Narayan. Thus the ‘Viraat Purush’ represented the macrocosmic form of the cosmic Atma called Narayan. This Narayan is synonymous with Brahma.

Prior to this very first step, Brahma and Narayan were synonymous, but since then, Narayan came to be known as Viraat Purush or Vishnu. It must be very

clear here, with no ambiguity, that Brahma is the Atma or soul of Vishnu or Narayan or Viraat Purush even as the Atma or soul is the true identity of any living individual creature in this world. So, honestly, we can say that 'Vishnu is Brahma but Brahma is not Vishnu'.]

अथ पुनरेव नारायणः सोऽन्यत्कामो मनसा ध्यायत । तस्य ध्यानान्तःस्थस्य ललाटात्त्र्यक्षः  
शूलपाणिः पुरुषो जायते । बिभ्रच्छ्रियं यशः सत्यं ब्रह्मचर्यं तपो वैराग्यं मन ऐश्वर्यं  
सप्रणवा व्याहृतय ऋग्यजुःसामाथर्वाङ्गिरसः सर्वाणि छन्दांसि तान्यङ्गे समाश्रितानि । तस्मादीशानो  
महोदेवो महादेवः ॥७॥

By and by, the 'Viraat Purush', who will now be known as Narayan (because the latter had indistinguishably merged himself with the former as described in verse no. 6 above— तत्पुरुषं पुरुषो निवेशय) had another wish. So he meditated upon it. As a result of his mediation, a 'male' was created from his forehead. He had a trident in his hands and had 3 eyes. Fame, majesty, glory, truth, self restraint and continence, austerity and penances, renunciation and dispassion, accomplishment and successes, all the signs of creation including the cosmic word OM representing Brahma, all the 4 Vedas such as the Rig, Yajur, Sam and Atharva, as well as all the 'Chandas' (hymns or verses of these Vedas) —all these were fundamentally established in this person; or, in other words this supreme Lord who was created from the forehead of Narayan had all these virtues in him. That is why he became known as 'Ishan' (इशानो—literally, the insignia or emblem of the supreme Lord; practically he symbolised the Lord himself as his manifestation and represented him) and 'Mahadev' (महादेवो—literally meaning the great Lord or great God). [These epithets are used for Shiva. Hence, the Being who was created from the head of Narayan as described in this verse was Lord Shiva and none other] (7).

अथ पुनरेव नारायणः सोऽन्यत्कामो मनसा ध्यायत । तस्य ध्यानान्तः स्थस्य ललाटात्स्वेदोऽपतत् ।

ता इमाः प्रतप्ता आपः । ततस्तेजो हिरण्मयमण्डम् । तत्र ब्रह्मा चतुर्मुखोऽजायत ॥८॥

Subsequently, Narayan thought of something else and mediated once again upon his new thought in order to fulfill it. While meditating, drops of sweat emerged from his forehead. Those sweat drops spread everywhere as 'Apaha' (अपः) like a cloud or vapour of moisture, which was to become the basic ingredient of life in the creation. This was called 'water'. [Another interpretation of the word 'Apaha' is that it formed the primordial fluid by coalescing of those initial drops with one another to form the cosmic primordial jelly-like substance from which the whole creation eventually moulded itself.]

From this 'Apaha' emerged the first egg-shaped 'Hiranyagarbh' (हिरण्मयमण्डम्)<sup>1</sup> which evolved into (i.e., produced) the 4-headed Brahma (the patriarch God of the creation) (8).

[Note :- <sup>1</sup>The word *Hiranyagarbh* literally means the 'golden coloured egg lying in the womb'. Presently, the cosmic fluid called *Apaha* (अपः) was injected with the spark of life by the great Lord called Mahadev who was created before this fluid came into existence (as in verse no. 7 and 8 above). This cosmic egg with a golden

yolk was nourished in the womb of Narayan, the 'Viraat Purush'. The word 'Garbha' means 'a womb'. From this 'Hiranyagarbh' (the golden-yolk egg being nourished in the womb of the 'Viraat Purush') emerged the 4-headed Brahmaa, the creator, who eventually took care of the nitty-gritty work of the actual creation of the cosmos. This is the reason why the 'God with three eyes', i.e., Lord Shiva, is called Mahadeo, the great God (as referred to in verse no. 7), and Vishnu, as Narayan, is called the 'Paalak', i.e., the one who sustains, nourishes, protects and takes care of the subjects of the creation created by Brahmaa. He is also the 'Viraat Purush' or the macrocosmic gross body of the creation into which the supreme Brahma, in the form of Narayan, had entered and merged with (as described above in verse no. 6). The emergence of Brahmaa from the navel of Narayan or Vishnu or 'Viraat Purush' at the end of the stem of the divine lotus emerging from his navel is symbolic of the emergence of a child from the womb of its mother at the end of the tether called placenta linking the child with the mother. This is one of the great secrets and mysteries of creation.

The word 'Hiranyagarbh' is also akin to a 'musk deer' in as much as the fact that the musk, which is hidden in the abdomen of the deer, spreads its pleasant fragrance all around, but no one can see it because of it being canceled inside the abdomen of the deer. Similarly, the glory of Brahma is spread throughout the universe but it is not possible to see that splendourous entity hidden in the abdomen of the 'Viraat Purush'. Presence of Brahma is witnessed and experienced in the form of this vast visible universe even as presence of musk inside the body of the deer is deduced by its sweet fragrance spread all around the deer. Once again, even as the deer runs madly in search of the musk unknowing that it is present inside its own body, the creatures run around madly in the world seeking peace and happiness unaware of the fact that the pitcher of ambrosia is present in their own hearts.

The significance of this word is the fact that the whole creation was present in the bosom of Narayan as the primordial embryo called 'Hiranyagarbh'. From this embryo emerged Brahmaa, the 4-headed one who was the offspring of Narayan and he created the rest of the world as we know it. In essence, therefore, this 'Hiranyagarbh' is like the embryo in the womb of the mother represented by Narayan, while Brahmaa represents the offspring of Narayan, and the rest of the creation is a progeny of Brahmaa.

There appears to be a lot of dichotomy and confusion about the various names. Well, the Vedantic/Upanishadic version is the standard version—which states that Ishwar (Brahma) is the causal body, Hiranyagarbh is the subtle body, and Viraat Purush is the gross body at the invisible macrocosmic level of creation. There are many Purans and sub-Purans, and it is there that the mixing up appears. Briefly, Narayan, Vishnu and Viraat Purush are treated as synonyms, while Hiranyagarbh and Brahmaa are one. At other places, Vishnu is Hiranyagarbh as well as Viraat Purush and Ishwar (Lord). He is also Mahadeo, though generally Shiva is known by

this name. The Vedantic version is explained in appendix no. 6 of this book in detail.]

सोऽध्यायत् । पूर्वाभिमुखो भूत्वा भूरिति व्याहृतिर्गायत्रं छन्द ऋग्वेदोऽग्निर्देवता । पश्चिमाभिमुखो  
भूत्वा भुवरिति व्याहृतिस्त्रैष्टुभं छन्दो यजुर्वेदो वायुर्देवता । उत्तराभिमुखो भूत्वा स्वरिति  
व्याहृतिर्जागतं छन्दः सामवेदः सूर्यो देवता । दक्षिणाभिमुखो भूत्वा मह इति व्याहृतिरानुष्टुभं  
छन्दोऽथर्ववेदः सोमो देवता ॥९॥

That patriarch of the creation known as the 4-headed Brahmaa, the great grandfather, turned his face in the different directions and meditated. Turning towards the East, he mediated upon the word 'Bhu' (भूः), the hymns called Gayatri, the Rig Veda and the Fire God. Next, he turned his head to the West and mediated upon 'Bhuvaha' (भुवः), the 'Tristup Chandas', the Yajur Veda and the Wind-God. Then, he turned his head to the North and meditated upon 'Swaha' (स्वः), the 'Jagati Chandas', the Sam Veda the Sun-God. Finally, facing South he meditated upon 'Maha' (महः), the 'Anustup Chandas', and the Moon-God. As a result, all these entities were produced one after another in the sequence described here (9).

[Note :- (i) The *Chandas* are a special type of poetic composition used by Brahmaa to create the texture of the fabric of knowledge in the form of the Vedas. The material used to make this fabric was the profound wisdom and the essential truths of creation as enshrined in the Vedas. The *Chandas* referred to here are the following— (i) Gayatri Chanda —it has 3 steps, each having 8 letters or syllables. Hence, there are total 24 letters or syllables. (ii) Trishtup Chanda —it has 4 lines, each having 11 letters or syllables. Total number of letters or syllables = 44. (iii) Jagatai Chanda —it has 6 lines of 8 letters or syllables each. There are total 48 letters or syllables. (iv) Anushtup Chanda —it has 4 lines of 8 letters or syllables each. There are total 32 letters or syllables in it.

(ii) This verse shows the process by which Brahmaa had created the various worlds as well as the different bodies of supreme and profound knowledge as contained in the Vedas. The *Chandas* are poetical composition styles and they were envisioned by him in order to compose his thoughts and mould them into the verses of the Vedas.

(iii) The 4 *worlds* created by him are the following— 'Bhu' (भूः—representing the earth) 'Bhuvaha' (भुवः—representing the sky from surface of the earth and extending up to the ionosphere), 'Swaha' (स्वः—representing the heavens beyond the earth's magnetic field where the divine Gods are supposed to reside), and 'Maha' (महः—the higher world and the exalted creatures who would inhabit it).

(iv) According to Brahmaand Puran (BP) and Vaaman Puran (VP), there are 7 stratas or layers of the world above the earth —(i) Bhu—meaning earth (BP 3, 4, 2-18), (ii) Bhuvaha —the atmosphere of the earth (BP 3, 4, 2-19), (iii) Swaha —the space beyond, where the Gods live; the heavens (BP 3, 4, 2-21), (iv) Maha —the 4<sup>th</sup> world, 1000 Yojans (1 Yojan = 8 miles) above the heaven; here great sages and seers live (BP 3,4, 2-21; VP 52, 21-22), (v) Jalaha —the water world; cows and humans live here (BP 3, 4, 2-22; VP 52-22), (vi) Tapaha —it is 60 millions Yojans higher than Jalaha Loka; ascetics live here (BP 3, 4, 2-24; VP 52-23), (vii) Satya —

it is 30 millions Yojans above Tapaha Loka; Brahmaa, Vishnu etc. live here; it is glowing like 1000 suns shining simultaneously (*BP* 3, 4, 2-25; *VP* 52-24).

(v) Since every creature needs knowledge to make its existence, evolution and perpetuation possible, it was deemed fit by Brahmaa to create the necessary knowledge even while he created the creatures, for both of them complemented each other. The creatures on the one hand needed knowledge for not only their existence but also for their propagation and development, while the knowledge would be useless if there was no one to use it on the other hand.]

**सहस्रशीर्षं देवं सहस्राक्षं विश्वशंभुवम् । विश्वतः परमं नित्यं विश्वं नारायणं हरिम् ॥१०॥**

The ‘Viraat Purush’ called Narayan Hari has thousands (i.e., innumerable, countless) heads and eyes. He is a provider of all types of auspiciousness and welfare to all, is all-pervading and omnipresent, immanent and all encompassing, is transcendental, eternal and supreme, is truthful and exists in all the conceivable forms that this creation has taken. Brahmaa meditated upon this form of Narayan (10).

[Note :- ‘Thousands of heads and eyes’ is a symbolic way of saying that each individual creature was a representative of Narayan Hari. In other words, Narayan Hari had the intelligence and foresight which was thousands of times greater than any known individual entity in this creation. This is the situation just like we have super computers and ordinary computers in today’s world.]

**विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति । पतिं विश्वेश्वरं देवं समुद्रे विश्वरूपिणम् ॥११॥**

The Lord (Narayan) is an embodiment of the whole creation (or conversely, this whole creation is nothing else but a manifestation of Narayan). The whole world’s life is dependent upon him. Brahmaa had a divine sight of that divine Purush (Viraat) —who is honoured and respected by the whole world, is the sustainer and nourisher of the world, is an image of it, is the supreme Lord of it. He was reclining in a deep sleep state called ‘Yog Nidra’, literally the trance-like state obtained by an ascetic during meditation on the legendary celestial ocean of milk, called ‘Kshir Sagar’. Brahmaa had this divine view of Narayan while he was meditating upon him (11).

[Note :- The word Narayan here refers to Lord Vishnu who, according to the legends in the Purans, reclines on a bed made of Sheshnath, the hooded python floating on the surface of the celestial ocean of milk called the ‘Kshir Sagar’. According to this legend, Brahmaa was created from a divine lotus which emerged from the navel of Vishnu. However, in the context of this Upanishad, the words Hari, Deva, Narayan, ‘Viraat Purush’ and Vishnu are used synonymously.]

**पद्मकोशप्रतीकाशं लम्बत्याकोशसंनिभम् । हृदयं चाप्यधोमुखं संतत्यै सीत्कराभिश्च ॥१२॥**

**तस्य मध्ये महानर्चिर्विश्वार्चिर्विश्वतोमुखम् । तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थिता ॥१३॥**

**तस्याः शिखाया मध्ये पुरुषः परमात्मा व्यवस्थितः । स ब्रह्मा स ईशानः सेन्द्रः सोऽक्षरः**

**परमः स्वराट् । इति महोपनिषत् ॥१४॥**

The heart, which is like the core of a fully developed lotus at the end of a long stem facing

down<sup>1</sup>, produces a constant vibration creating a muffled whistling sound (or a kind of a rasping, hissing sound). A great divine and subtle fire is burning at the center of the heart. The illumination from this fire lights up the whole world in all its 10 directions<sup>2</sup>. In the middle or center or core of that subtle fire is a thin and filament-like tongue of flame pointing upwards. The Supreme Being<sup>3</sup> has its abode in the center of this filament-like effulgence of energy. That supreme Being is Brahmaa (the 4-headed creator), Vishnu (the sustainer who reclines on the Khsir Sagar), 'Ishan' (Shiva, the annihilator of the creation), Indra (the king of Gods), the imperishable 'word' (OM)<sup>4</sup>, and 'Swarat' (literally the king of a place where there is a democracy; here it means the one who is self illuminated and illuminates others with his radiance and splendour, or the Atma of the creature)<sup>5</sup>. This is verily what this Upanishad says (12-14).

[Note :- <sup>1</sup>The shape of the heart like a divine lotus has been elaborately described in the Upanishads dealing with Yoga. The heart has been variably described as a lotus facing down, or a swan with its beak pointing down and its neck like an inverted U. The 'pointing down' is a metaphor for humility and simplicity of heart as opposed to arrogance, haughtiness and pride.

<sup>2</sup>The 10 directions of the cosmos are the following —north, south, east, west, north-east, south-east, south-west, north-west, up and down— total 10 cardinal points of the compass.

<sup>3</sup>The 'supreme Being' mentioned above is a reference to Brahma. The effulgence of energy rising up in the core of the louts-like heart represents this Brahma. Even as every source of light produces an image in its likeness in any surface which is reflective, e.g., the mirror, this supreme divine energy present as the Atma in the heart of the cosmic body, produced its image in the form of Brahmaa, Vishnu, Shiva, Indra and the other Gods.

<sup>4</sup>The imperishable word referred to in this verse is the divine word OM which stands for the cosmic Naad or Pranav which is the first and the subtlest manifestation of the Brahma. This concept has been explained elaborately separately at the end of this volume.

<sup>5</sup>The word 'Swarat' refers to a king in a democracy as for example in the present-day United Kingdom. Similarly, the supreme Brahma is the head of the whole setup known as the creation, but the actual work of his kingdom is taken care of by Brahmaa, Vishnu and others, just like the different arms of the government take care of the country called the kingdom of Great Britain. This is the set up at the macro level. Similarly, it is replicated at the micro level of the individual creature where the Atma is the king but he allows the various organs of the body to carry on routine functions of the world without unnecessary day-to-day interference. But at the same time, the Atma is as much a 'sovereign of the individual creature' as the 'monarch is of a democratic monarchy' which is, at the macro level, the cosmos and its king emperor is Brahma.]

## Canto 2

शुको नाम महातेजाः स्वरूपानन्दतत्परः । जातमात्रेण मुनिराङ् यत्सत्यं तदवाप्तवान् ॥१॥

तेनासौ स्वविवेकेन स्वयमेव महामनाः । प्रतिचार्य चिरं साधु स्वात्मनिश्चयमाप्तवान् ॥२॥

There was a great, erudite, wise and enlightened sage named 'Shuk'. [He was the son of sage Vyas, the person who delineated the Vedas into their present form as the Rig, Sam, Yajur and Atharva, composed the 18 Purans and many other scriptures including the voluminous Sri Mad Bhagwat.] He remained always engrossed in the blissful experience of tasting the nectar effusing from the Atma. Soon after birth, he had become enlightened about the supreme Truth and absolute Reality and essence of existence (1). That is why he decided to contemplate and meditate himself, without seeking any help, for a long period of time in order to realise the true nature of his Atma (2) [1-2].

अनाख्यत्वादगम्यत्वान्मनः षष्ठेन्द्रियस्थितेः । चिन्मात्रमेवमात्माणुराकाशादपि सूक्ष्मकः ॥३॥

चिदणोः परमस्यान्तःकोटिब्रह्माण्डरेणवः । उत्पत्तिस्थितिमभ्येत्य लीयन्ते शक्तिपर्ययात् ॥४॥

आकाशं बाह्यशून्यत्वादनाकाशं तु चित्तवतः । न किञ्चिदनिर्देश्यं वस्तु सत्तेति किञ्चन ॥५॥

चेतनोऽसौ प्रकाशत्वाद्देहाभावाच्छिलोपमः । स्वात्मनि व्योमनि स्वस्थे जगदुन्मेषचित्रकृत् ॥६॥

Being beyond the realm and purview of speech (i.e., that which cannot be described), being difficult to access or reach and comprehend, and being established in the 6<sup>th</sup> organ of perception called the subtle mind-intellect complex of the creature, this Atma/soul is of the size of an atom; it is self sufficient and enlightened and subtler than the space element called the 'Akash' or sky (3).

Inside this atomic Atma which represents eternal fount of knowledge, wisdom and enlightenment and is pure consciousness personified, millions of minute, microcosmic energy centers, the size of miniscule dust particles symbolising as many creations, are continuously being created and destroyed. [That is, it is like a vast nuclear cauldron, or the vast cosmos where some new world or star is being created and some other is dying at the same time. What a marvelously stupendous conception indeed!] (4)

This Atma, being devoid of any awareness of the external world (or having nothing to do with it), is like the vast, measureless and fathomless 'Akash' (the space or the sky), and being an embodiment of truthful knowledge and enlightenment, it is not even the Akash which is inert and lifeless (i.e., it is beyond the meaning of the sky or space element. It is the Truth called Braham). Since its form cannot be described, it is not an object (i.e., a gross material having a definite shape and different attributes which can be defined and described), but having an inviolable authority and irrefutable existence (presence), it is like a verifiable, visible object also (5).

Being enlightened, it is consciousness and living; and being beyond the perceptions or feelings of pain, it is lifeless like a stone or rock. It creates fantastic, myriad and diverse mysterious worlds of different kinds and hues in the sky or space of its inner self (much like the creation and destruction of the various stars, galaxies, black-holes, supernovas etc. in the deepest and farthest recesses of the cosmos or the colourful canvas created in

the sky due to the scattering of sunlight in the back ground of the clouds) (6) [3-6].

[Note :- The space or the sky was the first and the most subtle manifestation of Brahma. It is called the first of the 5 'Bhoots' or the elementary aspects of creation which are like the building blocks on which the whole structure of the universe is based much like the atoms of the element which form different chemical compounds in chemistry. Since Brahma has all the attributes of sky —such as being vast, measureless, featureless, spotless, colourless, all pervading, all encompassing, omnipresent and immanent etc., Brahma is like the sky. But at the same time, this sky is only one of the five elements created by Brahma. Therefore it is a creation of Brahma and much junior to him. Brahma means all that is meant by the sky, and much beyond it, but is 'not the sky'. Since the Atma is also Brahma, the Upanishad here means to say that though the Atma is similar to 'Akash' and but it has a much wider definition and reach than it.]

तद्भामात्रमिदं विश्वमिति न स्यात्ततः पृथक् । जगद्धेदोऽपि तद्भानमिति भेदोऽपि तन्मयः ॥७॥

सर्वगः सर्वसंबन्धो गत्यभावान्न गच्छति । नास्त्यसावाश्रयाभावात्सद्रूपत्वादथास्ति च ॥८॥

विज्ञानमानन्दं ब्रह्म रातेर्दातुः परायणम् । सर्वसंकल्पसंन्यासश्चेतसा यत्परिग्रहः ॥९॥

जाग्रतः प्रत्ययाभावं यस्याहुः प्रत्ययं बुधां । यत्संकोचविकासाभ्यां जगत्त्रलयसृष्टयः ॥१०॥

निष्ठा वेदान्तवाक्यानामथ वाचामगोचरः । अहं सच्चित्परानन्दब्रह्मैवास्मि न चेतः ॥११॥

This universe is only an illumination of that Atma; hence it is not separate from it. [That is, it is because of the light of enlightenment and consciousness coming out like a sparkling effulgence from the Atma that the world is observed in its light the way it is seen by the person.] The different types of worlds that are seen or observed in the Atma (as a reflection), or the different distinctions that appear to be present between the Atma and the world outside are also a part of the Atma and not separate from it (7).

Since the Atma is related or linked to all that exist, therefore the Atma has a presence here, there, everywhere. But, at the same time, it does not move from one place to another to be present at two different places simultaneously; hence it is immobile. Since the Atma has no foundation or base for its self to rest upon (as it does not need one such base to support it because it is self-supporting and self-sustaining), it appears to have no existence or foundation. But being an absolute Realty and an embodiment of the ultimate Truth, it verily does exist, notwithstanding the error in conception created by the fact that it has no foundation or basis. [That is, everything that exists needs a base or foundation upon which to rest. Since the Atma has no foundation because it simply does not need one, it appears to have no existence in the absence of any foundation. But the fact is quite the contrary. Since Atma is the only absolute truth and reality, it does exist even though there is no foundation or basis to support it.] (8).

It is an embodiment of the supreme bliss and beatitude originating from wisdom and enlightenment representing Brahma. It is the ultimate abode of those who do charity and give donations and alms. [That is, those people who make charities get immense

satisfaction, peace and bliss in their heart, and this is tantamount to reaching or attaining Brahma.] When the mind abandons all aspirations, desires, ambitions, determinations, wishes and hopes (i.e., when it renounces everything —), it is equivalent to acquiring or accessing Brahma (because it will have permanent peace and tranquility, and will be free from restlessness and agitations) (9).

Wise and erudite ones say that with the absence of identifying the pure self with the external world in the state of existence called ‘waking state of consciousness’ (i.e., when the perception of the world ceases even though the person is virtually living in it and apparently going about his ordinary work), the result is the experiencing of that Atma or Brahma by the creature. The world is created, developed and finally annihilated under the influence and authority of the Atma or Brahma (10).

It is in the Atma or Brahma that the words of the Vedas express their firm faith, belief, trust and conviction. It is ‘that’ which is beyond the purview of speech— I am ‘that’ supreme, truthful, eternal, transcendental and blissful Brahma, and no one else (11) [7-11].

[Note :- Verse no. 10 essentially makes the point that when a living creature realises that ‘his pure self’ is not the body which interacts with the world, it is not ‘he’ which hates or loves anybody or anything, does anything or does not do anything, but it is the gross body that is involved in all these activities, and that the gross body is different from his ‘true self’ —it is only then that he understands the meaning of Atma. And this Atma is Brahma who is lauded by all the Vedas.]

स्वयैव सूक्ष्मया बुद्ध्या सर्वं विज्ञातवाञ्छुकः । स्वयं प्राप्ते परे वस्तुन्यविश्रान्तमनाः स्थितः ॥१२॥  
इदं वस्त्विति विश्वासं नासावात्मन्युपाययौ । केवलं विररामास्य चेतो विषयचापलम् । भोगेभ्यो  
भूरिभङ्गेभ्यो धाराभ्य इव चातकः ॥१३॥

In this way, sage Sukhdeo knew all that was to be known by his subtle and penetrating intellect. He became firmly established in the supreme bliss and felicity that comes with self realisation and enlightenment about the essential, supreme and absolute Truth and Reality of existence (12).

He became convinced that ‘this is the thing’, i.e., it is the Truth and absolute Reality that he has become aware of. There is nothing except it. Even as the stream of rain coming down from the clouds gives eternal contentment to the bird called ‘Chatak’<sup>1</sup> and its agitations subside, sage Sukhdeo’s mind also withdrew from the agitations created in it by the outside mundane and artificial world along with its material objects. It became calm, peaceful, tranquil and serene. He attained the state called ‘Kaivalya’ —literally meaning ‘the only one’, so much so that all his perplexities, confoundedness and distractions of the mind were dispelled. And once having realised that the truth is only one, immutable and irrefutable, he became contented and calm, satisfied and peaceful (13) [12-13].

[Note :- ‘Chakor’ is a cuckoo-like bird that drinks only rain water. If it does not get it, it dies of thirst but never drinks any other type of water.]

एकदा सोऽमलप्रज्ञो मेरावेकान्तसंस्थितः । पप्रच्छ पितरं भक्त्या कृष्णद्वैपायनं मुनिम् ॥१४॥

संसारडम्बरमिदं कथमभ्युत्थितं मुने । कथं च प्रशमं याति किं यत्कस्य कदा वद ॥१५॥

Once upon a time, the most enlightened, wise and erudite sage Sukhdeo went to his enlightened father Sri Krishna Dweepayan (i.e., sage Veda Vyas) who lived alone on the Meru mountain. He asked his father (14) — ‘Oh sage! How this world of delusions was created and how is it finished? What is it, whom does it belong to, and when did it come into being? Please tell me all about it?’ (15) [14-15]

एवं पुष्टेन मुनिना व्यासेनाखिलमात्मजे । यथावदखिलं प्रोक्तं वक्तव्यं विदितात्मना ॥१६॥

अज्ञासिषं पूर्वमेवमहमित्यथ तत्पितुः । स शुकः स्वकया बुद्ध्या न वाक्यं बहु मन्यते ॥१७॥

व्यासोऽपि भगवान्बुद्ध्वा पुत्राभिप्रायमीदृशम् । प्रत्युवाच पुनः पुत्रं नाहं जानामि तत्त्वतः ॥१८॥

जनको नाम भूपालो विद्यते मिथिलापुरे । यथावद्वेत्यसौ वेद्यं तस्मात्सर्वमवाप्स्यसि ॥१९॥

पित्रेत्युक्तः शुकः प्रायात्सुमेरोर्वसुधातलम् । विदेहनगरीं प्राप जनकेनाभिपालिताम् ॥२०॥

The enlightened sage Veda Vyas told his son Sukhdeo all the things as they were (i.e., he told him the truth as it stood) (16). But all these things are well known since a long time. Thinking thus, Sukhdeo did not pay much attention to it and did not take seriously or gave much respect to what his father told him (17).

Veda Vyas understood this haughty feeling of over confidence and superiority of knowledge of his son, and so he said, ‘Oh son, I do not know all that you wish to learn or know. If you want to learn more about all these things (or if you want to acquire more knowledge on the subject), then you should go to king Janak who rules over the kingdom of Janakpur. He knows well all that you enquire about. You can get all information and acquire all knowledge that you wish to have from him. He will answer all your queries’ (19).

At these words of sober advise of his father, Sukhdeo came down on the plains from Mt. Meru and went to the city of Janakpur protected (i.e., sustained and ruled) by king Janak (20) [16-20].

[Note :- This entire episode of Sukhdeo going to king Janak to seek knowledge on the advise of his father Veda Vyas, followed by the detailed discussion between him and the king have also been described in Sri Mad Devi Bhagwat Maha Puran, Purvardha, 1/17-18.]

आवेदितोऽसौ याष्टीकैर्जनकाय महात्मने । द्वारि व्याससुतो राजञ्छुकोऽत्र स्थितवानिति ॥२१॥

जिज्ञासार्थं शुकस्यासावास्तामेवेत्यवज्ञया । उक्त्वा बभूव जनकस्तूर्णीं सप्त दिनान्यथ ॥२२॥

ततः प्रवेशायामास जनकः शुकमङ्गणे । तत्राहानि स सप्तैव तथैवावसदुन्मनाः ॥२३॥

ततः प्रवेशायामास जनकोऽन्तः पुरजिरे । राजा न दृश्यते तावदिति सप्त दिनानि तम् ॥२४॥

तत्रोन्मदाभिः कान्ताभिर्भोजनैर्भोगसंचयैः । जनको लालयामास शुकं शशिनिभाननम् ॥२५॥

ते भोगास्तानि भोज्यानि व्यासपुत्रस्य तन्मनः । नाहर्मुन्दपवनो बद्धपीठमिवाचलम् ॥२६॥

केवलं सुसमः स्वच्छो मौनी मुदितमानसः । संपूर्ण इव शीतांशुरतिष्ठदमलः शुकः ॥२७॥

When the gatekeepers saw that Sukhdeo has come, they went and informed the king, ‘Oh King! Veda Vyas’ son sage Sukhdeo has come to meet you. He is at the gate’ (21).

To test the sincerity and eligibility of Sukhdeo for acquiring the supreme

metaphysical knowledge, the king showed total indifference towards him and said with disregard to his exalted status as being a wise and enlightened sage who is the son of an equally enlightened and wise father Veda Vyas, 'Tell him to wait there'. For the next 7 days, the king kept quiet and did not bother about him (22).

After that, he invited Sukhdeo in the palace grounds and made him wait in the outer courtyard for another 7 days (23).

Next, he was respectfully called inside the main palace and again the king did not come out to meet him for another 7 days (24).

Janak, however, entertained the great sage Sukhdeo inside the palace with all the worldly objects of comfort, such as sending young women and delectable foods of various types etc. to him (25). But all those worldly allurements could not entice the great sage and sway his mind from his firm determination and sincere resolve to seek the truthful answer to his doubts and queries; they could not waver him from his stern vows of renunciation, dispassion, self control and having patience, just like a soft wind cannot move a mountain which is firmly rooted to the ground (26).

The wise, erudite and enlightened sage Sukhdeo remained detached, dispassionate, equanimous, unwavering, steadfast, pure and uncorrupted even when Janak tried to provoke him. He remained calm, peaceful, tranquil and patient like an untarnished face of the full moon inspite of all the instigations made by king Janak to incite and provoke him in the royal palace (27) [21-27].

परिज्ञातस्वभावं तं शुक्रं स जनको नृपः । आनीय मुदितात्मानमवलोक्य ननाम ह ॥२८॥

निःशेषितजगत्कार्यः प्राप्ताखिलमनोरथः । किमीप्सितं तवेत्याह कृतस्वागतमाह तम् ॥२९॥

In this way, when king Janak had successfully tested the mettle and sincerity of sage Sukhdeo and was reassured about his exalted temperament and high and immaculate mental state, he finally called him near. Sukhdeo met the king cheerfully, and he was not peeved or angry at the apparent neglect, insult and disregard shown to him by Janak. The king bowed reverentially to him (28). He welcomed the sage and said most respectfully, 'You have finished your worldly affairs (i.e., there is nothing in this world that remains to be done by you), and you have become fulfilled. Please be kind to say what your desires are, or why have you come here?' (29) [28-29]

संसाराडम्बरमिदं कथमभ्युत्थितं गुरो । कथं प्रशममायाति यथावत्कथयाशु मे ॥३०॥

यथावदखिलं प्रोक्तं जनकेन महात्मना । तदेव यत्पुरा प्रोक्तं तस्य पित्रा महाधिया ॥३१॥

Sage Sukhdeo most politely enquired, 'Oh Guru (moral preceptor, guide and teacher)! Please be kind to tell me how this world of delusions came into existence and how does it come to an end?' (30)

Then the great, erudite, wise and enlightened king Janak told Sukhdeo everything as they stood. All those things had already been told to him by his most erudite, sagacious, wise and knowledgeable father sage Veda Vyas earlier (31) [30-31].

स्वयमेव मया पूर्वमभिज्ञातं विशेषतः । एतदेव हि पृष्टेन पित्रा मे समुदाहृतम् ॥३२॥

भवताप्येष एवार्थः कथितो वाग्विदां वर । एष एव हि वाक्यार्थः शास्त्रेषु परिदृश्यते ॥३३॥

Then Sukhdeo said, 'I had myself acquired this great special knowledge (by diligence, meditation, contemplation and self study). When I asked by father, he also told me the same things (32). You have also repeated the same thing, and the scriptures also support it (33) [32-33].

मनोविकल्पसंजातं तद्विकल्पपरिक्षयात् । क्षीयते दग्धसंसारो निःसार इति निश्चितः ॥३४॥

तत्किमेतन्महाभाग सत्यं ब्रूहि ममाचलम् । त्वतो विश्रममाप्नोति चेतसा भ्रमता जगत् ॥३५॥

All the delusions and artificiality of the world are a creation of the mind due to its tendency to doubt, prick holes, seek alternatives, commit errors, have uncertainty and ambiguity (i.e., not having clarity of perception and being always in a state of flux and doubting the authenticity and veracity of the facts, though the scriptures clearly describe the truth). When these are removed or eliminated or dispelled or destroyed, the former automatically vanishes. [That is, when the uncertainties and doubts are removed, when the instability and wandering nature of the mind is put under control, when it steadies its self, all delusions and artificiality about the world vanish because then the mind is able to focus on the truth as envisioned and elucidated by the scriptures). It is certain that this world has no real substance or essence; it is hollow and imaginary (34).

If it is so, then oh great and wise king, what is all this that is seen around (in the form of life, the world and its inhabitants, the animate as well as the inanimate aspects of creation, the various sorrows and happiness that it creates)? Please be kind to explain this mystery to me in its truthful reality. My mind is overcast by doubts and is very confused and perplexed regarding this world. It will find peace by your enlightened discourse on the subject' (35) [34-35].

शृणु तावदिदानीं त्वं कथ्यमानमिदं मया । श्रीशुक ज्ञानविस्तारं बुद्धिसारान्तरान्तरम् ॥३६॥

यद्विज्ञानात्पुमान्सद्यो जीवन्मुक्तत्वमाप्नुयात् ॥३७॥

Janak said, 'Listen Sukhdeo! I shall now tell you in detail the full knowledge that you wish to acquire about metaphysical matters, about theology and spiritualism. In short all the essential truths of existence (36).

This knowledge is the essence of all the sciences (i.e., metaphysical and spiritual sciences) and the secret of all the mysteries of creation that exist. Hence, by knowing it, by becoming aware of it, and being enlightened about it, a person gets deliverance and emancipation very soon'. A person gets a type of liberation and deliverance from this mundane life, which is called 'Jivan Mukti'<sup>1</sup> (37).

[Note :- <sup>1</sup>The word *Jivan* means 'life' and *Mukti* means 'freedom and liberation'.

A person who has the grand, noble, righteous and virtuous characteristics as enumerated from verse nos. 38 to 62 of this Canto becomes totally detached from this artificial, mundane and illusionary world even while he physically lives in it, has a body, and goes about his routine duties and chores and does his assigned jobs in this world. But with erudition and truthful knowledge he has realised the futility of

this world, and therefore he remains completely dispassionate and detached from it just like a dew drop lying on the petal of a lotus flower. He does not get the least agitated or affected or passionate by any set of circumstances, whether adverse or favourable. He remains aloof and unruffled. That is being equivalent to becoming free from all the mental, emotional and physical uneasiness created by the turmoils of this world. It is deemed that such a person has obtained virtual deliverance from the shackles of this entrapping world, a condition called 'being emancipated and delivered while still alive', a phrase explaining what constitutes *Jivan Mukti*.]

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम् । संपन्नं चेत्तदुत्पन्ना परा निर्वाणनिर्वृतिः ॥३८॥

अशेषेण परित्यागो वासनाया य उत्तमः । मोक्ष इत्युच्यते सद्भिः स एव विमलक्रमः ॥३९॥

'This visible world does not exist at all' —when the mind realises this fact or firmly believes in it, then it becomes free from the allurements that the enticing stimuli originating from the material objects of this visible world present to it. When this happens, the knowledge regarding the ultimate truth is said to mature into a ripe fruit, and it is only then that the supreme peace and tranquility symbolising emancipation and salvation is achieved by the creature (38).

Abandonment of 'Vasanas' (worldly passions and inherent tendencies that create desires, yearnings, wishes, lust, attachments and allurements towards this world) is the best form of renunciation. Erudite, wise, sagacious and learned ones have called this state of renunciation of 'Vasanas' pertaining to this world being equivalent to 'Moksha' (i.e., liberation and deliverance from the fetters that shackles the creature to this artificial, entrapping and mundane world) (39) [38-39].

ये शुद्धवासना भूयो न जन्मानर्थभागिनः । ज्ञातज्ञेयास्त उच्यन्ते जीवन्मुक्ता महाधियः ॥४०॥

पदार्थभावनादाढ्यं बन्ध इत्यभिधीयते । वासनातानवं ब्रह्मन्मोक्ष इत्यभिधीयते ॥४१॥

Oh the most exalted, wise and enlightened sage (महाधियः—i.e., Sukhdeo)! Only those persons who have good, uncorrupt, untainted, righteous, pure and good 'Vasanas' which are desirable and good (शुद्धवासना)<sup>1</sup>, those whose life has no distress, miseries, misfortune, any kind of offence or sorrow in it (i.e., those whose life is not unworthy, not in vain, not useless and not offensive for others, those who are not a burden on the society), and those who have the knowledge of the essence that is worthy to be known —only such types of persons are said to be fully freed or liberated from this humdrum, mundane and entrapping life (जीवन्मुक्ता) (40).

The erroneous determination and fallacious belief that the material objects have an actual existence, is called 'worldly shackle' (बन्ध). [That is, these wrong perceptions about the world that it is true and real along with its material objects are like ties that bog down a person to this false and entrapping world. See also canto 4, verse nos. 130-131.] On the other hand, the decay and ultimate perishing of the 'Vasanas' (see verse no. 39 above) is called 'Moksha' (liberation and deliverance from the fetters that shackle the creature to this false, entrapping and artificial world (41) [40-41].

[Note :- <sup>1</sup>Good Vasanas or *Shuddha Vasanas* are those which are beneficial for

the spiritual upliftment of the creature as opposed to bad Vasanas or *Ashuddha Vasanas* which are harmful and demeaning for his spiritual upliftment. Some of the good Vasanas are a desire to help others, work for their welfare, desire to have emancipation and salvation and endeavour to accomplish it, etc.]

तपः प्रभृतिना यस्मै हेतुनैव विना पुनः । भोगा इह न रोचन्ते स जीवन्मुक्त उच्यते ॥४२॥

आपतत्सु यथाकालं सुखदुःखेष्वनारतः । न हृष्यति ग्लायति यः स जीवन्मुक्त उच्यते ॥४३॥

Those who, by nature, don't like to enjoy the objects of this world and prefer to do 'Tapa' (austerity, penances and observing sacraments rigorously) are deemed to be freed or liberated from this mundane life in this world (तपः प्रभृतिना). That is, those persons who prefer to do Tapa and do not like the allurements presented to them by the material objects of this world, or those who remain aloof from the artificial world and its pleasures and comforts (भोगा इह न रोचन्ते), and instead prefer to be renunciate and dispassionate towards this world and involve themselves in observing penances and austerities and keeping stern vows of self control and restraint —such persons are said to be freed or liberated even while they are alive in this world (42).

Those who are not affected or moved by the various joys and happiness as well as by sorrows and miseries (सुखदुःखे) which keep coming and going in pulsating waves every other moment, and neither do they feel miserable or anguished as well as cheerful or happy (न हृष्यति ग्लायति) during these circumstances when they arrive, such persons are called freed or liberated from this mundane life (43) [42-43].

हर्षामर्षभयक्रोधकामकार्पण्यदृष्टिभिः । न परामृश्यते योऽन्तः स जीवन्मुक्त उच्यते ॥४४॥

अहंकारमयीं त्यक्त्वा वासनां लीलयैव यः । तिष्ठति ध्येयसंत्यागी स जीवन्मुक्त उच्यते ॥४५॥

Those who are free from, or beyond the purview and reach of such sentiments and emotions, such feelings as that of joys and exhilarations, sorrows and distress, fear and consternation, 'Kaam' (desires, lust, passions, yearnings) and 'Krodh' (anger), grief and regret, and other such worldly faults associated with the mind and heart, are deemed to be freed or liberated from this mundane, artificial and entrapping world (44).

Those who easily forsake 'egoistic Vasanas'<sup>1</sup> and have a holistic renunciate approach towards everything pertaining to this world, they are indeed truly freed or liberated from this mundane life in this world (45) [44-45].

[Note :- <sup>1</sup>Egoistic Vasanas are those that arouse ego and self pride and arrogance in a person. Such as, 'I can do this and therefore I will do it and get success and acquire fame'. Once success comes, the person thinks 'I did it and I am successful. Therefore I possess the power to do this thing, and the honour of its successful completion also belongs to me. Now, I must take the next step and do something better'.]

ईप्सितानीप्सिते न स्तो यस्यान्तर्वर्तिदृष्टिषु । सुषुप्तिवद्यश्चरति स जीवन्मुक्त उच्यते ॥४६॥

अध्यात्मरतिरासीनः पूर्णः पावनमानसः । प्राप्नोति तन्मविश्रान्तिर्न किंचिदिह वाञ्छति । यो

जीवति गतस्नेहः स जीवन्मुक्त उच्यते ॥४७॥

Those who are contemplative and thoughtful by nature, have no materialistic desires, have

no wish or hope or expectation of anything and neither do they have any worldly aspirations, and instead they have an existence, like that of a man who is in a deep sleep state of existence i.e., they are like a sleeping man who does not even dream of any event. They are the ones who have freed or liberated themselves from this humdrum, entrapping and mundane life in this world (46).

Those who are ever submerged in the Atma (which is the pure self and enlightened and illuminated pure consciousness), those whose mind is contented and fulfilled, those who are peaceful, tranquil, calm and serene, those who have no desires or yearning or wish or expectations for anything in this mortal and temporal world, those who have no attachment with anyone and roam about with total detachment and dispassion, having equanimity towards all—all such persons are deemed to be freed or liberated from this humdrum, artificial and entrapping life in this world (47) [46-47].

सवेद्येन हृदाकाशे मनागपि न लिप्यते । यस्यासावजडा संवित्स जीवन्मुक्त उच्यते ॥४८॥

रागद्वेषौ सुखं दुःखं धर्माधर्मौ फलाफले । यः करोत्यनपेक्ष्यैव स जीवन्मुक्त उच्यते ॥४९॥

मौनवान्निरहंभावो निर्मानो मुक्तमत्सरः । यः करोति गतोद्वेगः स जीवन्मुक्त उच्यते ॥५०॥

Those whose heart does not get involved or emotionally attached to any object of this world and those who are an embodiment of righteous, noble, virtues and truthful knowledge—they are the ones who are said to be free or liberated from this mundane, artificial and entrapping life in this world (48).

Those who are equitable, even and unruffled in opposite situations such as infatuation and hatred, joys and sorrows, honour and insult, righteousness and unrighteousness as well as good or bad rewards of various actions and deeds, those who remain busy, without getting mentally and emotionally charged up and involved with their (selfless) work—they are the ones who are called freed or liberated from this mundane, artificial and entrapping life in this world (49).

Those who have forsaken 'Ahankar' (ego, pride, haughtiness, arrogance), those who are devoid of pride, envy, jealousy, malice and ill-will towards others and continue to do their worldly duties and chores without getting agitated and making any resolves about them—they are the ones who are deemed to be free or liberated from this mundane, artificial and entrapping life in this world (50) [48-50].

सर्वत्र विगतस्नेहो यः साक्षिवदवस्थितः । निरिच्छो वर्तते कार्ये स जीवन्मुक्त उच्यते ॥५१॥

येन धर्ममधर्मं च मनोमननमीहितम् । सर्वमन्तः परित्यक्तं स जीवन्मुक्त उच्यते ॥५२॥

Those who live a life as if they were a mere witness to all that is happening without any involvement and attachment to the goings-on and continue to selflessly do their assigned and designated work and duties without any expectations or hopes of a reward—they are said to be freed or liberated from this humdrum, artificial and mundane life in this world (51).

Those who have abandoned both righteousness and unrighteousness (i.e., they remain equitable and equanimous in different circumstances), those who have abandoned

all thoughts of this materialistic world and its objects, those who have abandoned all desires, hopes and expectations, yearnings and aspirations —they are deemed to be freed or liberated from this humdrum, artificial and mundane life in this world (52) [51-52].

यावती दृश्यकलना सकलेयं विलोक्यते । सा येन सुष्ठु संत्यक्ता स जीवन्मुक्त उच्यते ॥५३॥

कद्वम्ललवणं तिक्तममृष्टं मृष्टमेव च । सममेव च यो भुङ्क्ते स जीवन्मुक्त उच्यते ॥५४॥

Those who have completely forsaken this world of delusions, artificiality and illusions that is visible all around —they are called freed or liberated from this humdrum, artificial and mundane life in this world (53).

The wise one who accepts all types of food, whether it is bitter, sour or salty, whether it is crunchy, crispy and tasty as well as bland, stale and tasteless without making any distinction between them —such a person is said to be freed or liberated from this humdrum, artificial and mundane life in this world (54) [53-54].

जरामरणमापच्च राज्यं दारिद्र्यमेव च । रम्यमित्येव यो भुङ्क्ते स जीवन्मुक्त उच्यते ॥५५॥

धर्माधर्मौ सुखं दुःखं तथा मरणजन्मनी । धिया येन सुसंत्यक्तं स जीवन्मुक्त उच्यते ॥५६॥

Those who remain equitable and even, contented, calm and peaceful even during adversities such as old age, death, troubles and misfortunes, or with prosperity (such as being crowned a king of any place) as well as poverty and dearth of even the necessities of life —such persons are deemed to be freed or liberated from this humdrum, artificial and mundane life in this world (55).

Those who have completely eliminated from their hearts the distinction between ‘Dharma and Adharma’ (i.e., what is noble and what is ignoble), the difference between ‘Sukh and Dukh’ (i.e., comfort and happiness as well as suffering and torments, anguish and sorrows) as well as death and birth —such persons are deemed to be liberated and delivered from the shackles that tie a person to this mundane, artificial life in this world (56) [55-56].

उद्वेगानन्दरहितः समया स्वच्छया धिया । न शोचते न चोदेति स जीवन्मुक्त उच्यते ॥५७॥

सर्वेच्छाः सकलाः शङ्काः सर्वेहाः सर्वनिश्चयाः । धिया येन परित्यक्ताः स जीवन्मुक्त उच्यते ॥५८॥

Those persons who are devoid of all agitations including joys of all kinds (i.e., those who are neither distressed or annoyed nor delighted or happy), those who are even-keeled and unruffled even during grief and sorrows as well as during joys and happiness, those who are endowed with a clean and uncorrupt mind-intellect complex —they are the ones who are said to be freed or liberated from this humdrum, artificial and mundane life in this world (57).

Those who have fully renounced all hopes, desires, ambitions, resolutions, vows and aspiration pertaining to this world —they are the ones who are called freed or liberated from this humdrum, artificial and mundane life in this world (58) [57-58].

जन्मस्थितिविनाशेषु सोदयास्तमयेषु च । सममेव मनो यस्य स जीवन्मुक्त उच्यते ॥५९॥

न किञ्चन द्वेष्टि तथा न किञ्चिदपि काङ्क्षति । भुङ्क्ते यः प्रकृतान्भोगान्स जीवन्मुक्त उच्यते ॥६०॥

Those persons whose mind remains stable, calm, serene and steady during birth, sustenance and annihilation periods or phases of life as well as during its development and progress or its downfall, degradation, degeneration and demotion —they are the

ones who are deemed to be freed or liberated from this humdrum, artificial and mundane life in this world (59).

Those who do not keep any kind of malice and ill-will against anybody, those who do not expect anything from anyone, those who just pass through the sufferings or enjoyments that come their way due to destiny with equanimity and indifference, treating them both alike —they are the ones who are said to be freed or liberated from this humdrum, artificial and mundane life in this world (60) [59-60].

शान्तसंसारकलनः कलावानपि निष्कलः । यः सचित्तोऽपि निश्चितः स जीवन्मुक्त उच्यते ॥६१॥

यः समस्तार्थजालेषु व्यवहार्यपि निःस्पृहः । परार्थेष्विव पूर्णात्मा स जीवन्मुक्त उच्यते ॥६२॥

Those who have abandoned or forsaken all desires for the objects of sensual gratification in this world, those who have made their minds defunct in this respect (i.e., those who have stopped thinking about this artificial world and its material objects of comfort and pleasure) —they are the ones who are deemed to be freed or liberated from this humdrum, artificial and mundane life in this world (61).

Those persons who remain indifferent towards the worldly attraction of money and wealth like it were someone else's property inspite of being surrounded by pageantry, pomp and pelf (i.e., inspite of owning them), indeed such great, righteous, virtuous, wise and enlightened persons can experience the supreme truth in the Atma/soul, and verily they are deemed to be freed or liberated from this humdrum, artificial and mundane life in this world (62) [61-62].

जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते । विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥६३॥

विदेहमुक्तो नोदेति नास्तमेति न शाम्यति । न सन्नासन्न दूरस्थो न चाहं न च नेतरः ॥६४॥

At the time of discarding their mortal bodies upon death, they (i.e., those persons who have the characteristic features, virtues and qualities as described above in this Canto) rise above the 'Jivan Mukti state'<sup>1</sup> and attain the superior state of 'being one who has freed himself from the binding fetters of the limitations imposed by this gross body', a state called 'Videha Mukti'<sup>2</sup> (literally meaning liberation without the encumbrance imposed by the limitations of the gross body). They become like the wind element which does not blow. [See also canto 6, verse no. 45.] (63)

In this state of 'Videha Mukti', there is neither enhancement of stature nor demotion or degradation in it of any kind, and neither does the creature perish<sup>3</sup>. This state of the creature (soul) is beyond debates of truth or false, and neither it is near or far from anywhere (because it is all pervading, omnipresent and immanent just like the wind element of the creation. So this question of it being near or far, being true or false, does not arise) (64) [63-64].

[Note :- <sup>1</sup>The *Jivan Mukti* state has been described in verse nos. 40-62 above; it means freedom from being mentally engrossed in this delusionary and artificial world and becoming free from the shackles that tie a person to the cycle of transmigration in this world while he still physically lives in it and carries out his assigned and

designated duties and works with dispassion and detachment.

<sup>2</sup>Air is present everywhere, but it is neither visible nor felt unless it blows as a soft breeze when it is felt by its touch on the skin. So, in this case, the soul of a person who has become *Videha Mukti* is compared to this all-pervading but invisible wind or air which is the mainstay of life in the form of breath or 'Pran'. Consequentially, when a person dies, the breath easily moves out of the body without any trouble. Air as breath or Pran is not a dead entity but very much alive and active like the Atma or soul of the creature. When a person is freed from his body upon death, his Atma is liberated from the boundaries that are imposed upon it by the body. The Atma sets itself free and merges with the vast cosmos which is present outside the body even as the 'Pran' or breath present inside the body is liberated from it when it is exhaled and merges with the air present outside the body. This is tantamount to having liberation without the encumbrance imposed by the body on the Atma of the creature.

<sup>3</sup>Since the true identity of the creature is not his body but the Atma, in the case of *Videha Mukti*, this Atma or soul exits from the trapping of the body much like the breath going out from inside the body and finding liberation in the outside air. Even as the air does not perish after it leaves the body, the Atma which is the true identity of the creature also does not perish once it leaves the body and is set free.

The word 'Videha' means 'without a body', and the word 'Mukti' means 'liberation and freedom, emancipation and salvation'. So loosely, the phrase 'Videha Mukti' means 'freedom from the encumbrance and limitations of the body'. This 'Videha Mukti', generally speaking, is possible when the individual Atma, which is the truthful identity of the creature, leaves the body to merge with the cosmic Atma present outside the body of the individual creature. The example of the breath leaving the body is the best way to explain the concept. While the breath is inside the body, it represents the Atma of the individual because it is surrounded by the physical, gross body, but as soon as it is exhaled it becomes synonymous with being provided with 'Videha Mukti' because it finds freedom from the encumbrances and limitations of the body and merges with the wind present in the vast space outside the body. So if a wise creature becomes totally unaware of his body so much so that he does not even feel the pain of a pin pricking it, when he is totally oblivious of the fact that the body even exists, then in that state of existence he is equivalent to having actually lost the body altogether—that is, the creature has obtained 'Videha Mukti'. This state is usually achieved during meditation by Yogis when they enter 'Samadhi' which is a trance-like state of consciousness.

Presently, king Janak emphasised to sage Sukhdeo that after inculcating all the virtues as enumerated in the forgoing verse nos. 38-62, a person not only becomes 'Jivan Mukti', or freed from the burdens cast by this mundane world, but also attains 'Videha Mukti', or is freed from the encumbrances and limitations caused by the body at the same time. These two types of liberation and deliverance go hand in

hand; they complement each other. The best example of a person having both these forms of Muktis simultaneously is king Janak himself because although he is a king taking care of the mundane work of the kingdom, internally he is completely detached from the world and is considered the most enlightened and wise king that ever existed. That is why he is also called 'Videha'. The concept of the various 'Muktis' have been elaborately explained by Sri Ram to Hanuman in Shukla Yajur Veda's 'Muktiko-panishad'. An English version of this Upanishad has been published along with other Upanishads related with Sri Ram in this author's book titled 'anthology of Sri Ram's principal Upanishads.]

ततः स्तिमितगम्भीरं न तेजो न तमस्ततम् । अनाख्यमनभिव्यक्तं सत्किंचिदवशिष्यते ॥६५॥

न शून्यं नापि चाकारि न दृश्यं नापि दर्शनम् । न च भूतपदार्थौघसदनन्ततया स्थितम् ॥६६॥

That state (Videha Mukti) is a neutral and inert state of existence. There is neither light nor darkness in it. It has a mysterious element of truth in it that cannot be described, and which has no name or attributes, qualifications or qualities that can define or delineate it (65).

It is neither void (e.g., vacuum of space) nor gross (e.g., a piece of lead). It is neither visible as an object nor as an invisible perception of the senses. It is akin to neither the basic elements of creation (earth, water, fire, air and space) nor their gross manifestations in the form of the diverse and myriad objects of the world (66) [65-66].

किमप्यव्यपदेशात्मा पूर्णात्पूर्णतराकृतिः न सन्नासन्न सदसन्न भावो भावनं न च ॥६७॥

चिन्मात्रं चैत्यरहितमनन्तमजरं शिवम् । अनादिमध्यपर्यन्तं यदनादि निरामयम् ॥६८॥

That absolute Truth and Reality is simply present in an intrinsic and inherent manner in this world. [That is, it is there because the world is there. The proof of it being there is the world's existence]. It is such an astoundingly mysterious, most fascinating and astonishing element whose form, attributes, characteristics and features can't be delineated and described. Its form and nature (if these terms help to define it somehow or somewhat) are more complete than the absolute whole. It is neither a truth nor a falsehood; neither a half-truth nor a half-falsehood. It is beyond emotions and sentiments, beyond understating and comprehension (67).

It is simply uncorrupted and undiluted 'pure consciousness'; it is also eternal, infinite and without any mind-intellect complex (which the ordinary living creatures possess). It is free from old age, is an embodiment of 'Shiva element' (i.e., auspiciousness, truth, beauty, erudition, wisdom and eternity), and is a bestower of welfare to the Atma/soul of the creature (i.e., it provides the soul with an opportunity to get truthful and real welfare which is its emancipation and salvation). It has no beginning, no middle or center and no end. It is infinite and faultless (68) [67-68].

द्रष्टृदर्शनदृश्यानां मध्ये यद्दर्शनं स्मृतम् । नातः परतरं किंचिन्निश्चयोऽस्त्यपरो मुने ॥६९॥

स्वयमेव त्वया ज्ञातं गुरुतश्च पुनः श्रुतम् । स्वसंकल्पवशाद्बद्धो निःसंकल्पाद्विमुच्यते ॥७०॥

In the 'Triad of Seers' consisting of the 'person' who sees, the 'object' (the scene which is seen) and the 'process of seeing' (the action or activity of seeing or observing). 'It' is

said to pertain to the last one (i.e., it is only a witness in the process of seeing, it is only a medium by which the objects of the world are seen or observed by the entity that sees them. Hence, just like the medium has no interest in either the person who is seeing or the object which is being seen, 'it' too remains neutral to both of them). [The word 'it' refers to the absolute Truth and Reality that is being described by king Janak to sage Sukhdeo in this Canto and referred to in the beginning of verse no. 67.]

Oh sage (Sukhdeo)! Nothing else can be said with certainty in connection with it (69).

You have understood this essential Truth which is the absolute Realty and an irrefutable, immutable and immaculate fact by self study or self realisation. This knowledge has come to you also by hearing about it from your father (sage Veda Vyas). This knowledge basically means that a creature gets shackled to the mundane, artificial and entrapping world due to its own inclinations and wishes, its own desires and aspirations, and it gets liberation and deliverance from it due to its own wishes and desires, its own powers, diligent efforts and sincere aspirations (70) [69-70].

तेन स्वयं त्वया ज्ञातं ज्ञेयं यस्य महात्मनः । भोगेभ्यो ह्यरतिर्जाता दृश्याद्वा सकलादिह ॥७१॥

प्राप्तं प्राप्तव्यमखिलं भवता पूर्णचेतसा । स्वरूपे तपसि ब्रह्मन्मुक्तस्त्वं भ्रान्तिमुत्सृज ॥७२॥

अतिबाह्यं तथा बाह्यमन्तराभ्यन्तरं धियः । शुक पश्यन्न पश्येस्त्वं साक्षी संपूर्णकेवलः ॥७३॥

Hence, you have already acquired that essential and truthful knowledge, after acquisition of which the erudite, wise, saintly, pious and spiritually oriented people become dispassionate or disenchanted with all the visible objects of this perishable and temporal world along with its pleasures and comforts (71).

You have reached that state of complete enlightenment where you are deemed to have acquired all that there is worthy to be acquired. Hence, you are established in the high stature obtained as a result of doing Tapa (observation of austerity and doing penances and keeping religious vows which makes a person capable of acquiring anything he wished because Tapa gives him immense potentials). You must abandon negative traits such as having doubts, confusions, perplexities and confoundedness from your mind because you have reached the high state of 'Mukti' (as described in aforesaid verses)<sup>1</sup> (72).

Oh Sukhdeo! You do not see what is outside and beyond it. You do not see what is inside and hidden in it. You are a neutral witness and are firmly established in that final and ultimate state of existence where there is no duality (संपूर्णकेवलः)<sup>2</sup> (73) [71-73].

[Note :- <sup>1</sup>The *Mukti* referred to here is the 'Jivan Mukti' and not 'Videha Mukti' simply because sage Sukhdeo is still alive. 'Jivan Mukti' has been described in verse no. 37, which briefly means that he has become totally dispassionate and detached from all the allurements and enticements offered by the objects of gratification present in this world, he has conquered his emotions and sentiments, he is even, patient and calm as is evident from the fact that he did not become angry at kind Janak when he was made to wait at the palace gates. He also was not enchanted by beautiful women or indulged in eating delicious food inside the palace.

These are the virtues in him that Janak had tested when he had made him wait for 7 days at a stretch for 3 consecutive periods when he had come to meet the king. 'Jivan Mukti' refers to being dispassionate and equitable to this world while a person still has a body and goes about his daily routine as usual. See also canto 6, verse no. 45.

<sup>2</sup>The state of existence referred to here is the state when the creature realises the true nature of his Atma and the falsehoods of the external world. In this state, the only thing that remains is the 'truth'. The word 'Kewal' means 'the only one'. The only one here refers to the absolute Truth and Reality of creation which is also one without a second.]

विश्राम शुक्स्तूष्णीं स्वस्थे परमवस्तुनि । वीतशोकभयायासो निरीहश्छिन्नसंशयः ॥७४॥

जगाम शिखरं मेरोः समाध्यर्थमखण्डितम् ॥७५॥ तत्र वर्षसहस्राणि निर्विकल्पसमाधिना ।

देशे स्थित्वा शशामासावात्मन्यस्नेहदीपवत् ॥७६॥ व्यपगतकलनाकलङ्कशुद्धः स्वयममलात्मनि

पावने पदेऽसौ । सलिलकण इवाम्बुधौ महात्मा विगलितवासनमेकतां जगाम ॥७७॥

Hearing this discourse from king Janak, sage Sukhdeo became free from all sorrows, fears, delusions, ignorance and mental agitations and perplexities. He became liberated from all doubts and confusions; he became freed from having any hopes, yearnings, ambitions, wishes and expectations. As a result, he became established in the Atma/soul which is an embodiment of the supreme and ultimate Truth and Reality. He became peaceful, calm, tranquil and serene (74).

He went back to the summit of Mt. Sumeru to do undisturbed meditation (75).

There, for thousands of years, he remained deeply engrossed in his contemplative mood of introspection, unwavering, unmoving and stable like a flame of a lighted lamp remaining unaffected by any gust of wind<sup>1</sup>. He attained the state of 'Nirvikalpa Samadhi', the contemplative meditative state when there are no doubts vexations, confusions, agitations or consternations of any kind; it is the state which has no alternatives). And consequently, he found supreme bliss and beatitude, joy and felicity (76).

The great enlightened sage (Sukhdeo) became free from all the faults and flaws associated with this world and the gross body. He became an image of purity, holiness and piety. He became devoid of all the 'Vasanas' that generally bog down a person or casts a dark veil upon him. As a result of this, he became one with his Atma (i.e., he realised his true and pure self which was the pure, conscious Atma and became indistinguishable from it. He realised that 'he' is his 'Atma' and not the body) even as water drops vanish in the ocean and lose their independent identity when they drop in it (77) [74-77].

[Note :- <sup>1</sup>The flame usually flickers and shakes at the slightest hint of air, but when it is enclosed in a glass cover, e.g., as in a lantern, it remains steady and erect. These are metaphoric ways of saying that Sukhdeo had withdrawn himself into himself and remained cocooned and ensconced in his own Atma, sequestered from the external world outside like a monk cloistered in his monastery or a hermit in his hermitage.]

\* \_\_\* \_\_\* \_\_\*

## Canto 3

[The following part of this Upanishad is exactly in the same vein as ‘Yog Vashistha’ in which Sri Ram went for pilgrimage, saw the sorrows, agonies, horrors and torments of the world, became distressed and disillusioned, decided to renounce this sorrowful world and was then preached by his moral preceptor, sage Guru Vashistha. This canto is a dialogue between sage Ribhu and his son Nidagh. It stresses, inter-alia, that all the pleasures and comforts of this world are deceptive and temporary, and to treat the world as truthful is the greatest error a wise man can make. It says that Ahankar and Trishna (refer verse nos. 16 and 19 respectively) as well as lust for women (i.e., being lascivious and sexually pervert and promiscuous) are the main causes for all the miseries, sorrows, troubles and torments that a man is made to suffer in this world, and freedom from their clutches is tantamount to liberation and deliverance. Another ancient Sanskrit text which has a clear resonance of what is said in this Upanishad, especially this canto, is ‘Vairagya Ashtakam’ of Bhartrihari. A selected extract from this very beautiful book of poems has been added to appendix no. 2, titled ‘Sanyas’, of this book. The reader will see the stark similarity as he goes through the text of this Upanishad as follows —]

निदाघो नाम मुनिराद् प्राप्तविद्यश्च बालकः । विहृतस्तीर्थयात्रार्थं पित्रानुज्ञातवान्स्वयम् ॥१॥

सार्धत्रिकोटितीर्थेषु स्नात्वा गृहमुपागतः । स्वोदन्तं कथयामास ऋभुं नत्वा महायशाः ॥२॥

After obtaining permission from his father (Ribhu), sage Nidagh (निदाघ), the exalted son of that sage, went alone on pilgrimage (1).

After bathing and performing all the rituals in 3½ Crore (1 Crore = 10 million) holy sites, he returned home to his father. The famed sage (महायशाः) told his father Ribhu all the details of his journey of pilgrimage (2) [1-2].

सार्धत्रिकोटितीर्थेषु स्नानपुण्यप्रभावतः । प्रादुर्भूतो मनसि मे विचारः सोऽयमीदृशः ॥३॥

जायते मृतये लोको म्रियते जननाय च । अस्थिराः सर्व एवेमे सचराचरचेष्टिताः ॥४॥

He said, ‘Father! The good effects of taking holy dips in all the 3½ Crore pilgrim sites has aroused these following excellent thoughts in my mind (3). This world takes birth only to perish; it dies to be reborn again. Along with all the efforts (actions, deeds, hopes, aspirations, ambitions and expectations) made by the animate as well as the inanimate creatures of this world, this entire delusionary, deceptive and artificial creation is temporary, unstable and untenable (4) [3-4].

सर्वापदां पदं पापा भावा विभवभूमयः । अयःशलाकासदृशाः परस्परमसङ्गिनः ।

श्लिष्यन्ते केवला भावा मनःकल्पनयानया ॥५॥

भावेष्वरतिरायाता पथिकस्य मरुष्विव । शाम्यतीदं कथं दुःखमिति तप्तोज्झि चेतसा ॥६॥

All the objects and materials that emerge (i.e., are produced, created, come into being) in this majestic and fascinating land of majesty and glory, pomp and pelf, fame and prosperity, comfort and pleasure, are verily the root cause of all the troubles, sorrows, anguish and distresses. All of them are separate from each other like pieces of iron, but are pulled

together by the mental imaginations of a creature which act like a magnet for them. [That is, everything in this world is separate from one another, but the mind pulls all of them towards itself as if a magnet is pulling the piece of iron which are scattered all around. Once attracted, they seem to stick to the creature and the latter appears to be overwhelmed or subdued by them.] (5)

Just like a traveler in the desert gets tired and weary by the endless travails of continuous walking and trudging on the path of the sand, I am also getting disenchanted, disillusioned and disinterested in all these artificial objects of the materialistic, illusionary, deceptive and mundane world, because all these objects of comfort and pleasure appear to be harbingers of troubles, torments, anguish, sorrows and distress to me (6) [5-6].

चिन्तानिचयचक्राणि नानन्दाय धनानि मे । संप्रसूतकलत्राणि गृहाण्युग्रापदामिव ॥७॥

इयमस्मिन् स्थितोदारा संसारे परिपेलवा । श्रीर्मुने परिमोहाय सापि नूनं न शर्मदा ॥८॥

Now, how can I vanquish or crush or illuminate all these sorrows, anguish, troubles, torments, distresses and miseries —my heart burns (i.e., is being constantly tormented) at this thought. This wealth of worldly fame, pomp, pelf, money, glory, pleasure, comfort, enjoyments, property and prosperity which is followed by a train of attendant miseries, worries, consternations, perplexities and torments of all kinds, does not look enjoyable or alluring or enticing to me at all (7).

Wife, sons, kith and kin —they are like a treasury or abode of troubles and miseries. Oh sage (i.e., father Ribhu)! In this world, Goddess Laxmi —who is an embodiment of graciousness, magnanimity and generosity, and is most kind and tender at heart —also creates great delusions and hallucinations for the creature (8) [7-8].

आयुः पल्लवकोणाग्रलम्बाम्बुकणभङ्गुरम् । उन्मत्त इव संत्यज्य याम्यकाण्डे शरीरकम् ॥९॥

विषयाशीविषासङ्गपरिजर्जरचेतसाम् । अग्रौढात्मविवेकानामायुरायासकारणम् ॥१०॥

It is sure that the creature cannot get any happiness and bliss by any of these. Even as the drops of water that dangle from the tip of a leaf are very temporary (i.e., they can drop from the leaf anytime), this life (age) of a man is most transient and momentary. I wish to abandon this perishable body even before it drops or expels or abandons me, and I wish to depart from it like a freed man (who runs away from the cell of a jail or from captivity once he is freed) (9).

Those persons whose mind, intellect and heart become wretched, decrepit, degraded, denigrated and dried-up due to their constant company and association with serpent-like sensual objects of this materialistic world, those who have false hopes, desires, yearnings, aspirations and expectations from this artificial and delusionary world and have attachments and infatuations with it, those who have not acquired or developed ripe knowledge or have learnt about the truthful nature of the Atma (the soul or sprit of the creature) —the life of such persons are deemed to be the cause of all pain, agonies and miseries only (10) [9-10].

युज्यते वेष्टनं वायोराकाशस्य च खण्डनम् । ग्रन्थनं च तरङ्गाणामास्था नायुषियुज्यते ॥११॥

प्राप्यं संप्राप्यते येन भूयो येन न शोच्यते । पराया निर्वृतेः स्थानं यत्तज्जीवितमुच्यते ॥१२॥

तरवोऽपि हि जीवन्ति जीवन्ति मृगपक्षिणः । स जीवति मनो यस्य मननेनोपजीवति ॥१३॥

To wrap or tie up the wind, to partition or break the sky into fragments or small pieces or sections, and to thread or knit together the waves of the water (in an ocean or surging river) might be possible, however difficult or remote or incredulous that possibility might be (11), but to have faith, belief and certainty about the stability, truthfulness and veracity of this life is not at all possible; it is not tenable; it is absurd and ridiculous. [To think that the life is a credible entity is a most incredible and incredulous thought that can ever come into the mind of a wise person.] That life which can help to acquire things which are worth acquiring, that life which does not produce any grief or regrets or lamentations or woes of any kind, and that life in which one can get supreme bliss, peace and tranquility, happiness and joy (12) —only such a life can be called worthwhile, real and truthful. Even trees, birds and animals live; but only those people are deemed to be living a worthwhile life whose minds are engrossed (always involved) in the thought of the pure self which is pure consciousness (i.e., only those people who constantly contemplate, meditate and think about their pure self, which is an image of Brahma, to the exclusion of all other worldly thoughts which are artificial and illusionary in nature, are deemed to be living a life as it should be lived. This is because such thought processes give them access to the truthful knowledge about the essence of creation besides giving them eternal peace and tranquility, bliss and happiness, beatitude and felicity) (13) [11-13].

जातास्त एव जगति जन्तवः साधुजीविताः । ये पुनर्नेह जायन्ते शेषा जरठगर्दभाः ॥१४॥

भारो विवेकिनः शास्त्रं भारो ज्ञानं च रागिणः । अशान्तस्य मनो भारो भारोऽनात्मविदो वपुः ॥१५॥

In this perishable and mortal world, the birth of only those creatures is considered worthwhile and excellent who do not have to re-enter the cycle of transmigration again. Except them, the rest are no better than old donkeys that are forced to carry burden of their Lords inspite of the physical inability of old age. [That is, those persons who do not use this grand opportunity of taking birth as a human and use it to gain enlightenment and attain salvation for their souls, such people are fools like the donkey. They die and take birth again, and the cycle continues. During each birth, they have to carry the burden of sorrows and torments associated with this world, they spend their time in carrying out their responsibilities which never seem to come to an end; they involve themselves in umpteen number of deeds and actions which have their own rewards and punishment, and the cycle continues endlessly for them. They carry the burden of life on their shoulders much like the donkey which carries the bundle of cloth put on its back by the washer man.] (14)

For a truthfully wise and enlightened person, the scriptures are akin to carrying the beast's burden. For those persons who are engrossed in 'Rag and Dwesh' (रागिणः—i.e., in attachments and hatreds, desires and frustrations, having infatuations and malice, jealousy and envy etc.), for them the knowledge of the scriptures called 'Gyan' (ज्ञान— truthful knowledge about the supreme Truth and absolute Reality in this creation) is also like a

beast's burden. [That is, although they have spent so much time in studying the scriptures, they did not get to understand their basic tenets, and having 'Rag and Dwesh' proves the fact that they haven't understood the tenets, because these are some of the negative traits that the scriptures specifically forbid.] The mind-heart complex of a man who has no peace is like a burden for him. Those who are not self-realised or who do not know the real and truthful nature of the pure-self which is noting else but the supreme consciousness personified, for them this body is like a beast's burden (15) [14-15].

अहंकारवशादापदहंकाराददुराधयः । अहंकारवशादीहा नाहंकारात्परो रिपुः ॥१६॥

अहंकारवशाद्यद्यन्मया भुक्तं चराचरम् । तत्तत्सर्वमवस्त्वेव वस्त्वहंकाररिक्ता ॥१७॥

'Ahankar' (अहंकार —false pride, ego, arrogance, haughtiness, hypocrisy and vanity) is the reason why all miseries and troubles arise. It is due to it that various faults of the mind sprout in it and result in numerous desires, hopes, yearnings, ambitions, aspirations and expectations pertaining to this world. That is why a man has no greater enemy than 'Ahankar' (16).

Under the spell or influence of this 'Ahankar', all the pleasures that I have enjoyed and all the sufferings that I had went through in this world consisting of both the animate as well as inanimate things were simply falsehoods, deceptive and misleading illusions. A worthwhile life is that which is free from all 'Ahankar'. The reality is that which survives after the abolition of 'Ahankar' from the mind of a creature. [See also canto 5, verse no. 2.] (17) [16-17]

इतश्चेतश्च सुव्यग्रं व्यर्थमेवाभिधावति । मनो दूरतरं याति ग्रामे कौलेयको यथा ॥१८॥

क्रूरेण जडतां याता तृष्णाभार्यानुगामिना । वशः कौलेयकेनैव ब्रह्मन्मुक्तोऽस्मि चेतसा ॥१९॥

The mind uselessly troubles itself by running helter-skelter aimlessly. It uselessly and in vain runs around for long distances. Its behaviour, temperament and demeanours are like a wayward stray village dog (18).

I too had been running around aimlessly like a dog which follows a bitch representing the various 'Trishnas' of a man (तृष्णा —i.e., the different greed, avarice, desires, yearnings, ambitions and thirst for seeking gratification from the sensual objects of this world that a person has). Consequentially, I had become senseless and had lost my wisdom and commonsense under the control of this cruel mind of mine. Oh Brahmin! I have now become fully liberated from its evil and pervert spell (19) [18-19].

अप्यब्धिपानान्महतः सुमेरुन्मूलनादपि । अपि वह्न्यशनाद्ब्रह्मन्विषमश्चित्तनिग्रहः ॥२०॥

चित्तं कारणमर्थानां तस्मिन्सति जगत्त्रयम् । तस्मिन्क्षीणे जगत्क्षीणं तच्चिकित्स्यं प्रयत्नतः ॥२१॥

Oh Brahmin! Controlling of the mind-intellect complex is more difficult than drinking of the whole ocean or uprooting and throwing away Mt. Sumeru from its foundation, or eating fire. The mind-intellect has a natural tendency to except pleasures pertaining to the external world of material objects as well as the comforts of the internal parts of the body (e.g., good health, a filled stomach, quenched thirst etc.) (20).

The 3 states of existence in this world —the waking, the dreaming and the deep

sleep states —are also based or founded in this mind. When the mind is annihilated or eliminated from taking active part in the existence of a man, the delusionary world that surrounds him and which has been imagined by the mind to be true, ceases to exist. Hence, one should attempt to treat (i.e., take care of, rectify the faults of) the ‘Chitta’ (चित्त —the mind-intellect) first (21) [20-21].

यां यामहं मुनिश्रेष्ठ संश्रयामि गुणश्रियम् । तां तां कृन्तति मे तृष्णा तन्त्रीमिव कुमूषिका ॥२२॥

पदं करोत्यलङ्घ्येऽपि तृप्ता विफलमीहते । चिरं तिष्ठति नैकत्र तृष्णा चपलमर्कटी ॥२३॥

Oh exalted sage! Whatever good virtues that I somehow manage to gather and acquire, this ‘Trishna’ (see verse no. 19) cuts through them (i.e., disrupts them, dislodges them, interferes with them, pollutes and tarnishes them, and generally renders them ineffective) even as a wicked rat cuts the wires of the Indian lute and makes it ineffective and useless. [That is, the different ‘Trishna’ present in my heart destroy the benefits that I try to acquire by managing to somehow gather different virtues in me just like the rat cuts the wire of the lute and makes it unable to play music and become worthless] (22).

This ‘Trishna’ is like a mischievous female monkey who wants to put her legs even at those places where she is not supposed to put them. In spite of being fully fed, that monkey still desires to have more fruits. It (monkey) does not stay at a place for a long time and keeps on jumping from place to place; similarly, the ‘Trishna’ jumps from subject to subject and object to object (23) [22-23].

क्षणमायाति पातालं क्षणं याति नभः स्थलम् । क्षणं भ्रमति दिक्कुञ्जे तृष्णा हृत्पद्मषट्पदी ॥२४॥

सर्वसंसारदुःखानां तृष्णैका दीर्घदुःखदा । अन्तःपुरस्थमपि या योजयत्यतिसंकटे ॥२५॥

तृष्णाविषूचिकामन्त्रश्चिन्तात्यागो हि स द्विज । स्तोकेनानन्दमायाति स्तोकेनायाति खेदताम् ॥२६॥

‘Trishna’ goes around the heaven and the sky as well as the terrestrial and subterranean worlds in a fraction of a second (i.e., very swiftly in a moment). In another instant, it starts wandering in the various groves, alcoves or bowers (दिक्कुञ्जे) present in the various directions of the compass. [That is, it lures the mind to different enchanting places and environs in the world; it wonders from one grove to another alcove seeking thrill and pleasure everywhere and not getting contented anywhere in anything. It also means that ‘Trishna’ attempts to hide itself in such dense and shady places so that the mind of the creature cannot get hold of it for it always manages to give it a slip. ‘Trishna’ can go anywhere it likes. Since ‘Trishna’ lives in the mind of a creature, it is easy to understand this phenomena because the mind can go everywhere at anytime without any hindrance. The mind is so swift that it takes only a fraction of a second for it to switch from one thought or from one subject to another.] This ‘Trishna’ is like a bumble bee which moves about in the heart-like lotus. [The heart of a creature is shaped like a lotus. The bumble bee moves around the lotus flower, buzzing constantly and seeking nectar from it. Similarly, the ‘Trishna’ moves around the heart and keeps on constantly buzzing around it; this symbolises the fact that it prevents the heart from getting peace and quiet, and it prevents the creature from getting rest, solitude and tranquility just like the buzzing caused by the

bumble bee prevents the lotus from getting peace. The 'Trishna' prevents the heart from getting peace because it constantly disturbs its peace with the constant buzz symbolising various desires and yearnings.] (24)

It is the 'Trishna' that lasts for the longest time and gives greater sorrows than all other sorrows, miseries and torments of this perishable, mortal and temporal world taken together. It puts to great misfortunes and troubles even those persons who live inside royal palaces, secluded from all imaginable discomfort and miseries present in the outside world (अन्तः पुरस्थमपि). [That is, even those persons who are wise, erudite, sagacious and enlightened but have 'Trishna' in them, cannot find peace, tranquility, happiness and joy just like the residents of the royal palace. Here the creature living with enlightenment but having 'Trishna' is like the person living surrounded by all comforts in a palace but having no peace.] (25)

This 'Trishna' is like the disease called 'Cholera' [That is, even as a person suffering from this disease is greatly tormented by it, suffering from pain and purging, and if not treated in time, he may also die, a person who has 'Trishna' is similarly under great stress and pain and torment, and he needs urgent treatment.] Only an exalted and wise person who has completely eliminated all worries (छिन्ता त्यागो) is able to destroy 'Trishna'. Even if a bit of worries are eliminated, a lot of happiness is gained or experienced by a creature. If even a little bit or minutest of worry is left behind in the mind, one is subjected to immense sorrows, miseries, grief, anguish, torments and troubles. [That is, a man who has the slightest worry loses the peace and happiness of the mind. So, elimination of worries which are caused by having 'Trishna' inside the bosom of the creature is the best method to obtain happiness and joy, bliss and peace.] (26) [24-26].

नास्ति देहसमः शोच्यो नीचो गुणविवर्जितः ॥२७॥

कलेवरमहंकारगृहस्थस्य महागृहम् । लुठत्वभ्येतु वा स्थैर्यं किमनेन गुरो मम ॥२८॥

This body is most lowly, without any worth, and there is nothing greater to grieve for or regret and lament for than this body (27).

In this body-like dwelling lives the Ahankar-like householder. I am not at all bothered whether this body survives for a long time or is ruined (i.e., dies) soon (28) [27-28].

पङ्क्तिबद्धेन्द्रियपशुं वलगतृष्णागृहाङ्गणम् । चित्तभृत्यजनाकीर्णं नेष्टुं देहगृहं मम ॥२९॥

जिह्वामर्कटिकक्रान्तवदनद्वारभीषणम् । दृष्टदन्तास्थिशकलं नेष्टुं देहगृहं मम ॥३०॥

I do not desire to possess a body which is like a house where the various sense organs are lined up like domestic cattle tied in a row in the cattle yard or cattle shed, where the she-monkey representing 'Trishna' has a free run (like a pet monkey going amok inside the house), and where there are servants representing various tendencies and temperaments of the mind (i.e., Chitta and Vrittis — चित्तभृत्य) (29).

The mouth is like the doorway of the house. It is so much tormented by the nuisance created by the monkey-like tongue that raw bones in the shape of the teeth are visible right at the entrance or the threshold of the house represented by the body. I have no endearment

or attraction for or any attachment with such a body-like household<sup>1</sup> (30) [29-30].

[Note :- <sup>1</sup>By alluding to the bones represented by the teeth at the entrance of the house represented by the mouth of the body, the sage intends to describe the horrible and fearful nature of a household in this world. It is like the den of a wild animal such as the lion or a cave of a bear where bones of animals which have been killed and devoured by them are lying littered all over the place. The mouth is the opening of the den, the body is the den, and the row of teeth is equivalent to the bones of killed animals lying at the entrance of that den. The tongue is treated like a monkey because it constantly jumps here and there and is never at peace like the monkey.]

रक्तमांसमयस्यास्य सबाह्याभ्यन्तरे मुने । नाशैकधर्मिणो ब्रूहि कैव कायस्य रम्यता ॥३१॥

तडित्सु शरदश्रेषु गन्धर्वनगरेषु च । स्थैर्यं येन विनिर्णीतं स विश्वसितु विग्रहे ॥३२॥

Oh sage (Ribhu)! This body is a lump of blood and flesh; say how come this body can ever become beautiful or charming or attractive or pleasant for anyone? (31) If anyone is foolish enough to think that the lightening in a winter season's cloud and a city of 'Gandharvas' (a type of demi-God; celestial musicians) are stable, only he can believe in the stability of this perishable body<sup>1</sup> (32) [31-32].

[Note :- <sup>1</sup>The cloud during the winter season is dry, it does not carry rain. So there is no question of there being lightening and thunder in it. Winter clouds are simply fluffy cotton like, just floating across the sky. Similarly, the Gandharvas are those demi-Gods who have no city of their own, for they live in the heaven ruled by their king Indra. So to imagine that there is a lightening in winter clouds or that Gandharvas have a city of their own is the height of stupidity for a man, simply because these things are impossible.]

शैशवे गुरुतो भीतिर्मातृतः पितृतस्तथा । जनतो ज्येष्ठबालाच्च शैशवं भयमन्दिरम् ॥३३॥

स्वचित्तबिलसंस्थेन नानाविभ्रमकारिणा । बलात्कामपिशाचेन विवशः परिभूयते ॥३४॥

During childhood, there is a fear from the teacher, parents and others who are older in age—hence the childhood of a man is also an abode of fears and their accompanying miseries and worries, torments and agitations<sup>1</sup>.

During adolescence, one becomes a forced slave of the evil ogre-like 'Kaam' (representing worldly desires, lust, passions, yearnings, infatuations etc.) which live in his cave-like mind and which lures him inside to trap him in the various types of delusions and distractions, misconceptions and errors of perception as well as deceptive discernments. Consequentially, a person has to face the ignominy of defeat (i.e., shame, bad name, different worries and consternations, perplexities and agitations of the mind pertaining to the different misdeed which a person does when he is trapped by the worldly 'Kaam' which is like a snare trapping him). (34) [33-34]

[Note :- <sup>1</sup>That is, a person's childhood has a number of fears which an adult person does not have. Generally childhood is regarded as the most pleasant phase in a person's life because there are no worldly worries, but a child has a number of

other fears, such as being punished by his teacher or scolded by his parents or treated roughly by others. So he has these fears which are the cause of so many mental torments for the child. Therefore, he is not happy.]

दासाः पुत्राः स्त्रियश्चैव बान्धवाः सुहृदस्तथा । हसन्त्युन्मत्तकमिव नरं वार्धककम्पितम् ॥३५॥

दैन्यदोषमयी दीर्घा वर्धते वार्धके स्पृहा । सर्वापदामेकसखी हृदि दाहप्रदायिनी ॥३६॥

During old age, when one starts to shake and tremble like an intoxicated, incoherent man having hallucinations, the servants, sons, daughters, women, kith and kin—all laugh, jeer and sneer at him (35). During old age, when the body becomes impotent, decrepit and unable to act as it did when it was young, the various desires, hopes, expectations, yearnings and aspirations increase manifold (instead of declining). The old age is a friendly companion of all the troubles and miseries that burn the heart of an old man<sup>1</sup> (36) [35-36].

[Note :- <sup>1</sup>That is, old age only helps to increase a person's miseries instead of helping him to overcome them because his desires and yearnings go on increasing as he is unable to fulfill them, and his body has become incompetent, incapable and inept to carry out his desires. This gives rise to frustration and a sense of impotency in an old man who is overcome by Trishna, Ahankar, Kaam and such other negative traits as described in this canto. Instead of realising the futility of pursuing all these at his age, a worldly man who is under delusions, frets and fumes at his incompetency and impotency, instead of coming to terms with them.]

क्वचिद्वा विद्यते यैषा संसारे सुखभावना । आयुः स्तम्बमिवासाद्य कालस्तामपि कृतन्ति ॥३७॥

तृणं पांसुं महेन्द्रं च सुवर्णं मेरुसर्षपम् । आत्मभरितया सर्वमात्मसात्कर्तुमुद्यतः । कालोऽयं

सर्वसंहारी तेनाक्रान्तं जगत्त्रयम् ॥३८॥

Worldly people living in this perishable world think for comfort and happiness. After all, where is it? Time (Kaal) is nibbling away constantly at the age of a man and it does so persistently and without any letup. [That is, as time passes, the body gradually and almost imperceptibly decays and becomes weaker by each passing day, almost unknown to a person. So seeking comfort and happiness in the world is an unrealisable dream because of this constant decay factor inherent to this world.] (37)

‘Time’ is so potent, powerful and mighty that it can convert a reed or a particle of sand or dust into Mt. Mahendra where the reed would become a tall tree, while converting huge mountains, such as the golden Sumeru Mountain, into mustard seeds. [That is, time can do such impossible and apparently insurmountable tasks as converting non-entities into colossus figures of great importance and import while reducing those who are famous and big in the present time to non-descript and inconsequential entities at a future date.] It has the potential and is capable of destroying or annihilating everything; it is eager to devour all that exists to fill the hunger of its stomach. All the 3 worlds (the celestial, terrestrial and the subterranean worlds) are tormented by and frightened of this ‘Kaal’<sup>1</sup> (i.e., time and circumstance factor) (38) [37-38].

[Note :- <sup>1</sup>Kaal means both the time element as well as death or decay of everything

that exists. It also means circumstances that bring about such changes. Time element, death and decay and circumstance are interrelated because the world is perishable and in due course of 'time', under necessary 'circumstances', everything will 'decay' and 'die'. Death will come only when its time is due, not before and not after.]

मांसपाञ्चालिकायास्तु चन्द्रलोलेऽङ्गपञ्जरे । स्नाय्वस्थिग्रन्थिशलिन्याः स्त्रियः किमिव शोभनम् ॥३९॥

त्वङ्मांसरक्तबाष्पाम्बु पृथक्कृत्वा विलोचने । समालोकय रम्यं चंत्किं मुधा परिमुह्यसि ॥४०॥

Like a puppet which works mechanically inside a cage, the body of a woman consisting of the various organs is simply a node or a lump of veins and bones —what is there in it that can be called so charming, alluring, fascinating, adorable, beautiful and attractive? [That is, the body of a woman is nothing else but a mass of bones, flesh and veins enclosed in a bag made up of the skin. If we look at it carefully, none of these things are charming. Like the puppet working inside a cage, the women also moves around and performs the duties of this world, and like the puppet, she has no life and charm of her own and is as unattractive and cold as a wooden puppet.] (39)

Remove the different parts of her body from one another, e.g., segregate the skin of the eyelids, flesh, blood and tears from the instrument of the eye and examine them carefully separately. Out of these different parts that together constitute the charming and alluring eye of a woman, which part appears to be pleasant, enchanting or attractive? [That is, taking the example of the eye of a woman which appears to be so charming and attractive for a lustful man, if we separate the parts of that eye into its different constituent parts, we find that the eye is made up of the skin of the eyelid, flesh, blood and tears, and nothing else. Taken separately, none of these things are charming. So the sage advises to look at the basic and inherent quality of anything before deciding whether it is worthy to be adored and praised or not. See also canto 4, verse no. 129.] (40) [39-40]

मेरुशृङ्गतटोल्लासिगङ्गाचलरयोपमा । दृष्ट्वा यस्मिन्मुने मुक्ताहारस्योल्लासशालिता ॥४१॥

श्मशानेषु दिगन्तेषु स एव ललनास्तनः । श्वभिरास्वाद्यते काले लघुपिण्ड इवान्धसः ॥४२॥

केशकज्जलधारिण्यो दुःस्पर्शा लोचनप्रियाः । दुष्कृताग्निशिखा नार्यो दहन्ति तृणवन्नरम् ॥४३॥

When nothing is attractive in a woman, then why should one be attracted or infatuated with her? Oh sage! A woman is as volatile, restless, freakish and reckless as the river Ganges as it falls down rapidly from Mt. Sumeru (gushing, splashing, bubbling, foaming and frothing; cascading recklessly and relentlessly bulldozing its way down the slopes of the mountain). [Like the rapidly flowing river which gushes down the slopes of the mountain and takes along everything that comes in its path with its swift and rapid currents, a woman can sweep a man off his feet and take him along the path of unrighteousness and worldly passions.] The woman who looked so adorable and charming with a pearl necklace around her neck (41), when the time comes, the fleshy lump-like breasts of the same woman are gnawed and nibbled at by stray dogs in the cremation ground (42).

Those women who wear long hairs and apply black oily paste called 'Kaajal' on their eyes (to look beautiful and enchanting), their touch or company gives only sorrows

and troubles even though they appear to be so alluring, charming and attractive on the face of it. [That is, though outwardly a woman appears to be very charming and enchanting, her company only leads to troubles and miseries of all kinds, which is generally not expected from anything which appears to be attractive from the outside]. They are like the ferocious fire created by the creator (Brahmaa) to burn those who indulge in misdeeds and misdemeanours of all kinds; they burn a man like a twig is burnt by the fire. [That is, the man who involves himself with a women's illusive charm and allows himself to be mislead by it, spending his time pursuing lust and worldly passions, is sure to get ignominy, and all his good deeds will be eclipsed by the misdeeds that he is forced to do just in order to please this deceptively charming woman with whom is infatuated, and he is sure to repent it later on.] (43) [41-43]

ज्वलतामतिदूरेऽपि सरसा अपि नीरसाः । स्त्रियो हि नरकाग्नीनामिन्धनं चारु दारुणम् ॥४४॥

कामनाम्ना निरातेन विकीर्णा मुग्धचेतसः । नायौ नरविहङ्गानामङ्गबन्धनवागुराः ॥४५॥

These women are like the distant fire of hell —abhorable, reprehensible, unattractive, scorching and tormenting; they are like a fuel for sorrows, distresses, agonies, miseries and troubles of all kinds. Though they externally appear to be sweet, juicy and succulent at first impression, they are essentially dry, hard and parched; they have nothing which will give long lasting happiness or peace (44).

The hunter called 'Kaam' (representing lust, passion, desire, yearning, and worldly pursuits) has spread his net in the form of the charm of a woman to trap the deer represented by the man. [That is, a man is enslaved by passions if he gets caught in the net spread to trap him by 'Kaam' in the shape of a woman.] (45) [44-45]

जन्मपल्वलमत्स्यानां चित्तकर्दमचारिणाम् । पुंसां दुर्वासनारज्जुर्नारी बडिशपिण्डिका ॥४६॥

सर्वेषां दोषरत्नानां सुसमुद्रिकयानया । दुःखशृङ्खलया नित्यमलमस्तु मम स्त्रिया ॥४७॥

यस्य स्त्री तस्य भोगेच्छा निःस्त्रीकस्य क्व भोगभूः । स्त्रियं त्यक्त्वा जगत्यक्तं जगत्यक्त्वा

सुखी भवेत् ॥४८॥

A man is like a fish in the pond of life. He always spends his time wriggling and squirming in the slush or scum of the pond. To capture and shackle these fish-like men firmly in their embrace, a woman is like a bait attached to a rope (the fishing rod) symbolising the various 'Vasanas' (inherent lust and passions) present in a man. [Here, a man is like a fish, a woman is the bait and the different passion that a man has is the rope of the fishing rod.] (46)

This woman is like an ocean which produces all types of jewels (gems) symbolising all the imaginable miseries of this world. Let this chain made up of the deceptive gems (representing the miseries of the world) and produced by the woman (representing the ocean) remain at a distance from us. [That is, it is better to keep away from the different types of attractions or charms that a woman presents to a man in the form of an attractive looking chain or necklace adorning her sensual body which will only give different types of miseries and torments to a man.] (47).

A man who has a woman near him, has all the reasons for sexual excitement and

sensual gratification. He who has forsaken a woman has literally left the world behind (i.e., he has freed or detached himself from the shackles of the world because, as has been described in the forgoing verse nos. 39-47, a woman is only a cause for troubles to him and her company never gives peace; there is no reason why he should enjoy her company). Indeed, it is only after detachment from or abandonment of this perishable world that a man can obtain real peace and tranquility, happiness and contentment in the true sense. [That is, once a man realises the fact that a woman is like a shackle that ties him to this illusionary, artificial, deceptive and entrapping world of imaginary comforts, pleasures and enjoyments, he will be deemed to be mentally free from it. And like a freed man, he will have peace and tranquility as no worldly problems associated with the company of a woman will ever torment him and bog him down.] (48) [46-48]

[Note :- Verse nos. 39-48 lay stress on the basic fact that a lustful, lascivious, passionate and sexually pervert and promiscuous man can never find peace. In order to satisfy his carnal desires, he will go to any length, not caring for the horrendous consequences. These verses are not meant to demean the dignity and honour of women; they simply advise to guard a man from being engulfed in passions and sexual perversions.]

दिशोऽपि न हि दृश्यन्ते देशोऽप्यन्योपदेशकृत् । शैला अपि विशीर्यन्ते शीर्यन्ते तारका अपि ॥४९॥

शुष्यन्त्यपि समुद्राश्च ध्रुवोऽप्यध्रुवजीवनः । सिद्धा अपि विनश्यन्ति जीर्यन्तो दानवादयः ॥५०॥

This world is transient and perishable; times change, nothing is steady, impossible things might happen, and things that appear to be possible might actually turn out to be impossible. Even the direction of the compass (e.g., north, south etc.) become indiscernible (e.g., during a severe sand storm during the night in a desert), even the countries and civilisations become a matter of mere recollection or are relegated to memory or history (i.e., a time might come when they might be obliterated from the map of the world and would be relegated to the pages of history and memory), even mountains might split (and be reduced to rubble), and even the stars might fall (i.e., disintegrate into nothingness or become black holes in the cosmos) (49). Even stars that appear to be stable and unmoving e.g., the polar star, move from their site and will come to an end one day. Even established and firm ascetics and hermits are crushed (i.e., they will die one day, or a day might come when they will be overcome by some evil and lose their exalted stature, piety and holiness). Even demons who are considered stronger, more powerful and robust than humans, are overcome by decrepiting old age, and they lose their vigour, powers and strength (50) [49-50].

परमेष्ठ्यपि निष्ठावान्हीयते हरिरप्यजः । भावोऽप्यभावमायाति जीर्यन्ते वै दिगीश्वराः ॥५१॥

ब्रह्मा विष्णुश्च रुद्रश्च सर्वा वा भूतजातयः । नाशमेवानुधावन्ति सलिलानीव वाडवम् ॥५२॥

The grandfather Brahma who lives for a very long time and Lord Vishnu who has no birth as such, also vanish into oblivion one day when the time comes for their end. Abundance turns into shortages; even the patron Gods of the various directions are subjected to old

age, decay and death (51).

Great Gods and the whole crowd of creatures are rushing constantly towards destruction even as the water of the ocean heaves and swirls towards the legendary fire called 'Vadav' (वाडवम् सलीलानीव)<sup>1</sup> present in the bed of the ocean, (52) [51-52].

[Note :- <sup>1</sup>The *Vadav* is the ferocious underground fire burning perpetually below the bed of the ocean. It is the subterranean volcano that erupts once in a while and spouts steaming water from the surface of the ocean or sea. It is this 'Vadav' that keeps the water or the ocean warm and sustains a complete eco-system of marine creatures underneath the cold and frigid surface of the ocean when the temperature falls below the freezing under glaciers. That is why, even though ice floats on the surface of the ocean in the arctic regions of the world, marine creatures, both fauna and flora, thrive below. Further, if the underground fire in the ocean had not been burning constantly, the ocean would have swelled and overflowed and submerged the entire landmass, what with all the rivers constantly flowing into it, because this underground fire keeps the ocean inherently warm and helps the water to evaporate in to the atmosphere. Again, the great underground volcanic craters consume the water of the ocean, sucking it continuously and resulting in the surrounding water swirling around that hole producing an impression of a virtual whirlpool.]

आपदः क्षणमायान्ति क्षणमायान्ति संपदः । क्षणं जन्माथ मरणं सर्वं नश्वरमेव तत् ॥५३॥

अशूरेण हताः शूरा एकेनापि शतं हतम् । विषं विषयवैषम्यं न विषं विषमुच्यते ॥५४॥

जन्मान्तरघ्ना विषया एकजन्महरं विषम् । इति मे दोषदावाग्निदग्धे संप्रति चेतसि ॥५५॥

Various troubles and miseries can surround a man in a fraction of a second. On the other hand, all imaginable prosperity, wealth and well-beings can come hurtling towards a man, like a windfall, and collect around him in another fraction of a second. Death and birth can occur in a moment. Verily, all these delusions of the world, which are opposite and paradoxical in nature, are temporary and deceptive, they are all transient and perishable. [That is, both good and bad, favourable and unfavourable, happiness and sorrows last only for a pre-destined or predetermined time; nothing is permanent. If there is happiness now at this instant, there can be total unhappiness in the next moment.]

In this world, ironically, cowards can massacre brave ones; sometimes one man can destroy or kill hundreds or thousands of others (which appears to be a difficult, if not an impossible task for a single man to do). The perplexities and difficulties that arrive in the mind due to the sensual pleasures and the objects of this materialistic world are like poison. Physical consumption of poison is not so horrifying because it can destroy only the present life of a creature, whereas sensual pleasure and worldly allurements presented by the materialistic objects of this artificial and deceptive world can destroy many births and lives of the creature. At present, my mind seems to be burning with the great wild fire symbolising all the faults and impurities of this world (55) [53-55].

स्फुरन्ति हि न भोगाशा मृगतृष्णासरः स्वपि । अतो मां बोधयाशु त्वं तत्त्वज्ञानेन वै गुरौ ॥५६॥

नो चेन्मौनं समास्थाय निर्मानो गतमत्सरः । भावयन्मनसा विष्णुं लिपिकर्मार्पितोपमः ॥५७॥  
इति महोपनिषद् ॥

In spite of standing in a mirage-like lake created by 'Trishna' (see verse no. 19, 21-29), I do not feel that there is any rise of desires in me to enjoy the sensual pleasures of the world. [That is, I have developed total renunciation and dispassion towards the allurements that this deceptive and entrapping world of artificiality presents to entice me towards its deceptive, misleading and entrapping charms.] Oh father, oh my teacher! Please give me the truthful knowledge of the absolute Reality. Please enlighten me about the factual situation, the essential, immutable, unequivocal and irrefutable basic Truth (56). Otherwise, I shall forsake 'Maan' (मान —ego, pride) and 'Matsarya' (मात्सर्य —envy, jealousy, malice, ill-will) etc.. [That is, I shall forsake the world which is characterised by these qualities, which are an integral part of it and cannot be avoided by an ordinary man if he wishes to live in it. In short, the sage tells his father that he will become a recluse if the 'truth' is not revealed to him.] I will concentrate my attention and thoughts on Lord Vishnu; I shall become immobile and emotionless like a portrait and become totally silent' (57) [56-57]. This is the Mahopanishad

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#### Canto 4

In this Canto, sage Ribhu, moved by the highly enlightened realisation that has been kindled in Nidagh's heart, advises his son ways to obtain deliverance from the fetters that shackles a man to this artificial, entrapping world of delusions and deceptions. The sage enumerates many ways of how to do it, besides explaining the deceptive nature of this world.

निदाघ तव नास्त्यन्यज्ज्ञेयं ज्ञानवतां वर । प्रज्ञया त्वं विजानासि ईश्वरानुगृहीतया ।  
चित्तमालिन्यसंजातं मार्जयामि भ्रमं मुने ॥१॥

Hearing what his son Nidagh had to say, the great sage Ribhu replied, 'Oh Nidagh! You are the most exalted, the most enlightened and the wisest one. For you, nothing more is left to be learnt or known. Due to God's grace upon you, you have come to realise and understand everything (without anyone's help) by your own sharp intellect and keen observation. Still, oh sage, whatever remnants of delusions and confusions that have darkened your mind, I shall try to find a solution to them and try to erase the spell of darkness from your mind (1).

मोक्षद्वारे द्वारपालाश्चत्वारः परिकीर्तिताः । शमो विचारः संतोषश्चतुर्थः साधुसङ्गमः ॥२॥

एकं वा सर्वयत्नेन सर्वमुत्सृज्य संश्रयेत् । एकस्मिन्वशागे यान्ति चत्वारोऽपि वशं गताः ॥३॥

There are said to be 4 gatekeepers of the gate that leads to 'Moksha' (emancipation and salvation, liberation and deliverance from this entrapping world of transmigration and its attendant miseries, problems and torments) —viz self control (i.e., the control of the mind

and the sense organs), right thinking, contentment and good company (Satsang) (2). If the help of even one of them is obtained or made available, the other 3 automatically become favourable or accessible to an aspirant of 'Moksha' (3) [2-3].

शास्त्रैः सज्जनसंपर्कपूर्वकैश्च तपोदमैः । आदौ संसारमुक्त्यर्थं प्रज्ञामेवाभिवर्धयेत् ॥४॥

स्नानुभूतेश्च शास्त्रस्य गुरोश्चैवैकवाक्यता । यस्याभ्यासेन तेनात्मा सततं चावलोक्यते ॥५॥

In order to get liberation and deliverance from this perishable and mortal world, one should employ or take the help of 'Tapa' (तपो—austerity, penances, keeping strict religious vows, self control and other forms of righteousness and virtues), 'Dam' (दमैः—self restraint), reading and studying of scriptures and keeping good company (शास्त्रैः सज्जनसंपर्क) to enhance one's knowledge about the essential Truth and absolute Reality (4).

One should do introspection to become self aware (स्वानुमेतेश्च) by experiencing the conscious factor called the Atma by taking the help of the scriptures and the words of advice given by the Guru (a moral preceptor, guide and teacher) (5) [4-5].

संकल्पाशानुसंधानवर्जनं चेत्प्रतिक्षणम् । करोषि तदचित्तत्वं प्राप्त एवासि पावनम् ॥६॥

चेतसो यदकर्तृत्वं तत्समाधानमीरितम् । तदेव केवलीभावं सा शुभा निर्वृतिः परा ॥७॥

If you have abandoned or stopped pursuing vows, determinations, ambitions, volitions and aspirations pertaining to this world as well as all hopes and expectation from it, then you must have acquired that only undoubted and unique state of existence called 'Kaivalya'—that is, you must have become acquainted with the only and the absolute reality that is called the 'truth', which is synonymous with the Atma or Brahma, in the cosmos (6).

When the mind remains detached from deeds (i.e., when it is not involved in any action that the body of the creature takes) and forsakes the sense of 'doing' it (यदकर्तृत्वं), it is called the restraint of the inherent tendency of the mind, called 'Chitta Vrittis', and this state of the mind is akin to being in a 'Samadhi' (which is a trance-like state when awareness of the external world ceases). That state is called 'Kaivalya' (कैवल्य—the state which is the only one of its kind, ultimate, without an alternative, and a final stage when only the 'truth' remains to the exclusion of all falsehoods); it is a most auspicious state and a provider of supreme bliss, beatitude, peace, tranquility as well as felicity (7) [6-7].

चेतसा संपरित्यज्य सर्वभावात्मभावनाम् । यथा तिष्ठति तिष्ठ त्वं मूकान्धबधिरापमः ॥८॥

सर्वं प्रशान्तमजमेकमनादिमध्यमाभास्वरं स्वदनमात्रमचैत्यचिह्नम् । सर्वं प्रशान्तमिति शब्दमयी

च दृष्टिर्बाधार्थमेव हि मुधैव तदोमितीदम् ॥९॥

When you stop having attachments to or a sense of possession of all or any of the objects of this world in its totality, and live in the world like a blind, a dumb or a deaf man, it is only then that it is possible to obtain the stature described in verse no. 7 above (i.e., Kaivalya leading to supreme bliss, or a state when the mind is detached from deeds and the external world) (8).

You must have a firm conviction that everything visible is 'one' (i.e., it is non-dual and non-distinctive—एक), is uniform, unchangeable, calm and pacific (प्रशान्त), is without a birth, a beginning and a middle (अनादिमध्यमा), and it can only be experienced (भास्वरं). All that

is visible is a manifestation of the vibrations having their origin in the mind of the creature (स्वदनमात्र); they are a footprint of his mind; they appear as the mind wishes them to appear (चैत्यचिह्नम्). Or in other words, everything that is seen or observed or witnessed in this world is any one or the other form or manifestation of that singular, non-dual, non distinguishable, immutable, unequivocal and immaculate entity called the Atma, which is one and pure consciousness representing Brahma. All that you see around you and which is recognisable and identifiable by a name, or for which there is a word to describe it, define it, name it and identify it (शब्दमयी), is only an erroneous conception of the faculty of sight, it is an illusion created by the faculty of sight (दृष्टिर्विषयार्थ). Or in other words, this falsehood and misconception prevents the mind to 'see' the 'factual truth'; it acts as a hurdle or a stumbling block in enabling the mind to see or perceive the 'actual truth'. All the agitations and restlessness caused as a consequence of this misconception are misplaced, for actually everything is peaceful and tranquil like the Atma (प्रशान्तमिति). It is only an obstacle in the realisation of the Atma or Brahma (9) [8-9].

सर्वं किञ्चिदिदं दृश्यं दृश्यते चिज्जगद्गतम् । चिन्निष्पन्दाशमात्रं तन्नान्यदस्तीति भावय ॥१०॥

नित्यप्रबुद्धचित्तस्त्वं कुर्वन्वापि जगत्क्रियाम् । आत्मैकत्वं विदित्वा त्वं तिष्ठक्षुब्धमहाब्धिवत् ॥११॥

Whatever colourful and myriad visions that are visible in this delusionary, deceptive and artificial world are essentially a manifestation, a revelation, or a form of 'Pranav' (which is the cosmic sound represented by the word OM and which is an analogy for Brahma). Whatever is seen here, with the physical eyes of the body of a creature, is also seen in the subtle 'world of consciousness'. All of it is a fractional or part manifestation of the vibrations produced by the energy generating center of the cosmos called 'pure consciousness' (because sound is essentially 'vibration') (10).

Hence, there is nothing that exists which is not pure consciousness, i.e., there is nothing besides pure consciousness that has any essence and meaning —you must think so, have a firm believe in it and be convinced of this fact. Even while doing all the works assigned to you in this world, you must constantly, consistently and persistently remain steady and unwavering in your firm conviction that the Atma is undisputed one and non-dual, and the ultimate truth is the merging or dissolving of this Atma with its primary source, the cosmic Atma called Brahma. The fact is that the world as we see or perceive it is false. In fact it is not separate and distinct from the Atma, and service to the world is the service rendered to the Atma residing or pervading uniformly in this creation as a representative of the supreme Brahma of which this world is simply an image<sup>1</sup>.

You must have a stable mind and intellect complex, and remain steady, serious, calm, composed and sober like the pacified ocean. By doing deeds and taking actions with this attitude and bent of mind, one can surely hope to have auspiciousness, welfare and good fortunes for himself (11) [10-11].

[Note :- <sup>1</sup>The very fact that the world appears to be so multifarious and diverse is a proof of the fact that it is a mirage because Atma or pure consciousness or the

cosmic vibrations which has revealed itself in the form of the visible world is only one, indivisible, immutable and non-dual; so there is no question of so much divergence and variation in what is seen; it should have been one. But even as a hallucinating man sees so many kaleidoscopic colours and forms which actually do not exist, and ghosts and phantoms are seen in the darkness of the night due to utter ignorance, a person who is not sufficiently realised and properly enlightened is also not able to perceive the 'one single Atma' in the world.]

तत्त्वावबोध एवासौ वासनातृणपावकः । प्रोक्तः समाधिशब्देन न तु तूष्णीमवस्थितिः । १२ ॥

निरिच्छे संस्थिते रत्ने यथा लोकः प्रवर्तते । सत्तामात्रे परे तत्त्वे तथैवायं जगद्गणः । १३ ॥

The introspective hollistic knowledge of the Atma is like a fire to burn the straw-like 'Vasanas' (i.e., the inherent tendencies of the mind; attractions of the world; innate desires, yearnings and greed pertaining to fulfillment of worldly passions) present in a creature. This self realisation and introspective mode of the mind-intellect complex is called 'Samadhi' —simply sitting idle without speaking is not called 'Samadhi'; it is imposter and deception (12).

Even as a man is unconsciously, even unwillingly and out of human nature attracted towards gems lying on the ground, the world is inherently charmed by and naturally attracted to the only absolute authority of existence, the absolute and the essential 'reality' called the transcendental Brahma. [Here, Brahma is the gem and the world is the creature] (13) [12-13].

[Note :- Another good analogy would be a magnet and iron pieces, when the magnet lying like an inert body on the ground will attract towards itself randomly all the small iron pieces scattered around it. Here the magnet would be Brahma and iron pieces would be the creatures.]

अतश्चात्मनि कर्तृत्वमकर्तृत्वं च वै मुने । निरिच्छत्वादकर्तासौ कर्ता संनिधिमात्रतः । १४ ॥

ते द्वे ब्रह्माणि विन्देत कर्तृताकर्तृते मुने । यत्रैवैष चमत्कारस्तमाश्रित्य स्थिरो भव । १५ ॥

तस्मान्नित्यमकर्ताहमिति भावनयेद्भया । परमामृतनाम्नी सा समतैवावशिष्यते । १६ ॥

Hence, oh sage (i.e., Nidagh)! The notion of 'being a doer' (non-enlightened view) and of 'being a non-doer' (the enlightened view) are both present in the Atma because everything is Atma or a manifestation of Atma. When it is without any desires, hopes or expectations, when it remains detached, dispassionate and indifferent to the deeds done by the body, it is said to be a 'non-doer', while when it is accompanied by any hope, expectation or desire for a reward or a benefit from any action or deed and consequentially gets stuck to them, then it becomes 'doer'. [That is, if the deed is done by a creature without any motive or vested interest, if it is done selflessly with total dispassion and detachment from both the deeds and its resultant rewards or punishments, even to the extent of not delving into the cause of action —then the notions of 'doing that deed' or 'taking that action' does not arise. Hence, there is no existence of an entity that can be called 'a doer'] (14).

Oh sage! The notion of 'doing' and 'not doing' leads respectively to a 'doer' as well as a 'not doer' entity, both of whom have their abode (i.e., existence, foundation,

base) in the imperishable and eternal Brahma. Or in other words, Brahma is both the ‘doer’ as well as the mere ‘witness’ of the deed done; that is, he is the ‘non doer’ of that deed because he is simply a witness to the deed and not an active participant in it. That entity in which you find this miracle (that it ‘does’ and ‘does not’ at the same time) —you should take its shelter and refuge, and be steady and at peace (15).

‘I am always a ‘non-doer’ (i.e., uninvolved with, disinterested in and detached from the deeds and actions)’ —with this firm faith, thought and conviction, the only thing that is left is the supreme Authority which is the nectar-like elixir of eternity, bliss and felicity, called ‘Amrit’ (परमामृतनाम्नी), which is Brahma (16) [14-16].

निदाघ शृणु सत्त्वस्था जाता भुवि महागुणाः । ते नित्यमेवाभ्युदिता मुदिताः ख इवेन्दवः ॥१७॥

नापदि ग्लानिमायान्ति निशि हेमाम्बुजं यथा । नेहन्ते प्रकृतादन्यद्रमन्ते शिष्टवर्त्मनि ॥१८॥

Hence, oh Nidagh, those persons who take birth in the world and get firmly rooted in the ultimate, universal and absolute Truth (सत्त्वस्था जाता), are the only ones who are great, wise and virtuous. They make steady spiritual progress and develop into a full moon in the sky signifying the ripening of their happiness and contentment at their most glorious form (17).

Such persons do not shrink or shrivel up during the night symbolising bad times or misfortunes like a golden lotus which does not shrink or shrivel up during the darkness of the night like ordinary lotus. Aside from whatever comforts or sufferings that come their way, they do not wish or desire for anything else (i.e., they are fully contented and satisfied, they remain equal in both the comforts as well as the sufferings presented to them by this world). On the contrary, they take or follow the path prescribed or shown by the scriptures (to follow the path of equanimity, dispassion and detachment, to remain calm even in the face of adversities, and remain unruffled and unaffected under any circumstances, no matter how agitating they might be) (18) [17-18].

आकृत्यैव विराजन्ते मैत्र्यादिगुणवृत्तिभिः । समाः समरसाः सौम्य सततं साधुवृत्तयः ॥१९॥

अब्धिवद्धृतमर्यादा भवन्ति विशदाशयाः । नियतिं न विमुञ्चन्ति महान्तो भास्करा इव ॥२०॥

They always live life like a ‘non-doer’ (i.e., unattached to, disinterested in and dispassionate towards deeds) and are adorned by virtues such as friendship, mercy and compassion, a pleasing, charming and joyous temperament, and a disinterested, detached or dispassionate demeanour marked by equanimity. They are polite, mild, courteous, humble and gentle as well as equanimous and equitable in all their dealings with the world. They always live like a pious saint of uniform, calm and tranquil temperament (19).

They go beyond the call of duty or demand of tradition to help others, and become so large-hearted that it surpasses the vastness of the ocean. Like the Sun, they steadfastly and unwaveringly move on their righteously chosen path without any demurring and hesitation (20) [19-20].

कोऽहं कथमिदं चेति संसारमलमाततम् । प्रविचार्य प्रयत्नेन प्राज्ञेन सह साधुना ॥२१॥

नाकर्मसु नियोक्तव्यं नानार्येण सहावसेत् । द्रष्टव्यः सर्वसंहर्ता न मृत्युरवहेलया ॥२२॥

One should seek advise and discuss with such pious saints who are erudite, wise, sagacious

and enlightened about the eternal question— ‘Who am I, how has this vast and myriad world of artificiality and delusions come into being?’ (21).

One should not involve oneself in worthless and futile activities, and should persistently avoid contact with unrighteous and un-virtuous people (नानार्येण सहावसेत्). One should not remain indifferent to death which is the slayer of everyone. [That is, one should always be aware of the impending, ultimate and unavoidable death, and this awareness will always stand as a guard for him and prevent him from committing mischief, sins and getting involved in unrighteous activities] (22) [21-22].

शरीरमस्थि मांसं च त्यक्त्वा रक्ताद्यशोभनम् । भूतमुक्तावलीतन्तुं चिन्मात्रमवलोकयेत् ॥२३॥

उपादेयानुपतनं हेयैकान्तविसर्जनम् । यदेतन्मनसो रूपं तद्वाह्यं विद्धि नेतरत् ॥२४॥

गुरुशास्त्रोक्तमार्गेण स्वानुभूत्या च चिद्घने । ब्रह्मैवाहमिति ज्ञात्वा वीतशोको भवेन्मुनिः ॥२५॥

If one has to loathe and have indifference or contempt towards anything, one should treat the body, the bones, the flesh and the blood etc. as reprehensible, repugnant, disgusting, repulsive and horrible, and therefore, worthy of contempt and neglect.

He should focus his sight or attention on the pure conscious Atma present universally in all the creatures even as the pearls of a necklace are threaded together by a string<sup>1</sup> (23).

It is but a tendency or habit of the mind and heart to rush towards (or think of, try to obtain, accept and yearn for) things that are of some use to them, and abandon (or become disinterested in and neglect) those that are of no use. This tendency is superficial and not the inherent tendency or inclination of the mind or heart of a creature<sup>2</sup> (24).

One should learn about the essential Truth about the pure and supreme consciousness from an erudite and wise teacher as well as from the scriptures and by self experience obtained by contemplation and meditation. One should realise the truth of the maxim ‘I am Brahma’, and consequentially, become free from all mental sorrows and troubles, all perplexities, consternations and confusions (25) [23-25].

[Note :- <sup>1</sup>Here, the individual creature is the pearl, the Atma is the thread or string, and the animate world in its entirety is the necklace worn by Brahma, the cosmic entity. The allusion of the pearl necklace is cited here to emphasis the point that all the creatures in this world are linked to each other and threaded together by the same and universally constant Atma to form the shape and contours of this vast cosmos with its myriad colours, charms and attractions. If the thread is broken, all the pearls will fall apart. From the outside, the thread is not seen but the beauty and attraction of the pearl enchants the viewer. But it must be remembered that the thing known as ‘a pearl necklace’ has its existence because of the underlying hidden thread or string which hold all the pearls together. Otherwise everything will be scattered and the phrase ‘a pearl necklace’ loses its meaning.

<sup>2</sup>That is, the basic desire of the mind or the heart is to obtain peace, happiness and bliss. It erroneously and falsely seeks them in the objects of the external world, whereas, if given an enlightened choice, it will shun them, and in order to obtain truthful peace, bliss and happiness, it will seek self realisation and contemplate upon

the Atma, an exercise that can give the mind and heart true peace, bliss and happiness.]

यत्र निशितासिशतपातनमुत्पलताडनवत्सोढव्यमग्निदाहो हिमसेचनमिवाङ्गारावर्तनं चन्दनचर्चेव  
निरवधिनाराचविकिरपातो निदाघविनोदनधारागृहशीकरवर्षणमिव स्वशिरश्छेदः सुखनिद्रेव  
मूकीकरणमाननमुद्रेव बाधिर्यं महानुपचय इवेदं नावहेलनया भवितव्यमेवं दृढवैराग्याद्बोधो  
भवति । गुरुवाक्यसमुद्भूतस्वानुभूत्यादिशुद्धया । यस्याभ्यासेन तेनात्मा सततं चावलोक्यते ॥२६॥

In such an exalted stage of existence, one becomes capable to bear the blow of a sword as if it was a soft hit by a lotus flower, and the scorching heat of fire as if one was being bathed in cool water. Lying down on red hot charcoal appears to be as cool as the smearing of a paste of sandalwood on the body. A hail of arrows piercing the body appears to be a spray of water drops from a fountain during summer (i.e., it appears to be very soothing). Chopping off of the head appears to be like being in a deep sleep state of existence, a state of bliss when a person does not know what is happening to his body. Chopping off of the tongue appears to be like observing deep and prolonged silence (as done during Samadhi or observed when a person soundly sleeps). Being deaf appears to provide the joys obtained when one is promoted to a higher designation (because when a man rises in hierarchy and gets any high designation, he is removed from the normal din of ordinary life, leads a virtual cloistered and secluded life isolated from the daily toil and tumble of an ordinary man and gets himself protected and surrounded by the high walls of a out-of-bounds bungalow so that he does not have to hear what the poor or those who are much junior to him in the hierarchy have to say; he virtually is ensconced in a cocoon and is a prevented from coming in touch with the reality and rough and tumble of the world. In terms of metaphysics it means that when a man becomes 'deaf', he is not disturbed by so many sounds of this world. He remains serene and calm as if he is living in a lonely place in a forest, away from the hustle and bustle of life).

But this state of equanimity and fortitude is not obtained by simply being indifferent or negligent towards all these perceptions, emotions and feelings (for, then, it will be superficial, only for a show and temporary and tantamount to imposter and deceit). It is only —i.e., permanently, in reality and in the true sense —possible by the introspective knowledge of the nature of the pure-self relying upon the mental strength obtained by renunciation, dispassion and detachment from the external world of artificiality. The purification and cleansing of the inner-self is possible only by relying on or taking the guidance and advice of the words of a true teacher or scriptures as well as by self experience through introspection and contemplation. This process will lead to self realisation and ultimate enlightenment (26).

विनष्टदिग्भ्रमस्यापि यथापूर्वं विभाति दिक् । तथा विज्ञानविध्वस्तं जगन्नास्तीति भावय ॥२७॥

न धनान्युपकुर्वन्ति न मित्राणि न बान्धवाः । न कायक्लेशवैधुर्यं न तीर्थायतनाश्रयः ।

केवलं तन्मनोमात्रमयेनासाद्यते पदम् ॥२८॥

Even as a man can discern and distinguish between the various directions (e.g., north and south etc.) once the confusion pertaining to them is removed, truthful knowledge and

enlightenment can dispel all ignorance or lack of knowledge. One should always think in these terms (27).

A man's welfare and wellbeing does not lie in wealth, friends, kith and kin, elimination of bodily discomfort (e.g., disease and illness) or living at a pilgrim site, but he can find the most exalted and supreme state or stature by plunging and submerging himself in the ocean of pure consciousness (28) [27-28].

यानि दुःखानि या तृष्णा दुःसहा ये दुराधयः । शान्तचेतःसु तत्सर्वं तमोऽर्केष्विव नश्यति ॥२९॥

मातरीव परं यान्ति विषमाणि मृदूनि च । विश्वासमिह भूतानि सर्वाणि शमशालिनि ॥३०॥

All the torments, sorrows, anguish and tribulations (दुःख—Dukh), all the yearnings, desires, avarice and thirst for the world (तृष्णा—Trishna), and all the insurmountable worries and miseries (दुःसह दुराधयः) of a man who has a peaceful, calm and tranquil temperament of the mind and a stable and focussed intellect, are eliminated even as darkness is removed by the sunlight. [See also canto 6, verse no. 31-40.] (29)

In this perishable and mortal world, a man who has control over his mind is respected and trusted by men of both stern and harsh temperaments as well as those who are sweet and mild, just like a son believes, trusts and relies upon his mother (30) [29-30].

न रसायनपानेन न लक्ष्म्यालिङ्गितेन च । न तथा सुखमाप्नोति शमेनान्तर्यथा जनः ॥३१॥

श्रुत्वा स्पृष्ट्वा च भुक्त्वा च दृष्ट्वा ज्ञात्वा शुभाशुभम् । न हृष्यति ग्लायति यः स शान्त इति कथ्यते ॥३२॥

Drinking the elixir of eternity and the embrace by Laxmi (the Goddess of worldly wealth and prosperity) does not give the type of bliss, comfort, happiness and joy that a man finds in peace, tranquility, calmness and serenity of the mind. [That is, peace of mind is of paramount importance. It is more important than having worldly comforts and pomp as well as being able to drink the best of juices that are available in this world] (31).

When hearing, eating, touching, seeing and knowing either the pleasant or the unpleasant things do not make a man either happy or sorrowful (i.e., when he remains equanimous, stable, unruffled and indifferent to opposite types of stimuli, emotions and sentiments, when he is not at all affected or influenced by them), he is considered to be truthfully placid, calm, peaceful, tranquil and serene (32) [31-32].

तुषारकरबिम्बाच्छं मनो यस्य निराकुलम् । मरणोत्सवयुद्धेषु स शान्त इति कथ्यते ॥३३॥

तपस्विषु बहुज्ञेषु याजकेषु नृपेषु च । वनवत्सु गुणाढ्येषु शमवानेव राजते ॥३४॥

Those whose mind is calm, tranquil and pleasant, spotless, clean and pristine pure, soothing and comforting like the area of the sky around the full moon, those whose mind does not become agitated or excited during periods of death, celebrations or war—such persons are said to be placid, peaceful, equanimous, calm, tranquil and serene by nature (33).

Such a person who has restraint over his mind and its emotions, is adored, revered and honoured amidst those who do Tapa (austerity and penances), those who are experts in the Vedas (i.e., those who are learned and wise), those who perform various fire sacrifices (i.e., those who are religious), those who are either kings or residents of forests (such as

hermits, ascetic etc.), and those who are wise and intelligent (34) [33-34].

संतोषामृतपानेन ये शान्तास्तृप्तिमागताः । आत्मारामा महात्मानस्ते महापदमागताः ॥३५॥

अप्राप्तं हि परित्यज्य संप्राप्ते समतां गतः । अदृष्टखेदाखेदो यः संतुष्ट इति कथ्यते ॥३६॥

Those who drink the nectar called ‘Santosh’ (संतोष) i.e., have tasted contentment and satisfaction, feeling fulfilled, and are gratified and comforted by whatever they get and remain calm and tranquil, only such clever, wise, erudite, sagacious, enlightened and adroit persons can dwell in the Atma and attain the supreme state of pure consciousness (35).

He who does not worry about or long for things that cannot be obtained and remains even and satisfied with whatever has been obtained by him (i.e., who does not feel either joyful or sad with whatever comes his way), he who does not perceive, feel or pay attention to either comfort or pain, happiness or sorrows —verily, only he is said to be fully and truly contented, satisfied, gratified and comfortable (because there will be no desire left in him and hence no agitation in its wake) (36) [35-36].

नाभिनन्दत्यसंप्राप्तं प्राप्तं भुङ्क्ते यथेप्सितम् । यः स सौम्यसमाचारः संतुष्ट इति कथ्यते ॥३७॥

रमते धीर्यथाप्राप्ते साध्वीवाऽन्तःपुराजिरे । सा जीवन्मुक्ततोदेति स्वरूपानन्ददायिनी ॥३८॥

He who never yearns for or expects anything that has not been obtained or received, and uses that which is available according to his necessity (instead of hoarding anything), he who acts with equanimity and equity, remains even, sober, unruffled and uniform in his demeanours and behaviours —such a person is considered excellent and contented in all respects (37).

Just like a loyal wife remains happy and contented inside the householder’s yard (or within the precincts of her house) without complaining whatsoever about anything, when the mind of a person remains contented and satisfied as well as fully comfortable and gratified with whatever that is available to the man, then that state of the mind is called ‘liberated or delivered from the shackling effects of this delusionary, artificial, entrapping mundane world’. This state of the mind is obtainable while the person still lives in the world and continues to do his worldly chores; this is a state called ‘Jivan Mukti’ (जीवन्मुक्त). It bestows the bliss and happiness of recognising the nature of the conscious pure-self which is pure bliss and beatitude, joy and felicity personified (स्वरूपानन्ददायिनी) (38) [37-38].

यथाक्षणं यथाशास्त्रं यथादेशं यथासुखम् । यथासंभवसत्सङ्गमिमं मोक्षपथक्रमम् ।

तावद्विचारयेत्प्राज्ञो यावद्विश्रान्तिमात्मनि ॥३९॥

तुर्यविश्रान्तियुक्तस्य निवृत्तस्य भवार्णवात् । जीवतोऽजीवतश्चैव गृहस्थस्याथवा यतेः ॥४०॥

नाकृतेन कृतेनार्थो न श्रुतिस्मृतिविभ्रमैः । निर्मन्दर इवाम्बोधिः स तिष्ठति यथास्थितः ॥४१॥

Depending upon time, circumstance and location, a wise person should diligently pursue and contemplate upon this path of ‘Moksha’ (i.e., emancipation and salvation, liberation and deliverance) with a steadfastness of purpose and according to the prescription laid down by the scriptures, with cheer, joy and willingness, and all the while spending his time in the company of good, virtues and righteous people as far as possible— till the time he gets internal peace and bliss. [That is, the exercise of following the righteous path and keeping

company of good people and persuance of truthful knowledge should be continued until the time internal peace and stability is obtained. There is no fixed time limit for it] (39).

Whether he is a householder or a Sanyasi (who is a forest dwelling renunciate or a person who has left the house and wanders like a mendicant), a person who has obtained the state of 'Turiya' (when the aspirant has no sense of duality and he becomes firmly established in his pure self or Atma which is pure consciousness personified) and its accompanying state of blissfulness, is deemed to have crossed this ocean-like world. Such a person may remain busy in doing the various deeds assigned to him in this world or he might not do them at all, he always remains indifferent to, disinterested in and uninvolved with them (i.e., he does not get involved in the work that he does in this world; he remains completely detached from both the deed as well as its reward or punishment. He does not expect anything from his deed. He is not even concerned whether he is busy doing them or remains idle) (40).

He does not have to get entangled in the web or net or confusions created by different interpretations of the Vedas and other scriptures. He is like the Pacific Ocean without the Mandrachal Mountain<sup>1</sup> —i.e., he becomes calm, tranquil, placid and even. He remains established in the pure-self and obtains everything that is worth obtaining (i.e., he obtains peace and bliss which are equivalent to 'obtaining everything that is worth obtaining') (41) [39-41].

[Note :- The reference to the Mandrachal Mountain in the pacific ocean is an allusion to the legendary churning of the 'Kshir Sagar' by using the mountain as churning rod by the Demons and the Gods. The removal of this mountain is meant to restore the tranquility of the eternal sea of milk where Lord Vishnu is said to recline on a bed of Sheshnath, the legendary hooded python, floating on that ocean. The Upanishadic sage Ribhu means to say that once his son Nidagh follows the precepts of this Upanishad, he will become as tranquil and peaceful, as untainted and calm as the legendary 'Kshir Sagar' before it was churned by the mountain representing the turmoils associated with 'Maya'.]

सर्वात्मवेदनं शुद्धं यदोदेति तदात्मकम् । भाति प्रसृतिदिक्कालबाह्यं चिद्रूपदेहकम् ॥४२॥

एवमात्मा यथा यत्र समुल्लासमुपागतः । तिष्ठत्याशु तथा तत्र तद्रूपश्च विराजते ॥४३॥

When one starts regarding everyone as essentially being the same and universal pure Atma, then in such a state this vast and myriad external world spread in all the directions and dimension of time and space appear to be an embodiment or manifestation or image of the supreme Soul of the cosmos which is pure consciousness or the all pervading, immanent, uniform, unequivocal Soul of the universe (42).

In this way, the same element called the Atma evolves or develops into myriad and divergent forms and becomes established in that form (43) [42-43].

यदिदं दृश्यते सर्वं जगत्स्थावरजङ्गमम् । तत्सुषुप्ताविव स्वप्नः कल्पान्ते प्रविशति ॥४४॥

ऋतमात्मा परं ब्रह्म सत्यमित्यादिका बुधैः । कल्पिता व्यवहारार्थं यस्य संज्ञा महात्मनः ॥४५॥

यथा कटकशब्दार्थः पृथग्भावो न काञ्चनात् । न हेम कटकात्तद्वज्जगच्छब्दार्थता परा ॥४६॥

Whatever animate or inanimate world that is visible becomes annihilated and it vanishes completely from sight at the time of dooms day (or literally, the great deluge at the end of the era — कल्पान्ते) even as a dream vanishes when a person reaches the deep sleep state of consciousness<sup>1</sup>. [This is the 3rd state of consciousness when a man stops dreaming while he is sound asleep.] (44).

This Atma (spirit, soul) is the primal cause of all existence; it is the supreme, infinite, transcendental Brahma; it is an embodiment of the absolute, immaculate and irrefutable truth and reality. All these various epithets and honours have been assigned to the Atma by the wise and erudite ones just for the sake of convenience and practicability (45).

In essence, as a matter of fact, even as a bracelet of gold has no separate identity or existence from the metal from which it is crafted (which is gold in this case), the meaning or connotation of the word 'world' incorporates in its ambit, and is deemed to mean, the entity called Brahma. In other words, both the words 'world' and 'Brahma' are interchangeable, synonymous with and akin to each other. There is no distinction whatsoever between them. The world is an image of Brahma. If there was no Brahma, there would be no image in the form of the world! (46) [44-46].

[Note :- <sup>1</sup>The 4 states of consciousness in which a mind of a person exist have been described in a separate appendix no. 6 of this volume.]

तेनेयमिन्द्रजालश्रीर्जगति प्रवितन्यते । द्रष्टुर्दृश्यस्य सत्तान्तर्बन्ध इत्यभिधीयते ॥४७॥

द्रष्टा दृश्यवशाद्बद्धो दृश्याभावे विमुच्यते । जगत्त्वमहमित्यादिसर्गात्मा दृश्यमुच्यते ॥४८॥

मनसैवेन्द्रजालश्रीर्जगति प्रवितन्यते । यावदेतत्संभवति तावन्मोक्षो न विद्यते ॥४९॥

That imperishable, supreme and infinite Brahma has expanded this illusionary and deceptive world as a display of his magnificent, marvelous and stupendously maverick and magical powers. When the observer (or seer) gets emotionally involved with the objects of his observation (or sight), he gets attached to them and is influenced by them (even as the spectators of a magic show get completely enthralled and captivated by the charming hypnotic spell cast by the magician upon them; the magician almost traps their intellect and mind in his delusionary and deceptive snare). This is called a state of 'being shackled' or 'being tied down to this delusionary world' (47).

When the observer (or seer) comes under the influence of the objects of observation (or sight), i.e., when he gets emotionally involved with them, becomes an active participant with their activities, he gets trapped by those objects (i.e., his indifference of temperament, his equanimity, his patience, his evenness of mind, his renunciation, fortitude, equilibrium of mind and placidity etc. are all disturbed). When there is no object of observation or sight, he attains 'Moksha' (i.e., freedom, liberation and deliverance from the turbulence those objects create in his mind). He is virtually freed from the shackles that those objects of the world create for him.

When the Atma, under the influence of delusions, begins to perceive this world

with the erroneous sight of duality —such as the concepts of you and me —it is then said to ‘see’ the world. Whereas if it does not perceive any duality in its view of the world, when it sees the ‘pure self’ through the length and breadth of the world, it is then that the Atma is said to be ‘not seeing the world’ but ‘seeing the truth’ instead, which is indeed the Atma or Brahma’<sup>1</sup> (48).

It is the mind that creates and accepts as truth the elusively charming and enticingly fascinating aspects of this magical world of artificiality (मनसैवैद्रजाल). Till the imaginary creative powers of the mind is not stopped or controlled from creating hallucinations and deceptive imagery, there seems to be no sight (chance, scope or hope) of the path leading to ‘Moksha’ ever coming into view (49) [47-49].

[Note :- <sup>1</sup>For example, a man’s pen is taken away by another man. The first person gets annoyed because ‘his’ pen has been taken by ‘another’ man. But if the first person is enlightened and realises that there is no difference between ‘him’ and the ‘other person’, then the pen is deemed to belong to him, although it is apparently, physically and in this virtual world of reality, is in the hands of another person. The practical effect of this is that instead of fretting and fuming, the first person will politely ask the second person to ‘lend’ the pen to him so that he can complete the writing and then return it back to the second person. If the second person has any shame in him, he will not take the pen again. And even in case he is uncivilised enough to take it again, the first person would think that perhaps this pen either belonged to that person or it is of greater use to him, he needs it more than him, so he lets the other person keep it and use it, and he would buy another pen for himself. Obviously, all the causes of strife and tension cease with this attitude. Heaven will indeed descend upon this earth now and here if this attitude is inculcated by all the creatures. If the second person in this example does not have the same level of erudition and enlightenment as the first person, then he will surely not return the pen. In fact, the very act of taking the pen by the second person shows that he is not enlightened about the truth, but the resultant chain of ill-will, animosity, tension and bad blood would be snapped, and there would be peace.]

ब्रह्मणा तन्यते विश्वं मनसैव स्वयंभुवा । मनोमयमतो विश्वं यन्नाम परिदृश्यते ॥५०॥

न बाह्ये नापि हृदये सद्रूपं विद्यते मनः । यदर्थं प्रतिभानं तन्मन इत्यभिधीयते ॥५१॥

This world is a creation of the mind of Brahmaa, the creator of this gross visible world, who is himself self-created. Hence, one should treat this visible world as a creation of the mind (i.e., it is an imagination of the mind that has produced this world. It implies that this world is not for real but an imaginary illusion created by the mind for its own satisfaction) (50).

This mind is not present in a stable form anywhere —whether it is the external world or the inner world (or the inner-self of the creature). That is, the mind is ever so fickle, in a state of constant flux, restless and uneasy at all times. The very awareness of the presence of the objects pertaining to gratification of the sense organs is synonymous with the presence of the potentials of the mind to imagine. [That is, the objects exist in this

world because the mind thinks that they do so; actually, in fact, there is no existence of either the world or the materialistic objects present in it] (51) [50-51].

संकल्पनं मनो विद्धि संकल्पस्तत्र विद्यते । यत्र संकल्पनं तत्र मनोऽस्तीत्यवगम्यताम् ॥५२॥

संकल्पमनसी भिन्ने न कदाचन केनचित् । संकल्पजाते गलिते स्वरूपमवशिष्यते ॥५३॥

It is a natural habit and tendency of the mind to have ‘Sankalp’, or to make determinations, make vows, have ambitions and desires, aspirations and hopes (संकल्पनं), and then get confused and drowned in the quagmire of options present before it, and get bogged down in the accompanying perplexities, doubts, confusions and ambiguity. And since the mind lives in them, they are the mind’s natural habitat or the place where it likes to always dwell. It is submerged by and soaked in them; it is overcome and besieged by them. Hence, all these characteristics symbolise the presence or existence of the factor known as ‘mind’. [That is, if a person has any such thing as desire, aspiration, expectation and hope vis-à-vis the world, then surely it is a proof that an invisible entity called ‘mind’ is active and present in that person, because without the mind neither these things would exist nor would the world.] (52)

Till this date, no one has been able to separate the mind from its various and myriad ‘Sankalps’ (as described in verse no. 52). When all the ‘Sankalps’ are annihilated (i.e., exhausted or eliminated), the only entity left is the purest form of the Atma or the soul or spirit of the creature. [This Atma, as opposed to the mind, is stable, enlightened, wise, without any confusions and doubts, having no ambitions to pursue the fulfillment of imaginary aspirations pertaining to this world for the simple reason that this world itself is an imaginary entity being created by the mind, and not the Atma, and it has no real existence. Pursuing a mirage will not lead a person trapped in a barren desert anywhere near water except death and horrible torments. The concept of Sankalp is also elaborated upon in verse no. 95.] (53) [52-53]

अहं त्वं जगदित्यादौ प्रशान्ते दृश्यसंभ्रमे । स्यात्तादृशी केवलता दृश्ये सत्तामुपागते ॥५४॥

महाप्रलयसंपत्तौ ह्यसत्तां समुपागते । अशेषदृश्ये सर्गादौ शान्तमेवावशिष्यते ॥५५॥

When the conception of duality represented by the erroneous notions of ‘my’ and ‘your’, as well as the delusions and deceptions created by the illusionary, artificial world of magic subsides, i.e., when these illusions created by the deceptive world which appears to be real are eliminated, then it vanishes and submerges in the supreme, irrefutable, universal and absolute Truth. [That is, when artificiality and deception caused by the world are removed, the actual, irrefutable, pristine pure and uncorrupt Truth behind the facade of delusions, illusions, artificiality and deception comes to the fore.] Consequentially, since the ultimate Truth and absolute Reality is unequivocally one and the only one of its kind, the world also gets firmly established in, acquires the characteristics of and becomes synonymous with that irrefutable and only one entity that exists and is universally perceptible (केवलता दृश्य) (54).

When the symbolic state of the ‘great doomsday deluge at the time of annihilation’

appears (i.e., when everything gets submerged and merged into one universal entity called the ultimate Truth as described in verse no. 54 above), the whole visible world becomes non-existent. At that time, the only entity remaining is the placid, calm, tranquil, serene and eternally blissful primordial Atma which existed even before the creation came into existence *par se* and which is the ultimate Truth and Reality (55) [54-55].

अस्त्यनस्तमितो भास्वानजो देवो निरामयः । सर्वदा सर्वकृत्सर्वः परमात्मेत्युदाहृतः ॥५६॥

यतो वाचो निवर्तन्ते यो मुक्तैरवगम्यते । यस्य चात्मादिकाः संज्ञाः कल्पिता न स्वभावतः ॥५७॥

‘That’ which never sets in the horizon like the physical sun setting in the sky at the end of the day, that which is without any birth or any kind of faults, shortcomings, blemishes, flaws and taints, that which is always the doer of everything that is done, that which is present in all the myriad and diverse forms that constitute this multi-coloured and multifarious canvas of the world (56) where the power of speech (i.e., the ability to describe and praise anything) goes and returns empty handed (i.e., is unable to describe it or praise it), and that which is known only to those people who have obtained liberation from the shackling fetters of ignorance and delusions, and have virtually obtained deliverance, emancipation and salvation (i.e., have attained Mukti—मुक्तैर), the various names, epithets and designations such as Atma etc. given to ‘that’ are only imaginary in nature and created just for the sake of convenience of trying to understand or conceptualise it and are not its real identity or its truthful description —such an exalted and unique entity is called the imperishable, infinite, supreme and transcendental Brahma, which is pure cosmic consciousness (57) [56-57].

[Note :- The word ‘that’ refers to Brahma in verse no. 57.]

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम् । द्वाभ्यां शून्यतरं विद्धि चिदाकाशं महामुने ॥५८॥

देशादेशान्तरप्राप्तौ संविदो मध्यमेव यत् । निमेषेण चिदाकाशं तद्विद्धि मुनिपुङ्गव ॥५९॥

There are 3 skies or subtle spaces in metaphysics and theology — (i) ‘Chitta-kash’ (चित्ताकाश), (ii) ‘Chida-kash’ (चिदाकाश) and (iii) the ‘Akash’ (आकाश)<sup>1</sup>. Oh great sage! Out of these three, ‘Chida-kash’ is said to be most subtle and sublime (58).

Oh the most exalted sage! The miniscule time taken for, or the microscopic intervening space that exists between the transition from one state of consciousness to another state of consciousness (e.g., from the waking to the dreaming state, dreaming to the deep sleep state, and from deep sleep to ‘Turiya’), is called ‘Chida-kash’ —one should learn what this ‘Chida-kash’ is (तद्विद्धि) (59).

[Note :- The word *Akash* roughly means space or sky. Hence, the space surrounding the gross body of the creature is called Akash; that surrounding its subtle body (the mind-intellect complex) is called the *Chitta-kash*, and the space surrounding the causal body (the soul) is the *Chida-kash*. The word ‘Chid’ (चिद्) means consciousness that is pure, supreme, enlightened, truthful, eternal, imperishable and reality.]

तस्मिन्निरस्तनिः शेषसंकल्पस्थितिमेषि चेत् । सर्वात्मकं पदं शान्तं तदा प्राप्नोष्यसंशयः ॥६०॥

उदितौदार्यसौन्दर्यवैराग्यरसगर्भिणी । आनन्दस्यन्दिनी यैषा समाधिरभिधीयते ॥६१॥

If you forsake all your ‘Sankalps’ (see verse no. 52) and get yourself firmly rooted (established) in this ‘Chida-kash’ (which surrounds the Atma or pure consciousness residing in the bosom of the creature), then it is sure you shall attain the all pervading and all permeating supreme and infinite state of blissfulness. [That is, once you have forsaken all your determinations, vows and volitions pertaining to this artificial world, you shall get permanent peace which is so characteristic of the Atma residing in the subtlest space called Chida-kash.] (60)

After reaching the state or the level of ‘Chida-kash’ (i.e., after realising the nature of the Atma and becoming acquainted with it), a magnanimous and beautiful condition, which is totally soaked and infused with profound and general renunciation is obtained. This condition bestows immense bliss to the seeker/aspirant. It is also called ‘a natural Samadhi’ (or a state of trance where the seeker or aspirant is completely submerged in experiencing the bliss of the Atma and remain totally oblivious of the external world of artificiality and its attendant miseries and torments. The word ‘natural’ indicates that it is not imposed or forced upon him; it is not artificial or illusionary. It does not put any strain or discomfort on the seeker. It does not give him pain. But it is the natural state of the Atma, or the true state which is inherent to the Atma of the creature to be blissful and be happy) (61) [60-61].

दृश्यासंभवबोधेन रागद्वेषादितानवे । रतिर्बलोदिता यासौ समाधिरभिधीयते ॥६२॥

दृश्यासंभवबोधो हि ज्ञानं ज्ञेयं चिदात्मकम् । तदेव केवलीभावं ततोऽन्यत्सकलं मृषा ॥६३॥

When one becomes enlightened and wisened to the fact that the objects that are seen in this world do not have any truth or substance in them, when all the faults or flaws associated with a creature’s interaction with the world, such as having ‘Raag’ (राग —attachments, infatuations, endearments, yearnings and desires) and ‘Dwesh’ (द्वेष —envy, jealousy, ill-will, hatred, malice, feud and animosity) are eliminated, then at that stage the experience of having calmness and equanimity of mind where there is no agitation or restlessness, when it is peaceful and focused, the aspirant/seeker experiences bliss and peace, happiness and joy. This experience comes after due diligent practice because it is not easy to overcome either the deceptions of the world or to crush Raag and Dwesh. The resultant state experienced and witnessed by such a person is called Samadhi. [The concept of Raag and Dwesh are further explained in canto 5, verse no. 3.] (62)

When the firm conviction that the visible world has no truth and substance in it (i.e., when it is realised that it is false, deceptive and illusionary) lightens up or illuminates the inner-self (or the mind-intellect complex as well as the heart) of the seeker or aspirant, it is only then that the seeker or aspirant is said to have ‘Gyan’, or truthful enlightenment, which is free from all doubts, confusions, ambiguity and perplexities. It is this exalted ‘Gyan’ that wisens a creature to that which is the supreme, infinite, eternal and transcendental pure consciousness, something that is the object of all metaphysical and theological knowledge. It is the only one entity called Atma. Besides it, everything else is

false. [For the concept of Gyan, see verse no. 107-114 of this canto and verse no. 29-44 of canto 5.] (63) [62-63]

मत्त ऐरावतो बद्धः सर्षपीकोणकोटरे । मशकेन कृतं युद्धं सिंहौघैरेणुकोटरे ॥६४॥

पद्माक्षे स्थापितो मेरुर्निगीर्णो भृङ्गसूनुना । निदाघ विद्धि तादृक्त्वं जगदेतद्भ्रमात्मकम् ॥६५॥

It is impossible to tie or shackle an intoxicated and wild 'Erawat' elephant (i.e., the white elephant which is the mount of Indra, the king of Gods) to a hole in one corner of a mustard seed. It is ridiculous to imagine a fight between a mosquito and lions inside the cavity of a dust particle (64).

It is absurd to believe in the story that a new-born bumble bee had swallowed Mt. Sumeru which was placed on one of the petals of the lotus flower (when the bee had gone there to collect nectar). Similarly, this world has no existence. [That is, even as it is absolutely impossible and incredulous that all the three things mentioned above might have ever happened even in the remotest of dreams, it is equally impossible and most absurd to imagine that the visible world has any real and truthful existence.] Hence, oh Nidagh, you must be convinced of the world's imaginary, misleading, deceptive and magical charm-like illusionary state of existence (65) [64-65].

चित्तमेव हि संसारो रागादिव्लेषदूषितम् । तदेव तैर्विनिर्मुक्तं भवान्त इति कथ्यते ॥६६॥

मनसा भाव्यमानो हि देहतां याति देहकः । देहवासनया मुक्तो देहधर्मेन लिप्यते ॥६७॥

The mind-intellect complex polluted by the faults such as 'Raag and Dwesh' etc. (see verse no. 62) is called the 'world'. When that mind-intellect becomes free from its faults and blemishes, shortcomings and flaws associated with this world, it is called the attainment of liberation and emancipation (Moksha) (66).

When the mind thinks of a body, it is only then that the Atma acquires the form of the gross body for itself. [That is, the Atma begins to identify the body or relate itself with the body only because the mind tells it that there is a body which houses the Atma and helps in the latter's identification as well as its interaction with the outside world through the medium of the gross body. The Atma thinks that it has a body because the mind advises it to believe it.] When the mind is free from the sense-objects of this world (in the form of the various stimuli giving pleasure and comfort to the organs of the body which transmit these stimuli to the mind), it is only then that it loses interest in the activities of the body<sup>1</sup> (67) [66-67].

[Note :- <sup>1</sup>The body is the medium by which stimuli from the external world are received by the mind. It seeks comfort and pleasure in the objects of the world, so it nourishes the existence of the body, because it is through the body that the mind enjoys the comforts and pleasures originating in the objects of the outside materialistic world. When the mind stops seeking comfort or pleasure, the body loses its significance and importance to and its utility and relevance for the mind.]

कल्पं क्षणीकरोत्यन्तः क्षणं नयति कल्पताम् । मनोविलाससंसार इति मे निश्चिता मतिः ॥६८॥

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमनसो वापि प्रज्ञानेनैनमाप्नुयात् ॥६९॥

It is the mind that transform a moment into a 'Kalpa' (i.e., it makes a small fraction of time appear to be like an age) and vice versa. Hence, in my view, this world is only a play of the mind; it is a ploy of the mind to keep itself busy and remain engrossed in colourful imagination, which is its natural habit (68).

A person who has not detached himself from misdemeanours and misdeeds as well as evil, unrighteous and un-virtuous conduct, who is not focused and has not been able to concentrate his mind, and whose mind has not become peaceful, calm, serene and tranquil (i.e., has not abandoned its agitations and restlessness and the habit of being in a state of flux) —only such persons cannot experience or witness the Atma (69) [68-69].

तद्ब्रह्मानन्दमद्वन्द्वं निर्गुणं सत्यचिद्धनम् । विदित्वा स्वात्मानो रूपं न बिभेति कदाचन ॥७०॥

परात्परं यन्महतो महान्तं स्वरूपतेजोमयशाश्वतं शिवम् । कविं पुराणं पुरुषं सनातनं सर्वेश्वरं

सर्वदेवैरुपास्यम् ॥७१॥

अहं ब्रह्मेति नियतं मोक्षहेतुर्महात्मनाम् । द्वे पदे बन्धमोक्षाय निर्ममेति ममेति च । ममेति

बध्यते जन्तुर्निर्ममेति विमुच्यते ॥७२॥

When a man recognises or realises the fact that his true identity, nature or form is the 'blissful Brahma' who is beyond the faults created by duality and confusions, who is attributeless and beyond any limitations of specific virtues or qualities, who is an embodiment of Truth and absolute Reality, and who is treasure of enlightenment, wisdom and erudition —such a person has no fears left in him (70).

'I am that imperishable, eternal Brahma who is the greatest amongst the great, is the most exalted amidst the exalted ones, who is an embodiment of splendour, energy, light and radiance, who is universal and absolute, who is a provider of all welfare, well-beings and auspiciousness, who is all knowing and omniscient, who is the one who is honoured and revered in the Purans (or who is the most ancient, primal Purush, the male aspect of Nature before the creation, as we know it, came into shape), who is eternally truthful and most ancient (i.e., present even before the rest of the creation came into being), who is the Lord of all that exists, and who is praised, worshipped, honoured and revered by all the Gods' (71).

Such a firm conviction (as mentioned in verse no. 71) is the path or medium to obtain emancipation and salvation by great souls.

There are only two causes or reasons for either 'being shackled to the world' (बन्ध) or 'being liberated and delivered from it' (मोक्षाय)—to have attachments, endearments, passions and the notion of possessing and belonging (ममेति), or the lack of it (निर्ममेति) respectively. The former is called 'Mamta' (ममता) and it is due to it that a creature gets tied in fetters, whereas the absence of it liberates the creature and leads it to emancipation and salvation, called 'Moksha' (मोक्षाय) (72) [70-72].

जीवेश्वरादिरूपेण चेतनाचेतनात्मकम् । ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।

जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ॥७३॥

त्रिणाचिकादियोगान्ता ईश्वरभ्रान्तिमाश्रिताः । लोकायतादिसांख्यान्ता जीवविभ्रान्तिमाश्रिताः ॥७४॥

तस्मान्मुमुक्षुभिर्नैव मतिर्जीवेशवादयोः । कार्या किंतु ब्रह्मतत्त्वं निश्चलेन विचार्यताम् ॥७५॥

The entire cosmos has two levels of existence—one is the ‘gross’ form of existence and the other is the ‘conscious’ form of existence. The creatures as well as the Gods, right from the first wish of the supreme Brahma to initiate the process of creation till the latter’s merger or coalescing with the former at the time of its annihilation—this is the gross creation of the supreme Lord. On the other hand, the world consisting of the state of existence called the ‘waking state of consciousness’ till the state of final liberation and deliverance, emancipation and salvation called ‘Moksha’ of the soul (i.e., when the soul merges with the supreme, cosmic soul as is possible in the state of existence called ‘Turiya’ which is the fourth state of existence), is a conscious form of creation. The creature which lives in both these worlds is called a ‘Jiva’. [That is, the gross world is represented by the physical world present outside the creature as is seen or experienced or witnessed by him. On the other hand, the conscious form of existence pertains to the states in which the mind of the creature exists. These concepts have also been explained in canto 5, verse no. 97 and appendix no. 6] (73).

The confusions, misconceptions, doubts, ambiguity and perplexities pertaining to the knowledge contained in the scriptures, such as the one extending from ‘Trinachiketagni’ (त्रिणाचिकादि—as mentioned in Katho-panishad) right up to Yoga (योग—meditation and contemplation of Swetashwatar) relies on the delusions or misconceptions about ‘Ishwar’ (ईश्वर भ्रान्ति) or the Lord God. Similarly, the school of philosophy pronounced by ‘Charvak’<sup>1</sup> right up till ‘Shankya Shastra’<sup>2</sup> of sage Kapil is the basis for causing so much confusions and doubts amongst the creatures of the world as to which of them is best, which one to follow, which is the correct path to emancipation and salvation, which is more truthful than the other. [That is, if the different Upanishads are not interpreted properly, correctly and wisely, they will only create confusions and doubts and perplexities and ambiguity in the mind of a man instead of removing them. In fact, all the scriptures show only one aim or destiny to which a person should aim at or strive to reach, though the paths shown by them to reach that goal or destination are different. These paths are devised according to the temperament and aptitude of the seeker or aspirant. One path may suit one person but not the other. It is when one tries to follow all of them at once that all the confusion and perplexity arises. It is like trying to cross the ocean by jumping from one ship to another every other day] (74).

Hence, those who seek emancipation and salvation (मुमुक्षु) should not allow their intellect to get deluded and confused and mired by the debate involving what is a creature and who is the Lord God. [That is, it is no use in getting involved and bogged down in endless discussions and debates because these are mere intellectual exercises which fits only scholars, but have no place in the practical work of emancipation and salvation.] Instead, such persons should constantly force their attention to focus itself and contemplate upon the basic and essential element called Brahma where there is no duality, no confusion,

no doubts or any scope for debates and perplexities to arise. [That is, a wise person is one who looks at and focuses his sight on the object where he is aiming, which is emancipation and salvation, instead of being distracted by so many other bewildering things present around that object at which he is aiming. A person should focus his sight on the bull's eye, as it were, instead of looking at the body of the bull] (75) [73-75].

[Note :- <sup>1</sup>*Charvak* —He was a materialistic philosopher whose doctrines are embodied in 'Baarhaspatya Sutra' which deals with materialism and economics. Charvak was a disciple of Vrihaspati, the priest of Gods who interceded with them on behalf of men who prayed to him for their welfare and intervention of Gods to help alleviate their sufferings. He appears as an exponent of materialist philosophy and aethism. Self knowledge is a subject which is common to all major ancient Indian philosophical systems including Charvak, though apparently he appears to deny 'self' as an independent entity, but even his theory is based on the quest for the nature and the truth about the Self. Every philosophical system has its own theory of word and meaning of a particular sentence of the scriptures. But as Vedanta emphasises that all word has its origin in one cosmic word known as OM, therefore although Charvak's philosophy uses the language of materialism—that is, 'self is identified with the body of the creature', it essentially is only an interpretation or elaboration of 'what body is' according to Charvak. Is not this body an image of the Viraat Purush, with the 'self' identified with that cosmic Soul? The Bible also explicitly says '...and God created man in His image'.

Basically, Charvak philosophy states that 'the self is the body'. There are 4 interpretations of this philosophy — (a) identification of the self with the body, (b) identification of the self with the sense organs, (c) identification of the self with the vital forces, (d) identification of the self with the 'Mun' (mind and heart). If we carefully examine the grossest of these 4 maxims of Charvak—that the self is the body—we realise that it is the first step towards self-realisation because the man does not any longer identify himself with anything else except his body, such as the household, his son, his family, his kith and kin etc. but has withdrawn himself from them and concentrated his attention on himself. Then, in the next step, he realises that more important than the whole body as such, it is the different sense organs (5 organs of perception—ears, eyes, nose, tongue and skin, and 5 organs of action—hand, leg, mouth, anus and genitals) that are of paramount importance in the body. Even the lack of one organ or dysfunction in it would cause a lot of problems for the whole body. Then, in the third stage he realises that mere sense organs are useless if they don't have the 'vital force' or 'life' or 'Pran' in them; without life or Pran, these organs will be useless. For example, what is the use of the eye if it can't see; what is the use of the tongue if it can't taste and speak, or for that matter, of the legs if they can't carry the body from one place to another. But then, what is that entity that inspires these vital forces to drive these organs and make their efforts of

any use and relevant to the creature? It is the 'Mun' or the mind and heart of the creature that drives these sense organs —the mind receives the inputs of the stimuli originating in the outside world and received through the organs of perception. Then the mind, under the influence of and in coordination with the heart, decides how the organs of action would react to these stimuli. This Mun is therefore the subtle body of the Upanishads. But this Mun also needs someone to guide it, someone who would be the 'sovereign' of the whole set up. This 'sovereign' is the 'pure Self' to the Upanishad. So we see, it is the way in which any philosophy is interpreted that it becomes theist or atheist.

<sup>2</sup>*Sankhya* 'सांख्य' is one of the 6 great schools of Indian philosophy. It was first propounded by sage Kapil. It describes the origin of the cosmos from Brahma who created the macrocosmic first Male called Purush and his female counterpart, the Prakriti (Mother Nature), who are the basic cause of this vast and myriad creation. The individual male and female human beings are the microcosmic forms of that macrocosmic Purush and Prakriti. It is their union which resulted in this cosmos. Their offspring were —Ahankar (pride, ego), Buddhi (intelligence, wisdom, mind), the 5 perceptions (of smell, hearing, touch, taste and sight) forming the subtle body of the creature, the 5 elements (space, wind, fire, water, earth), the 10 sense organs (5 organs of perception—ear, nose, tongue, eye and skin, and 5 organs of action — hand, leg, mouth, anus and genitals), and the mind-heart complex called the 'Mun', which together formed the gross body of the creature, and the invisible Atma which resides in the causal body. These are the 25 basic constituents of creation. It further postulates that Brahma created Nature (cosmos) because it allowed itself to be covered or mired by the 3 Gunas— 'Sat' meaning righteousness and virtuousness which are the best and noblest of qualities, 'Raj' meaning worldly passions and desires which are the medium or mediocre qualities leading to worldly desires, and 'Tam' meaning evils, sins and other mean mentalities leading to perversions and vices. The Purush, though he remains aloof, still gets shackled or attached to Prakriti, the creation, because of these 3 Gunas which act as ropes or strings that tie him down. Breaking his habits is tantamount to liberation and deliverance from this bondage, and it is called Mukti. The 3 Gunas are the causes of the myriad temperaments, natures, thought patterns and behaviours of all the creatures, because they have all these 3 qualities or virtues in them, though they vary in ratio or proportion. These 3 Gunas are also present in Mother Nature, giving rise to a populace which is so varied and diametrically opposite to each other, even virtually getting at each other's throat, because of the infinite possibilities created by their mixing in different proportions to mould the innate nature, inclinations and temperaments of a creature.

Further, this school of philosophy says that there are 5 elementary 'Bhuts' in this creation —they are the earth, water, fire, wind and space which, in different permutations and combinations, form all the creatures who have a body. A creature, it says, has 11 organs— 5 organs of perception (ears, nose, eyes, tongue and skin),

5 organs of action (hands, legs, mouth, anus and genitals) and 1 organ called the Mun (mind and heart).]

**अविशेषेण सर्वं तु यः पश्यति चिदन्वयात् । स एव साक्षाद्विज्ञानी स शिवः स हरिर्विधिः ॥७६॥**

**दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम् । दुर्लभा सहजावस्था सद्गुरोः करुणां विना ॥७७॥**

A wise, erudite and sagacious person is one who constantly treats and recognises this whole visible world as a uniform manifestation or image of the eternal, supreme, pure and transcendental pure consciousness. This consciousness is the welfare providing and auspicious Shiva, it is Brahmaa, it is Vishnu! (76)

It is very difficult to forsake 'Vishaye-Vasana' (दुर्लभ विषय त्यागो —i.e., abandoning of worldly desires or yearnings for pleasures and comforts obtained from the material objects of this world; propensity for gratification of the sense organs, passions and worldly pursuits). It is equally difficult to acquire truthful knowledge of the essential Truth and absolute Reality (दुर्लभ तत्त्व दर्शनम्). It is difficult also to attain the inherent and natural state of the Atma—which is to be in perpetual bliss, peace and tranquility as well as enlightenment and wisdom leading to emancipation and salvation, a state of existence that is a trance-like blissful state called 'Sahaj-Avastha' (दुर्लभ सहजावस्था —a state which is natural to the person, it is his normal habit without any kind of deceit, imposter, or caused by any kind of force, compulsion, coercion or imposition) —without the kind grace of a 'Sud Guru' (सद्गुरु —a wise and truthful teacher who is selfless, sincere, honest and compassionate, and who thinks about the long term benefit of his disciple or student and hopes for his all round good) (77) [76-77].

**उत्पन्नशक्तिबोधस्य त्यक्तनिःशेषकर्मणः । योगिनः सहजावस्था स्वयमेवोपजायते ॥७८॥**

**यदा ह्येवैष एतस्मिन्नल्पमप्यन्तरं नरः । विजानाति तदा तस्य भयं स्यान्नात्र संशयः ॥७९॥**

A person who has aroused or kindled his powers of wisdom and enlightenment, and has forsaken selfish involvement in all kinds of worldly deeds and pursuits —such a Yogi (ascetic) can obtain that supreme state of 'Sahaj Avastha' (as described in verse no. 77) all by himself automatically. [That is, a sincere, committed and diligent Yogi does not have to make any special and independent effort to obtain the state called 'Sahaj Avastha' as described in the previous verse no. 77. It comes to him naturally, routinely, effortlessly and easily.] (78)

Till the time a person has the slightest doubt about the full attainment of this blissful, serene and enlightened state of 'Sahaj Avastha', or when the state is not entirely complete, and an apparent gap seems to remain which is yet to be filled, it is only till then that he has fear and consternation of any kind. There is no doubt about it (79) [78-79].

**सर्वगं सच्चिदानन्दं ज्ञानचक्षुर्निरीक्षते । अज्ञानचक्षुर्नेक्षते भास्वन्तं भानुमन्धवत् ॥८०॥**

**प्रज्ञानमेव तद्ब्रह्म सत्यं प्रज्ञानलक्षणम् । एवं ब्रह्मपरिज्ञानादेव मर्त्योऽमृतो भवेत् ॥८१॥**

**भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥८२॥**

The supreme Lord who is all pervading, omnipresent and immanent, eternal and supreme blissfulness and felicity personified, can only be seen or perceived by the subtle eyes of

wisdom and enlightenment. Those who lack these eyes cannot see or perceive the imperishable Lord just like a blind man cannot see the illuminated sun (80).

Brahma is an embodiment of supreme enlightenment, eternal truthful knowledge, wisdom and erudition. Awareness of the 'Truth' is a sign of the highest degree of wisdom, erudition and enlightenment. Hence, a mortal man obtains immortality by acquisition of 'truthful knowledge' about that 'Truth' which is called 'Brahma' (81).

As soon as a person experiences that supreme Brahma, who is both the cause as well as the effect (i.e., is both the reason for the world of actions and deeds coming into being as well as the very action taken and deeds done in this world and their future cumulative consequences), all the different 'knots of his heart'<sup>1</sup> are untied, all his doubts and confusions end, and all his deeds done under the influence of his past actions (of present life as well as the previous life) are gradually dissipated and get diminished in intensity till they are exhausted (82) [80-82].

[Note :- <sup>1</sup>The various 'knots of the heart' represent the numerous faults that a person possesses which tie him down in his spiritual progress —such as the emotions of anger, feud, hatred, wrath, pride, ego, jealousy, malice, animosity, greed, desires, attachments, infatuations, passions etc.. These are the various negative and denigrating emotions of the heart which become apparent like gnarls on a tree.]

अनात्मतां परित्यज्य निर्विकारो जगत्स्थितौ । एकच्छित्तयान्तःस्थः संविन्मात्रपरो भव ॥८३॥

मरुभूमौ जलं सर्वं मरुभूमात्रमेव तत् । जगत्त्रयमिदं सर्वं चिन्मात्रं स्वविचारतः ॥८४॥

Abandon the sense of meanness and grossness, and instead remain free from the encumbrances imposed upon you by all the faults associated with this world while you are still living in it. [That is, although you have to lead a normal life in this world for the simple reason that you have taken birth, you can obtain freedom from it by being totally detached from the world and its materialistic objects.] You must be firmly established in your inner-self, which is your true dwelling, and remain engrossed in contemplation and meditation on the pure self which is the pure consciousness, and which is your true identity (and is called the 'Atma') (83).

Even as the water appearing in a hot desert due to the effect of a mirage is nothing else in reality but hot simmering sand, this whole triad of existence of the world in its 3 states —viz, the waking, the dreaming and the deep sleep states of consciousness —must be convincingly treated or regarded as nothing else but a manifestation and extension of the one pure consciousness itself, which is the Atma (84) [83-84].

[Note :- The various states of existence have been described in a separate appendix no. 6 of this volume.]

लक्ष्यालक्ष्यमिति त्यक्त्वा यस्तिष्ठेत्केवलात्मना । शिव एव स्वयं साक्षादयं ब्रह्मविदुत्तमः ॥८५॥

अधिष्ठानमनौपम्यामवाङ्मनसगोचरम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं च तदव्ययम् ॥८६॥

सर्वशक्तेर्महेशस्य विलासो हि मनो जगत् । संयमासंयमाभ्यां च संसारः शान्तिमन्वगात् ॥८७॥

A person who forsakes the sense of duality between what is visible and what is not visible

(i.e., the visible gross world and the invisible subtle world of the spirit), and instead established himself firmly in the Atma (i.e., he is convinced that the only reality in existence is the Atma which is inherently non-dual by nature and is present both in the visible external world which is gross as well as in the invisible world which is the subtle world as the cosmic soul of the universe or the individual soul of the creature respectively) —such a person is truly excellent, most exalted and erudite one who is deemed to be well versed in the truthful knowledge of the supreme Brahma (ब्रह्मविदुत्तमः) and he is an embodiment of Shiva (symbolising auspiciousness, wisdom, self realisation, enlightenment, truth and beauty) himself (85).

The foundation on which this universe rests is unique, unparalleled and matchless; it is beyond the reach of speech and mind. It has numerous attributes such as eternity, perpetuality and infinity (नित्य), majesty, almighty, magnanimity and lordship (विभु), all pervading, omnipresent, immanent and all encompassing (सर्वगत), most subtle and sublime (सुक्ष्म), and imperishable, that which does not decay or diminish, is infinite and without a beginning or end (अव्यय) (86)

This universe is nothing else except the mental play of Lord Shiva who is almighty. [That is, this world has been created by the imagination of the mind of Lord Shiva.] With the aid of self restraint, abstinence, firm conviction, concentration and observance of strict vows as well as self realisation and enlightenment (संयमासंयमा), all the delusions, artificiality and deception of this deceitful and imposter world comes to an end; they subside and calm down (शान्तिमन्वगात्) (87) [85-87].

मनोव्याधेश्चिकित्सार्थमुपायं कथयामि ते । यद्यत्स्वाभिमतं वस्तु तत्त्यजन्मोक्षमश्नुते ॥८८॥

स्वायत्तमेकान्तहितं स्वेप्सितत्यागवेदनम् । यस्य दुष्करतां यातं धित्तं पुरुषकीटकम् ॥८९॥

Now I shall tell you the remedy for the various faults, distractions, disorders, defects or restlessness and bewilderments arising in your mind and heart (मनोव्याधि). To forsake and renounce, to disassociate and detach oneself from all those objects for which the mind-heart becomes desirous of acquiring and gets agitated in its pursuit of acquiring them, for which one is filled with intense yearnings and passions, becomes distressed and agonised —this is the path or medium for obtaining liberation and deliverance, emancipation and salvation (88). [That is, abandoning all desires for the sense-objects of this materialistic world, seeking comforts and pleasures in and from them, will give peace of mind and heart to a person. This will be tantamount to getting freedom from the chain of worldly problems and miseries, to being delivered from sorrows, to finding emancipation and salvation from the fetters of this illusionary and entrapping world that almost drowns the creature in its quagmire.]

Those for whom it is difficult to forsake, restrain or renounce the passions or yearnings for the desired objects of this world, those who cannot practice self control and renunciation, those who remain ever engrossed in the world of material objects of comfort, to have any hope for loneliness and serenity and to accept subordination to the pure Atma

(i.e., to accept that the Atma is the truthful authority and master of the body, and the whole purpose of existence is not gratification of the sense organs, but to seek the ultimate Truth and strive to liberate the Atma from the shackles representing this body which tie the Atma to this delusionary world) is very difficult. Shame and woe to such a man who is as lowly as an insect! That is, he is most contemptible and worthy of reproach and strict censor; he is most unfortunate and worthy of pity (89) [88-89].

स्वपौरुषैकसाध्येन स्वेप्सितत्यागरूपिणा । मनः प्रशममात्रेण विना नास्ति शुभा गतिः ॥९०॥

असंकल्पनशस्त्रेण छिन्नं चित्तमिदं यदा । सर्वं सर्वगतं शान्तं ब्रह्म संपद्यते तदा ॥९१॥

भव भावनया मुक्तो मुक्तः परमया धिया । धारयात्मानमव्यग्रो अस्तचित्तं चितः पदम् ॥९२॥

The best way to attain real peace and tranquility of the mind is to diligently abandon, assiduously forsake and sincerely let go of all the material things and objects which one desires or yearns for in this artificial world. Except this, there is no other alternative way (90).

When the mind-intellect is shredded to pieces (i.e., when it is smashed or crushed or conquered —छिन्नचित्तमिदं) by the use of the weapon or instrument or implement known as ‘non-Sankalp’ symbolising total lack of desires, ambitions, volitions, yearnings and determinations to acquire something and making various resolution etc. about it (असंकल्पनशस्त्रेण) —it is only then that one attains the supreme Brahma, who is present in all the myriad different forms of this creation, who is all pervading, all encompassing, immanent and omnipresent, and who is an embodiment of peace, tranquility and placidity (91).

Hence, you should free yourself from all confusions, bewilderments, perplexities, doubts and delusions, be endowed with wisdom and enlightenment, and control and exercise restraint upon your mind-intellect complex. Having done so, you should firmly establish yourself in the pure consciousness present in your bosom as your pure self, the Atma (92) [90-92].

परं पौरुषमश्रित्य नीत्वा चित्तमचित्तात्मा । ध्यानतो हृदयाकाशे चिति चिच्चक्रधारया । मनो

मारय निःशङ्कं त्वां प्रबध्न्ति नारयः ॥९३॥

अयं सोऽहमिदं तन्म एतावन्मात्रकं मनः । तदभावनमात्रेण दात्रेणेव विलीयते ॥९४॥

By being diligent, steadfast and committed in the practice of, and relying upon the strength and powers of renunciation and detachment, one should take the intellect to a state of being neutral or being completely equanimous, indifferent, dispassionate and detached from this world, make it symbolically dwell in the vast, fathomless void of the space or sky represented by the heart, and then endeavour to vanquish the mind with the sharp discus (a razor sharp circular weapon) represented by the discriminatory intellect which is ever engrossed in contemplation upon the all-powerful ‘pure consciousness’. As soon as you do it, all your doubts and confusions will be eliminated, and the various enemies such as ‘Kaam’ (lust, passions, desires etc.) shall not be able to tie you in fetters any more [That is, by practicing detachment and renunciation, one would be able to control the mind and focus it on the Atma which is pure consciousness residing in the heart of the creature. The allusion to the ‘sky present in the heart’ (हृदयाकाशे —known as Hridya Akash) is a symbolic

way of saying that the Atma is similar to the infinite and supreme Brahma who is the transcendental cosmic Soul residing in the endless space of the cosmos.] (93)

‘This one is that’ (अयं सो), ‘I am all this’ (ऽहमिदं), and ‘all these things belong to me’ (तन् एवावन्मा) —these affirmative thinkings or views are synonymous with the mind (or this outlook or thought process is an attribute of the mind, and not of the discriminatory intellect). With the abandonment of these confusing, bewildering, erroneous and misleading thoughts, the mind can be annihilated or brought under control or made ineffective in its tendency to create deceptions and delusions, confusions and schisms about the reality of the world (94) [93-94].

छिन्नाभ्रमण्डलं व्योम्नि यथा शरदि धूयते । वातेन कल्पकेनैव तथान्तर्धूयते मनः ॥९५॥

कल्पान्तपवना वान्तु यान्तु चैकत्वमर्णवाः । तपन्तु द्वादशदित्या नास्ति निर्मनसः क्षतिः ॥९६॥

असंकल्पनमात्रैकसाध्ये सकलसिद्धिदे । असंकल्पातिसाम्राज्ये तिष्ठावष्टब्धतत्पदः ॥९७॥

Even as rare, sporadic and stray clouds of a winter sky disappear or dissipate quickly on being buffeted by gusts of wind, good and noble thoughts can also help in vanishing (removing, eliminating) the wayward nature of the mind of having so many numerous ‘Sankalps’<sup>1</sup> (95).

All the 49 types of howling doomsday winds might blow at the same time, all the oceans become one powerful force, all the 12 ‘Adityas’ (the legendary suns which appear at the time to the doomsday) might get together and enhance and multiply their scorching heat manifold, but none of them can ever harm a man who is free from the natural, inherent wayward tendencies of his mind<sup>2</sup> (96).

The path of having ‘no Sankalp’ (असंकल्प —i.e., having no desires, wishes, ambitions, determinations, yearnings, promises, resolutions and making no vows that need to be fulfilled) is the easiest way to acquire all the so-called ‘Siddhis’ (सिद्धि—i.e., accomplishment, achievements, powers to attain success, various potentials and mystical powers, expertise etc.).

Hence, taking the recourse of this path (of having no Sankalp), you should live peacefully in the vast kingdom represented by ‘absence of Sankalp’ or ‘having no Sankalp of any kind’<sup>3</sup> [In short, verse nos. 90-97 prescribe that the best and easiest method to obtain peace, tranquility and serenity is to abandon Sankalp altogether, or at least not to have an overdrive of desires, volitions, determinations etc. pertaining to this world of artificiality and consisting of objects that appear to be alluring and comforting on the surface but are basically and inherently the cause of miseries and troubles for the creature. A peaceful mind-intellect complex of the creature would have the time and wherewithal to contemplate and meditate upon the Atma residing in the bosom as described in verse nos. 83-89.] (97) [95-97]

[Note :- <sup>1</sup>That is, virtuous thoughts can turn the extravagant, extrovert tendency of the mind into one of moderation and introspection. The mind should be made free from having so many different Sankalps by the use of the discriminatory intellect

which tells and advises the mind that these myriad Sankalps, or volitions, determinations, decisions etc. that it makes are only tarnishing its basically pure, spotless and uncorrupt form by creating avoidable consternations, perplexities, agitations, fears and restlessness. Here, the 'wind' is compared to the intellect while the 'Sankalps' are compared to the winter clouds in the sky. The clouds in the winter season do not have rain in them; they are sporadic small fluffy specks floating aimlessly in the sky. Even a slight breeze is able to blow them away. These clouds are in striking contrast to the dark, dense, foreboding bank of clouds during the rainy season when they cover the whole sky and cannot be easily blown off. See also verse nos. 52, 60.

<sup>2</sup>The phrase *Niramanasaha Kshati* (निर्मनसः क्षतिः) does not mean a mad man who has no senses. Hear the phrase refers to the state when the habit of the mind to remain in a restless state of flux, always agitated, always wondering from one object to another, always hopping from one subject to another, always desiring one thing after another in an undecided and incoherent manner, is subdued or put under a tight leash. A man with a controlled mind becomes symbolically so powerful and potent that all the greatest of torments of this world cannot affect or sway him. He remains calm and rock steady in his demeanours and pursuits. He can stay focussed and concentrated on his target.

<sup>3</sup>Various desires and ambitions cause further agitations of the mind instead of giving it peace; each 'Sankalp' leads to more agitations because it sets off a chain reaction of desires, their remaining unfulfilled in part, new desires to fulfill them and subsequent reactions. When one object is acquired, the mind desires for another; one determination leads to another, one success inspires a man to achieve more. And the cycle continues. Since the basic cause of all this is the presence of Sankalp, or desires or yearning to obtain comfort and pleasure, happiness and joy, bliss, peace and tranquility, name and fame, the very purpose and aim of having these Sankalps is defeated in the vicious cycle that the mind lands itself in by having one 'Sankalp' leading to another. So sage Ribhu advises his son Nidagh to hit at the very root of all the nuisance that cause hindrance to the achievement of the real and ultimate goal of having peace, tranquility, happiness, felicity and beatitude. If these are achieved, all 'Siddhis' as described above are deemed to have been achieved.]

न हि चञ्चलताहीनं मनः क्वचन दृश्यते । चञ्चलत्वं मनोधर्मो बह्वेधर्मो यथोष्णता ॥९८॥

एषा हि चञ्चला स्पन्दशक्तिश्चित्तत्वसंस्थिता । तां विद्धि मानसीं शक्तिं जगदाडम्बरात्मिकाम् ॥९९॥

A mind which is not in a state of flux or restlessness or agitation of any kind, is not to be seen or found anywhere (i.e., it is rare to see a mind which is calm and steady and does not have these characters of being restless and agitated), for being volatile, transient, fickle, inconsistent and unsteady is a natural, inherent tendency of the mind; it is its habit just like giving heat is a natural habit or attribute of fire and is its integral part (98).

This vibrating force or energy of the mind to be agile, energetic and overactive is

its innately natural attribute and habit. This quality of the mind and all its vibratory forces or energy should be regarded as the essential cause of all the worldly delusions, deceptions and hallucination, deceits and conceits, imaginations and hopes, illusions and imposterings, consternations and bewilderments (99) [98-99].

यत्तु चञ्चलताहीनं तन्मनोऽमृतमुच्यते । तदेव च तपः शास्त्रसिद्धान्ते मोक्ष उच्यते ॥१००॥

तस्य चञ्चलता यैषा त्वविद्या वासनात्मिका । वासनाऽपरनाम्नीं तां विचारेण विनाशय ॥१०१॥

The mind which becomes stable, concentrated, focused, calmed down, diligent and consistent, is an image or a fount of 'Amrit' (i.e., it is a pitcher full of the elixir of eternal peace, tranquility, bliss and happiness). To make the mind acquire these virtuous and rare qualities is called doing 'Tapa' (doing austerity and penance, having self-control and doing meditation, observing strict vows and having the fruit of all religious exercises). This state is also called 'Moksha' (liberation, deliverance, emancipation and salvation) in the view of the scriptures (100).

The fickle, transient, agitated, inconsistent, unsteady, restless and volatile nature of the mind is symbolic of ignorance or lack of truthful knowledge called 'Avidya' (अविद्या). The inherent tendency of the mind to yearn for worldly pleasures and comforts, called 'Vasana' (वासना), is an apparent manifestation of this 'Avidya'. The enemy-like 'Vasana' should be disrupted or dislodged (i.e., vanquished and conquered) with the help of good, noble, virtuous and righteous thoughts (101) [100-101].

पौरुषेण प्रयत्नेन यस्मिन्नेव पदे मनः । योज्यते तत्पदं प्राप्य निर्विकल्पो भवानघ ॥१०२॥

अतः पौरुषमाश्रित्य चित्तमाक्रम्य चेतसा । विशोकं पदमालम्ब्य निरातङ्कः स्थिरो भव ॥१०३॥

Oh the sinless one (अनघ)! You must first focus your attention diligently on a target, which in this case is the state of 'Nirviklapa Samadhi' (निर्विकल्पो तत्पदं)<sup>1</sup>, and then strive to obtain it (प्राप्य). [See also verse nos. 108 and 126 of this canto below.] (102)

Hence, control the mind with the aid of discriminatory intellect and wisdom (चित्तमाक्रम्य चेतसा), remain in a state where there is no mental sorrows, grief, anguish or torments of any kind, keep far away from all consternatings, agitations, turpitudes, turmoil and terrors that horrify the mind, and as a consequence, you will get peace, tranquility, serenity and calmness for your self (103) [102-103].

[Note :- <sup>1</sup>The 'Nirviklapa Samadhi' is the higher state of Samadhi when there is no difference or distinction between the pure individual self called the Atma and the pure cosmic self called Brahma. During this state, the concept that 'I am the all pervading Brahma' takes a firm root and it puts an end to all ignorance of duality in this creation. During this kind of Samadhi, the consciousness is plunged into the ocean of bliss encapsulated inside the causal body of the creature (see also verse no. 108 below). The concept of Samadhi has been explained in detail at the end of this volume in appendix no. 6.]

मन एव समर्थं हि मनसो दृढनिग्रहे । अराज्ञा कः समर्थः स्याद्राज्ञो निग्रहकर्मणि ॥१०४॥

तृष्णाग्राहगृहीतानां संसारार्णवपातिनाम् । आवर्तैरुह्यमानानां दूरं स्वमन एव नौः ॥१०५॥

मनसैव मनश्छित्त्वा पाशं परमबन्धनम् । भवादुत्तारयात्मानं नासावन्येन तार्यते ॥१०६॥

Only a mind which is free from all the faults associated with the objects of the materialistic world is able to control itself completely even as only a king is able to defeat or vanquish another king because he has the necessary wherewithals for the feat (104).

To protect and salvage those who have been caught or devoured by crocodiles representing ‘Trishna’ (तृष्णा —i.e., greed, desires, avarice, yearnings, ambitions, thirst for comfort and happiness from the objects of this world, seeking gratification from this world; these have been described in verse nos. 18-29 of canto no. 3 in detail) and who have gone far away or strayed from their target or aim in life after being trapped and churned in the whirlpool of this horrible and fearful world-like ocean, a mind which is free from all the faults, drawback and shortcoming associated with the objects of this materialistic, delusionary, deceptive and artificial mundane world, is the only potent weapon and help. The mind can symbolically assume the form of a boat (ship) and take one across the ocean-like world. [That is, a controlled mind is like a boat to take a person across this world-like ocean; it is like a weapon to help him free himself from the clutches of crocodiles and other cruel marine creatures, symbolising Trishna, and kill them.] (105)

You should destroy or shatter this huge and forbidding shackle that tie you down to this materialistic world of senses and its objects of desires with the aid of a mind freed from all the faults, flaws, corruptions, perversions, turpitudes, distractions, consternations and defects generally associated with it (as described in detail in this Canto). By doing it, you can cross this world-like ocean yourself (without any external help, without much trouble). No other person (i.e., no one who does not control his mind and follows the advise given in all the preceding verses of this canto) shall ever be able to cross this mundane, delusionary, deceptive world-like ocean which is like a trap for the creature (106) [104-106].

या योदेति मनोनाम्नी वासना वासितान्तरा । तां तां परिहरेत्प्राज्ञस्ततोऽविद्याक्षयो भवेत् ॥१०७॥

भोगैकवासनां त्यक्त्वा त्यज त्वं भेदवासनाम् । भावाभावौ ततस्त्यक्त्वा निर्विकल्पः सुखी

भव ॥१०८॥

Whenever the ‘Vasanas’ of the mind (i.e., the inherent tendency of the mind to seek worldly pleasures and comforts, and yearn for them) emerge to cloud the pure-self and besiege it from all sides, it is expected of a wise and erudite person to try to diligently eliminate them or endeavour to forsake and abandon them, because by doing so, ‘Avidya’ (ignorance, delusions, deception, errors caused by the lack of true knowledge and various misconceptions) is destroyed or eliminated. And when ‘Avidya’ is destroyed, ‘Vidya’ remains behind; this Vidya signifies the presence of wisdom and enlightenment, discrimination and thoughtful intellect, righteous and virtuous actions, deeds and conduct as well as noble and upright demeanours (107).

To begin with, you should forsake desires for enjoying the pleasures and comforts of this world pertaining to the sense organs and their gratification from the respective

objects of this materialistic world. It is to be followed by abandonment or forsaking of the notion of ‘duality’ and distinction (i.e., the tendency of the mind to distinguish between ‘me’ and ‘him’, the tendency to enjoy pleasure and comforts and distinguish them from sufferings caused by sorrows and pains, discomfort and troubles. That is, to treat both the opposite circumstances with equanimity, to deal with circumstances with an even, composed and balanced mind).

Lastly, you must forsake and abandon all emotions whatsoever, all attractions or detachments of all kinds, and thus become neutral. You should firmly establish yourself in your ‘pure-self’ which is pure consciousness, called the ‘Atma’.

This state is called ‘Nirviklpa’ (निर्विकल्प—literally meaning one without an alternative; see also verse no. 102), and it shall give you immense bliss, happiness, joy and contentedness (सुखी भव). [See also verse nos. 102-103 above.] (108) [107-108]

एष एव मनोनाशस्त्वविद्यानाश एव च । यत्तत्संवेद्यते किञ्चित्त्रास्थापरिवर्जनम् । अनास्थैव  
हि निर्वाणं दुःखमास्थापरिग्रहः । १०९ ॥

अविद्या विद्यमानैव नष्टप्रज्ञेषु दृश्यते । नान्मैवाङ्गीकृताकारा सम्यक्प्रज्ञस्य सा कुतः । ११० ॥

To vanquish and conquer the mind is called the ‘destruction or elimination of Avidya’. Don’t give any credence to what the mind perceives or thinks erroneously. To have faith on, to give credence to, to believe and rely upon the mind is equivalent to being sorrowful, unhappy, anguished, tormented, troubled and distressed, while total abandonment of any reliance on the mind and its wayward tendency and pervert habits, its fickle character and unsteady, transient nature, its agitated emotions and biased sentiments, is tantamount to liberation and emancipation (109).

Those who have no enlightenment, wisdom and erudition are the ones who have ignorance, delusions, errors and misconceptions firmly established in them. Those who have wholesome enlightenment and wisdom, erudition and sagacity, do not accept ‘Avidya’ at any cost (110) [109-110].

तावत्संसारभृगुषु स्वात्मना सह देहिन्म् । आन्दोलयति नीरन्ध्रं दुःखकण्टकशालिषु । १११ ॥

अविद्या यावदस्यास्तु नोत्पन्ना क्षयकारिणी । स्वयमात्मावलोकेच्छा मोहसंक्षयकारिणी । ११२ ॥

‘Avidya’ keeps deluding and leading astray all the creatures having a gross body in this mirage-like artificial and deceptive world—which is soaked and completely submerged in consternations, sorrows, miseries, torments and distresses of various kinds—only till the time the desire to experience and witness, i.e., to realise the Atma (which is the pure-self or the microcosmic soul or pure consciousness present in the bosom of the creature) does not sprout itself spontaneously in him. This wish to witness the Atma is the vanquisher of ‘Moha’ (मोह संक्षय कारिणी)—i.e., all the delusions, ignorance, hallucinations, lack of truthful knowledge about the absolute and supreme Truth are removed once the creature sincerely wishes to witness the Atma, because then it will make sincere efforts to achieve its objective of perceiving the truthful nature of the Atma, realising it, experiencing it and witnessing it. It also means that all the attraction and attachment to the objects of the materialistic world

are eliminated once the creature desires to realise the Atma (111-112).

अस्याः परं प्रपश्यन्त्याः स्वात्मनाशः प्रजायते । दृष्टे सर्वगते बोधे स्वयं ह्येषा विलीयते ।११३॥

इच्छा मात्रमविद्येयं तन्नाशो मोक्ष उच्यते । च चासंकल्पमात्रेण सिद्धो भवति वै मुने ।११४॥

When this 'Avidya' turns its sight on (i.e., faces or comes under the illumination or the bright light of) the supreme, absolute, transcendental and eternal consciousness (परं प्रपश्यन्त्याः), it gets annihilated (or eliminated, destroyed, decimated, trounced and vanquished) by itself just like darkness gets dispelled in the presence of bright light. As soon as the enlightenment and awareness of the all-pervading, pure conscious 'self' dawns on the horizon, like a sun rising in the sky, the 'Avidya' vanishes automatically. [That is, even as the light of the rising sun eliminates all the darkness from all the corners of the realm, the rising of the sun representing 'Vidya' is able to remove the darkness of 'Avidya'. The concept of Vidya and Avidya has been dealt elaborately in canto 5. Vidya here refers to awareness of the eternal pure consciousness or the Atma residing in the bosom of the creature.] (113)

Having desires, wishes, avarice and yearnings of any kind (इच्छा—Ichha) is tantamount to having 'Avidya', while complete elimination or annihilation of these is called liberation, deliverance and emancipation, collectively called 'Moksha'.

Oh sage! Desires and yearnings of any kind can end only when ambitions, volitions, determination to fulfill desires, vows and promises are completely destroyed or eliminated or overcome. It is not possible otherwise (114) [113-114].

मनागपि मनोव्योम्नि वासनारजनीक्षये । कलिका तनुतामेति चिदादित्यप्रकाशनात् ।११५॥

चैत्यानुपातरहितं सामान्येन च सर्वगम् । यच्चित्तत्वमनाख्येयं स आत्मा परमेश्वरः ।११६॥

The subtle space/sky surrounding the intellect-mind complex (मनोव्योम्नि) is full of the night-like darkness caused by 'Vasanas' (the inherent tendencies and inclinations of the mind leading it towards gratification, lust, passions, desires and attachment to this mundane, artificial and materialistic world). As soon as the rays of the sun representing pure consciousness and enlightenment dawns in this sky, the darkness of 'Vasanas' which is the characteristic feature of the present era called 'Kaliyug' is automatically and naturally dispelled or eliminated. [That is, as soon as a person becomes wise and enlightened, all the faults which are associated with the present corrupt period called 'Kaliyug' do not affect his mind and intellect] (115).

When the mind-intellect complex (चित्त) abandons its desires, yearnings, infatuations and attractions towards the sensual objects of this materialistic, artificial and deluding world and stops pursuing it, and instead becomes full of equanimity and is detached from the world, the indefinable state of existence it achieves is called a 'reflection of the Atma as well the supreme Atma' (i.e., the mind reflects the glory effusing from the uncorrupt and pristine pure Atma represented by the micro as well as the macrocosmic forms of the sublime and supreme Soul in the creature as well as in the cosmos, the pure-self of the individual creature as well as the pure-self of the cosmos, both of which are pure consciousness and are synonymous with each other, the former being called the Atma,

and the latter being called Brahma or Parmatma respectively) (116) [115-116].

सर्वं च खल्विदं ब्रह्म नित्यचिद्धनमक्षतम् । कल्पनान्या मनोनाम्नी विद्यते नहि काचन ।११७॥

न जायते न म्रियते किञ्चिदत्र जगत्त्रये । न च भावविकाराणां सत्ता क्वचन विद्यते ।११८॥

Verily, all this is nothing else but Brahma. Brahma is eternal, absolute, infinite and a treasury of enlightenment and wisdom, erudition and sagacity. He is imperishable and infinite in all respects; Brahma is immutable and un-fractionable. Besides it, the entity that is called 'Mun' (मनोनाम्नी—i.e., mind) is a figment of imagination; it has no real substance or existence of its own (117).

It (world) is only a deception caused by delusions; it is an erroneous conception of the mind. [That is, the world, as the mind 'sees' it, exists there only because of the powers of imagination of the mind. The hallucination of the mind and its stupendous powers to create deceptions and to believe in those self-created deceptions is responsible for the creation of this illusionary world much like the mirage in the dessert.] In the world, neither does anyone take birth nor does anyone die. Whatever mirage-like scenes or views that are visible in this world are only the faults of conceptions and understanding; are erroneous and nonexistent. [That is, all that is seen in this world do not have any real existence; all of them are a mirage-like creation of the mind; it is a make-belief world that the mind creates for itself.] (118) [117-118].

केवलं केवलाभासं सर्वसामान्यमक्षतम् । चैत्यानुपातरहितं चिन्मात्रमिह विद्यते ।११९॥

तस्मिन्नित्ये तते शुद्धे चिन्मात्रे निरुपद्रवे । शान्ते शमसमाभोगे निर्विकारे चिदात्मनि ।१२०॥

यैषा स्वभावाभिमतं स्वयं संकल्प्य धावति । चिच्चैत्यं स्वयमम्लानं मननान्मन उच्यते ।१२१॥

The only authority that exists and pervades everywhere is the 'pure conscious' (i.e., Atma/soul/spirit) which can only be experienced, which is all pervading, omnipresent and all encompassing, which is imperishable, eternal and infinite, and which does not pursue the objects of perception of the mind (i.e., the sensual objects of materialistic, mundane world which are sought after by the mind for its gratification) (119).

The real-self is 'pure consciousness', and its attributes, inter alia, are— 'being eternal, infinite, constant, persistent and consistent (नित्य), being all pervading, all encompassing and omnipresent (तते), being pure and uncorrupt, unpolluted and crystal clear, undiluted and absolute (शुद्ध), being pure enlightenment, wisdom and erudition personified (चिन्मात्रे), being without any violence, agitations, restlessness, turmoil, mischief as well as riotous and reckless tendencies (निरुपद्रवे), being an embodiment of peace, tranquility, serenity and calmness (शान्ते), having equanimity, detachment, dispassion and uniformity as well as having self-restraint and self-control (शमसमा भोगे), being faultless and without any blemishes or taints (निर्विकार), and being pure consciousness' (चिदात्मनि) (120).

The intellect comes in direct contact with such a consciousness as described above (in verse no. 120). The intellect interacts with it, contemplates and mediates upon it, thinks and ponders about it, is influenced by it, it lives and moves about in its glorious environ. When the intellect makes some determinations (such as for example, to contemplate

upon the pure consciousness), no matter how innocent, innocuous, noble or righteous it might be, it is nevertheless called ‘the mind’ because it ‘thinks and desires’, it ‘wonders and wanders’, and is ‘active, agile and not inert’. [That is, when the intellect acquires the defects or faults generally associated with the mind as described in the forgoing verses, it also becomes one like the mind and stops being in its pure form as the ‘wise intellect’, and instead becomes identified with the stupid mind] (121) [119-121].

अतः संकल्पसिद्धेयं संकल्पेनैव नश्यति । नाहं ब्रह्मेति संकल्पात्सुदृढाद्वध्यते मनः । सर्वं

ब्रह्मेति संकल्पात्सुदृढान्मुच्यते मनः ॥१२२॥

कृशोऽहं दुःखबद्धोऽहं हस्तपादादिमानहम् । इति भावानुरूपेण व्यवहारेण बध्यते ॥१२३॥

Hence, the mind which has been established by the virtue of its having different ‘Sankalps’ (संकल्पसिद्धेयं) can be vanquished only by getting rid of those ‘Sankalps’ (see also verse nos. 113-114). When the creature decides that ‘he is not Brahma’ (नाहं ब्रह्मेति), the mind becomes shackled in ignorance, whereas the firm determination of the mind that ‘all this is Brahma’ (सर्वं ब्रह्मेति) leads to liberation and emancipation. [The concept of Sankalp has been explained in verse nos. 52 and 95 of this canto 4 as well as in verse no. 5 of canto 5.] (122)

The thoughts that ‘I am mortal or perishable’ (कृशोऽहं), ‘I am surrounded by sorrows and troubles’ (दुःखबद्धोऽहं), ‘I have a gross, physical body consisting of hands and legs’ (हस्तपादादिमानहम्) etc. —all these erroneous thoughts and believes are misconceptions which lead to the creature being tied and bounded to delusions and ignorance of all kinds (123) [122-123].

नाहं दुःखी न मे देहो बन्धः कोऽस्यात्मनि स्थितः । इति भावानुरूपेण व्यवहारेण मुच्यते ॥१२४॥

नाहं मांसं न चास्थीनि देहादन्यः परोऽस्म्यहम् । इति निश्चितवानन्तः क्षीणाविद्यो विमुच्यते ॥१२५॥

‘I am not sorrowful and not unhappy; this body is not mine, or I don’t have any physical limitations imposed by a gross body which acts like an encumbrance upon me or my true self which is the Atma. Where are there any fetters shackling me, who am firmly established in my true-self which is the Atma (i.e., since I am enlightened, none of the delusions can tie me down in this artificial world of transmigration and sensual objects)?’ —When the mind-intellect complex is completely overtaken by this profound thought process and the accompanying corresponding behaviours, demeanours, deeds and actions, it is equivalent to attaining liberation and emancipation (124).

‘I am not flesh and bone (i.e., I am pure consciousness which is independent of this gross body consisting of these perishable and abhorable elements’ —this firm conviction and belief leads to the dispelling or elimination of Avidya (ignorance). Such a person who has this conviction and belief attains liberation and emancipation (विमुच्यते) (125) [124-125].

कल्पितेयमविद्येयमनात्मन्यात्मभावनात् । परं पौरुषमाश्रित्य यत्नात्परमया धिया । भोगेच्छां

दूरतस्त्यक्त्वा निर्विकल्पं सुखी भव ॥१२६॥

मम पुत्रो मम धनमहं सोऽयमिदं मम । इतीयमिन्द्रजालेन वासनैव विवल्गति ॥१२७॥

To erroneously believe that the gross products or things of this world have ‘consciousness’ (i.e., to think that the things have their own independent life as distinct from the Atma) is a

misconception of the mind having its origin in ignorance or lack of truthful and correct knowledge. By taking the recourse of constant and diligent practice and making sincere efforts as well as having the virtues of renunciation, dispassion and detachment, by using wisdom and intelligence as an instrument to forsake and avoid desires for gratification of sense organs and enjoyment of the pleasures and comforts obtained from the objects of the materialistic world even from a great distance (i.e., avoiding the very thought of such things), you should be established in the only and ultimate Truth which is the absolute and irrefutable Reality (that the world is false and the Atma is true, that the Atma is synonymous with Brahma which is pure consciousness, and that the true identity of the creature is not its body but its Atma or soul or spirit). A state of existence called 'Nirvikalpa' (निर्विकल्प) is thereby achieved. This will give immense happiness and joy to you. [See also verse nos. 102-103 and 108 also.] (126)

The various inherent inclinations of the mind to think in terms of 'my son', 'my wealth', 'I am this', 'I am that', 'this is mine' etc. extend, bloom, blossom and manifest themselves in the myriad diverse actions, activities, thoughts and behavioral pattern in the world<sup>1</sup>. (127) [126-127]

[Note :- <sup>1</sup>For example, when a man thinks 'Mr. A is my son', then all his actions, his behaviour, his decisions regarding that certain Mr. A would hinge on this single belief. But on the contrary, when he realises that Mr. A is not his son, his attitude will undergo a sea change. There will be an astounding difference in the way he responds to all matters connected with Mr. A under the same set of circumstances.]

मा भवाज्ञो भवं ज्ञस्त्वं जहि संसारभावनाम् । अनात्मन्यात्मभावेन किमज्ञ इव रोदिषि ॥१२८॥

कस्तवायं जडो मूको देहो मांसमयोऽशुचिः । यदर्थं सुखदुःखाभ्यामवशः परिभूयसे ॥१२९॥

Do not be ignorant and stupid; become knowledgeable, wise, sagacious, adroit and erudite. Destroy all aspirations and inclinations towards desiring worldly things. Why do you weep like an ignorant, naïve fool by treating the gross, inane, lifeless things of this world as having any substance in them, having any worthwhile importance, any value and consciousness or life in them! (128)

This body made up of a lump of flesh is most unholy, impure, inane, dumb, lifeless and gross —what is it for you (or what importance does it have for an enlightened person like you) that you become (or allow yourself to be) surrounded or submerged with sorrows or joys for it? [See also canto 3, verse nos. 39-40.] (129) [128-129]

अहो नु चित्रं यत्सत्यं ब्रह्म तद्विस्मृतं नृणाम् । तिष्ठतस्तव कार्येषु मास्तु रागानुरञ्जना ॥१३०॥

अहो नु चित्रं पद्मोत्थैर्बद्धास्तन्तुभिरद्रयः । अविद्यमाना या विद्या तया विश्वं खिलीकृतम् ।

इदं तद्वज्रतां यातं तृणमातं जगत्त्रयम् ॥१३१॥

Ah! What a great wonder and incredulity that a man abandons or forgets that Brahma who is imperishable, eternal, infinite, absolute, unequivocal and an irrefutable Truth and Reality! Keep yourself busy and involved in your duties (or the work which has been assigned to you by destiny). Don't allow your mind to indulge itself in ignorance, delusions,

hallucination, falsehoods, deceptions and their accompanying torments, anguish, troubles and miseries. Do not be stupid and foolish. [For, an idle mind is the workshop of devil and Satan. See also canto 3, verse nos. 18-21 and canto 5.] (130)

Ah! What a great and stunning surprise and stupidity it is that mountains have been made to tie themselves by using strings made up of the lotus-stem. [That is, what an incredulous and an absurd idea it is to make impossible things appear possible by simply tinkering with the mind and leading it towards conjuring up mirages and misconceptions, towards cultivating erroneous thoughts, towards falsehoods and deceptions which are far away from the truth and the possibilities that can actually be.]

Avidya, which has no real existence, substance, reality and locus-standi, is used first to create and imagine, and then view or experience or witness this imagination of the mundane, delusionary, artificial and deceptive world to be real. It is out of this ignorance that all the 3 worlds (terrestrial, subterranean and celestial) —which are as irrelevant and insignificant as a blade of a grass or reed —seen during the waking state of consciousness, appear to be as strong, sturdy, robust, solid, dense, invincible and inviolable as the ‘Bajra’ (which is the weapon of Indra and the hardest and strongest material in existence). That is, to think that the world is for real is as incredulous and incredible a thinking as the thought of a blade of grass to be as strong as ‘Bajra’ which is a metaphor for something that is very strong, robust, powerful and invincible (131) [130-130].

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### Canto 5

This Canto continues with the discussion of the previous Canto no. 4 and describes the impediments to obtaining peace and stability of the mind, how to overcome these hurdles and the resultant benefits. The main aim is to obtain peace and happiness, and sage Ribhu strives to drive home the point that mind is at the root of all delusions. Similarly, heart and intellect are also to be cleansed alongside the mind. The sage lists a number of factors that lead to delusions, the chief among them being various Sankalps, Ahankar, Moha and Vasanas etc.. All the terms have been elaborately explained with examples. It is a large Canto and extends up to 186 verses.

अथापरं प्रवक्ष्यामि शृणु तात यथायथम् । अज्ञानभूः सप्तपदा ज्ञभूः सप्तपदैव हि ॥१॥

पदान्तराण्यसंख्यानि प्रभवन्त्यन्यथैतयोः । स्वरूपावस्थितिमुक्तिस्त्र्यंशोऽहंत्ववेदनम् ॥२॥

Sage Ribhu continued his discourse for the benefit of his son Nidagh. He said, ‘Oh son! Pay attention to my words. ‘Agyan’ (अज्ञान—lack of true knowledge, having ignorance and delusions) and its opposite, ‘Gyan’ (ज्ञान), have 7 preliminary states each before they mature and become effective (1).

In between them there are numerous sub-states or transitory states of existence. ‘Ahankar’ (अहं—which means having ego, arrogance, pride, vanity, haughtiness and

hypocrisy) separates a creature from its primary and essential truthful form. To be established in one's original form (as the pure conscious Atma with all its positive attributes), is tantamount to being liberated or delivered from this world. [See also canto 3, verse nos. 16-17 and canto 4, verse nos. 72-75 in this context.] (2) [1-2]

शुद्धसन्मात्रसंवित्तेः स्वरूपान्न चलन्ति ये । रागद्वेषादयो भावास्तेषां नाज्ञत्वसंभवः ॥३॥

यः स्वरूपपरिभ्रंशश्चैत्यर्थे चितिमज्जनम् । एतास्मादपरो मोहो न भूतो न भविष्यति ॥४॥

The Atma/soul should be recognised as being pure, uncorrupt and the only authoritative entity which is self enlightened. Those seekers who have wisened to this absolute truth and do not falter in their firm conviction about it or have any kind of doubt of it and do not waver from this firm faith, are not affected at all by the various faults such as 'Raag-Dwesh' (राग-द्वेष —attachments and hatreds, envy and jealousy, malice and ill will, endearments and enmity) etc. associated with 'Agyan' (as defined in verse no. 1 above). [See also canto 4, verse nos. 62 and 66 in this context.] (3)

When the mind-intellect complex diverts its attention from the pure-self (which is the Atma and pure consciousness) and instead plunges it or focuses it on the various forms that 'Vasanas' (वासना—worldly passions, lust, yearnings for worldly comforts, pleasures and gratification, having various desires etc. pertaining to this sensual, artificial and delusionary world) take, it is said to be submerged or engrossed in 'Moha' (मेह—delusions and ignorance created attachments and endearments for this world). Nothing can be more misleading and deluding than being indulgent, engrossed or submerged in 'Vasanas'. [See also canto 2, verse nos. 39-40 and canto 4, verse nos. 77, 100-101 and 115-116.] (4) [3-4]

अर्थादर्थान्तर चित्ते याति मध्ये तु या स्थितिः । सा ध्वस्तमननाकारा स्वरूपस्थितिरुच्यते ॥५॥

संशान्तसर्वसंकल्पा या शिलावदवस्थितिः । जाग्रन्निद्राविनिर्मुक्ता सा स्वरूपपरिस्थितिः परा ॥६॥

अहन्तांशे क्षते शान्ते भेदनिष्पन्दचित्तता । अजडा या प्रचलति तत्स्वरूपमितीरितम् ॥७॥

The state of the mind that exists in the fraction of a second between the mind dwelling on any one subject at a particular instant and it transferring its attention to another subject in another moment results in the 'destruction of all thoughts and fancies'. At that specific instant, which is the transitory moment and is only a fraction of a second, the mind is free from all thoughts —i.e., at that particular instant, the mind has delinked itself from the previous thought and has yet not landed on the next thought. It does not reflect on anything at that instant; it does not fancy or imagine anything; it has nothing then to consider or reflect upon. It is deemed to be free and liberated from either of the two thoughts (ध्वस्तमननाकारा). [See also canto 5, verse no. 48.] (5)

When all 'Sankalps' (सर्व संकल्प—volitions, determinations, vows, ambitions, promises and striving to fulfill them) become irrelevant, defunct and calmed down as if they were a piece of rock with no life, a mental state is achieved when even the two states of existence of the consciousness —the waking state and the dream state —become devoid of any consternations, perplexities, agitations and restlessness, is freed from all efforts to fulfill desires, and every conceivable emotions are drained out. This is the state of the mind

which is called a 'transcendental existence'. [The concept of Sankalp has also been dealt with in canto 4, verse nos. 52, 60, 95-97.] (6)

When ego and selfishness are annihilated or eliminated, the resultant state of the mind-intellect complex called 'Chitta' (चित्त) is rendered calm and peaceful, lacking all agitations and restlessness, is enlightened and conscious, and is devoid of any malice and ill will (i.e., it has complete equanimity, evenness, uniformity, tranquility and placidity, leading to stability and calmness in every conceivable manner). It is in that state that the Chitta (mind-intellect) with its faculty to concentrate, discriminate, think, contemplate, remember etc. becomes synonymous with its pure form, its original, primary and essential nature of being uncorrupt, pristine pure and crystal clear, wise and enlightened, noble and righteous, majestic and glorious, supreme and exalted (7) [5-7].

**बीजजाग्रतथा जाग्रन्महाजाग्रतथैव च । जाग्रत्स्वप्नस्तथा स्वप्नः स्वप्नजाग्रत्सुषुप्तिकम् ॥८॥**

**इति सप्तविधो मोहः पुनरेष परस्परम् । श्लिष्टो भवत्यनेकाग्र्यं शृणु लक्षणमस्य तु ॥९॥**

'Moha' (मोह —delusions, ignorance, attachments, infatuations, hallucinations, erroneous perceptions, bewilderments, stupefactions etc. pertaining to this world) has 7 forms or types as follows — (i) 'Beej Jagrat' (बीज जाग्रत— the elementary waking state of consciousness), (ii) 'Jagrat' (जाग्रत— or normal waking state of consciousness), (iii) 'Maha Jagrat' (महा जाग्रत —or a greater waking state), (iv) 'Jagrat Swapna' (जाग्रत स्वप्न —or a state in which a person is mislead to erroneously believe in anything while he is wide awake in this world; literally meaning to 'day dream', or dream of imaginary things while a man is wide awake), (v) 'Swapna' (स्वप्न —or a dreaming state of consciousness), (vi) 'Swapna-Jagrat' (स्वप्न जाग्रत —or a state when a person's dreams last long enough to influence him and he lives in his dreams so much so that they affect his mind while he is awake), (vii) 'Sushupta' (सुषुप्ता —or the deep sleep state of consciousness)<sup>1</sup>.

These 7 states of existence of the consciousness interact with each other in numerous permutations and combinations to results in its innumerable forms and shapes. Now listen to their individual characteristics (8-9).

[Note :- <sup>1</sup>It must be noted here that this verse will be followed by a detailed description of why and how the pure consciousness, which is regarded as enlightened, got trapped in the web cast by this illusionary world and got mired in the endless cycle of transmigration, thereby losing its peace and rest in the bargain. This particular factor called 'Maya' played a pivotal role in the degradation and entrapment of the pure conscious which is inherently pure and enlightened. As will be evident from the definition of 'Moha', it is a negative trait and acts like a tainted glass through which the consciousness could see the world. Once the pure consciousness (or the Atma of the creature) allows itself, in its innocence, to be influenced by Moha, it falls in the trap from which it is difficult for it to extricate its self. The shroud of delusion surrounding the Atma makes it hallucinate; it begins to see things that don't actually exist; it sees the world in a kaleidoscopic of colours. This enchants it so much that the consciousness gets hooked to its alluring charm like a fish taking to

water, or a child getting into a sweet or toy shop. Once the mind-intellect allows itself to be deluded by Moha, its discriminatory powers are overshadowed by distorted perception of the world. It forgets its primary, pristine pure, uncorrupted and enlightened form, and instead, unfortunately, gets tainted with so many flaws and faults that its original uncorrupted identity is almost lost.

The consciousness basically exists in 4 basic states of existence according to Vedanta, and they are the following—(a) waking, (b) the dreaming, (c) the deep sleeping, and (d) the Turiya state. The 7 states listed here are sub-states of the 4 primary states. Detailed discussion of these 4 primary states of existence of pure consciousness is included in appendix no. 6 at the end of this volume. Presently, verse nos. 8-28 deal with the 1<sup>st</sup> three states, while verse nos. 34-36 describe the 4<sup>th</sup> state of consciousness.]

प्रथमं चेतनं यत्स्यादनाख्यं निर्मलं चितः । भविष्यच्चित्तजीवादिनामशब्दार्थभाजनम् ।१०॥

बीजरूपस्थितं जाग्रद्वीजजाग्रत्तदुच्यते । एषा ज्ञप्तेर्नवावस्था त्वं जाग्रत्संस्थितिं शृणु ।११॥

The 1<sup>st</sup> state of existence of the consciousness which is pure and formless, viz., ‘Beej Jagrat’ state (बीज जाग्रत) is that seed-like precursory, preliminary, basic and primary state having no name or attribute, which is pure and uncorrupted consciousness and from which all the future states of worldly existence having different names, forms, identities as different creatures, or Jivas (जीव), evolve and get established<sup>1</sup> (10).

This seed-like hibernating nascent state is called ‘Beej Jagrat’. This is the primary state of the ‘knower’ (ज्ञप्तेर्नवावस्था) or the basic state from which the pure consciousness starts to expand its knowledge and perception of this visible world outside (11) [10-11].

[Note :- <sup>1</sup>Here, the example of the *seed* of a plant is taken; the seed conceals in its bosom the vast variety of the plant kingdom in an invisible and subtle form. When a seed sprouts, it produces a sapling which evolves and develops into a huge tree.

The seed itself appears lifeless and inert; it looks so small and so insignificant, but it miraculously harbours such a grand and stupendously huge plant kingdom in its bosom that one would not believe in this fact unless one is enlightened about the truth and witnesses for himself a sprout coming out from that seed and blossoming into a Technicoloured Canvas of the plant kingdom. The allegory of the seed is relevant here because the seeds of all the thousands of varieties of plants are known by only one general name or one common word—viz., a ‘seed’. What emerges from this single seed is not one single type of tree, but the entire plant kingdom which has become a special branch of study, the ‘science of Botany’. Likewise, the single consciousness, in its very primary state called the ‘Beej Jagrat’ state, can give rise to such a large variety of creatures in all their lively forms, living in a lively world during the waking state of pure consciousness that counting and numbering them is impossible. This reference to the seed producing the vast plant kingdom has also been cited in Chandogya Upanishad, canto 6, section 12 of this book.

Similarly, this entire world with its goodness and faults are inherently present in

the form of 'Moha' present in the mind intellect of a creature in its most primary form. If this seed of 'Moha' (as defined in verse no. 8) is allowed to sprout and develop, it will give rise to the colourful canvas of this world and the creature will think that the world has its existence, and get attracted and attached to it. It will nourish this world and get engrossed in its charm even as a gardener nourishes the tree and loves it.

The Holy Bible also cites this example of the seed and the creation of this vast cosmos from this single entity— 'I am the vine, you are the branches. Those who abide in me, and I in them, bear much fruit, because apart from me, you can do nothing' (Holy Bible, St. John, 15/5).]

नवप्रसूतस्य परादयं चाहमिदं मम । इति यः प्रत्ययः स्वस्थस्तज्जाग्रत्प्रागभावनात् ।।१२।।

अयं सोऽहमिदं तन्म इति जन्मान्तरोदितः । पीवरः प्रत्ययः प्रोक्तो महाजाग्रदिति स्फुटम् ।।१३।।

In this 'new born' creature, the wrong notion and erroneous feeling, or the misconceived and misplaced thought or the mistaken belief that 'this is me' and 'it is mine', is the 2<sup>nd</sup> stage of 'Moha' called 'Jagrat state' (ज्जाग्रत्प्राग). This is the waking state of consciousness under the influence of delusions and ignorance about the truthful reality<sup>1</sup> (12).

The 3<sup>rd</sup> stage is called 'Maha Jagrat' (महाजाग्रदिति) which is the greater waking state of consciousness under the influence of Maha (delusion and misconception about the reality). It is a state when the misconception of 'me and my' of the second state evolve and develop further to create a distinction between 'me' and 'he', e.g., saying 'this is me and that is another man', 'this thing belongs to me and that thing belongs to him'. This thought process goes beyond the immediate surroundings to cover the world at large<sup>2</sup>. This perception of the world is influenced by the past life, its actions and their results, its unfulfilled desires, thought processes, the level of mental and spiritual development etc. of the creature (13) [12-13].

[Note :- <sup>1</sup>That is, the creature begins to have an independent existence as an individual. He begins to falsely relate himself to the world and think that the world belongs to him, and whatever there is in this world is for his enjoyment and comfort. By interpreting the scriptures wrongly, he is also misled to believe that he has a truthful existence with a body. All these are merely the 2<sup>nd</sup> stage of 'Maha' created due to ignorance of the mind which is hallucinating. The creature is defined as 'new born' because prior to this state of the thought process, it had no sense of me and mine in his mind-intellect complex. It had no 'separate existence' par se.

<sup>2</sup>Selfish tendencies of the second state of Maha created by the mind will grow to become envy, jealousy, hatred, ill-will and enmity. This leads the creature to distinguish between him and the others, and selfishness makes him greedy, jealous and full of malice.]

अरूढमथवा रूढं सर्वथा तन्मयात्मकम् । यज्जाग्रतो मनोराज्यं यज्जाग्रत्स्वप्न उच्यते ।।१४।।

द्विचन्द्रशुक्तिकारूप्यमृगतृष्णादिभेदतः । अभ्यासं प्राप्यं जाग्रत्तत्स्वप्नो नानाविधो भवेत् ।।१५।।

The 4<sup>th</sup> stage is called 'Jagrat Swapna' (यज्जाग्रत्स्वप्न) which is a state equivalent to 'dreaming

while still awake'. It may be due to previous programming of the mind as a result of a person's past deeds and their cumulative effects (रूढ) to think in a particular way or it may be an unconventional thinking due to his present ignorance and current circumstances (अरूढ). But either way, the brain is so engrossed in it that it remains in a dazed, stupefied and stunned state, seeing things that do not actually exist, hallucinating and imagining deceptive things (14).

To see two images of a moon and imagine that there are two moons in the sky<sup>1</sup>, to imagine that an oyster shell has silver in it when it appears with a bright silvery shine under the sun light<sup>2</sup>, and to hallucinate in a desert that the distant shimmering sand has a waterhole (an oasis) while it is actually due to a mirage (which is a physical phenomena occurring in summer on hot sand in a desert due to refraction of sun light)<sup>3</sup> are the various examples or forms of 'Jagrat-Swapna' state of consciousness (15) [14-15].

[Note :- <sup>1</sup>When two containers of water are put side by side under the night sky having an overhead full moon, an observer will see two distinct moons separately in those vessels. If he is not wise, he will think that there are two moons which are independent of each other. This gives him the wrong impression that there are two moons in the sky as well, unless ofcourse he looks up and sees the truth for himself.

<sup>2</sup>Similarly, the inner layers of the oyster shell shine brightly under the dazzling glare of the sunlight, producing an illusions that the inside layer is coated with a film of silver. This is not the fact.

<sup>3</sup>A mirage is seen in the desert when a person thirsty for water under a scorching sun is so much deluded that although he might be a scientist fully knowing that a phenomena such as a mirage occurs in a desert on a hot day, he will still rush towards it thinking that it is true and water is available there.

*'There is a condition worst than blindness, and that is seeing something that is not there' —Thomas Hardy]*

अल्पकालं मया दृष्टमेतन्नोदेति यत्र हि । परामर्शः प्रबुद्धस्य स स्वप्न इति कथ्यते । १६॥

चिरं संदर्शनाभावादप्रफुल्लं बृहद्वचः । चिरकालानुवृत्तिस्तु स्वप्नो जाग्रदिवोदितः । १७॥

The 'dreaming state of existence' is called 'Swapna' (स्वप्न). It is the state when what is seen an instant ago cannot be seen again, and when a person wakes up from his dreams, only memories of the events or sights seen during the dreaming state remain. This is the 5<sup>th</sup> stage of the 'Moha' (delusions, ignorance and deception) created by the mind (16).

Thereafter comes the 6<sup>th</sup> stage called 'Swapna Jagrat' (स्वप्नो जाग्रदिवोदितः) in which the dream takes a 'virtual life-like experience'. It takes a long winding course, almost involving the creature in its activities and the creature virtually lives in his dreams, he gets virtually emotionally involved in his dreams, experiencing and witnessing what he is dreaming, though everything that he dreams has no essence, meaning and existence. These dreams last a long time and influence his thought process so much so that a person's behavioural patterns and his actions in this world during his waking state are also effected (17) [16-17].

स्वप्नजाग्रदिति प्रोक्तं जाग्रत्यपि परिस्फुरत् । षडवस्थापरित्यागे जडा जीवस्य या स्थितिः ॥१८॥

भविष्यद्दुः खबोधाढ्य सौषुप्तिः सोच्यते गतिः । जगत्स्यामवस्थायामन्तस्तमसि लीयते ॥१९॥

Beyond these 6 states of existence, there is a 7<sup>th</sup> stage called ‘Sushupti’ (सुषुप्ति) or the ‘deep sleep state of consciousness’ during which the mind is in a complete state of inertness or lifelessness or a state of inactivity. It neither receives perceptions of the outside world and neither does it order the organs of action to react, nor does it dream of anything relying on its memory bank which is the archive which helps the mind to dream. It ceases to function; it becomes defunct (18).

In this state of complete neutrality, the creature has no awareness of the future sorrows that await him as soon as he leaves this state and reenters the waking state of consciousness in this world. Further, in this state, the external world vanishes and dissolves into meaningless nothingness in the inner-self of the creature. That is, the creature has no perception of the outside world —both in its gross form as well as in its subtle form (19) [18-19].

सप्तवस्था इमाः प्रोक्ता मया ज्ञानस्य वै द्विज । एकैका शतसंख्यात्र नानाविभवरूपिणी ॥२०॥

इमां सप्तपदां ज्ञानभूमिमाकर्णयानघ । नानया ज्ञातया भूयो मोहपङ्के निमज्जति ॥२१॥

Oh Brahmin (द्विज —Dwij; here referring to Nidagh)! I have told you about the 7 stages of ‘Moha’ (delusions) which have their origin in ‘Agyan’ (ignorance). Each of these stages has variable shades, intensities and magnitudes resulting in as many forms and manifestations of that state of existence of the mind. The permutations and combination lead to thousands of possibilities<sup>1</sup> (20).

Oh my sinless and uncorrupt son (अनघ —Anagh)! Now I shall tell you the 7 states in which ‘Gyan’ (i.e., the opposite state to being ignorant, deluded or hallucinating) exists, the knowledge of which helps a man not to get trapped in the snare cast by ‘Moha’. [That is, I shall now tell you about the antidote for this ‘Moha’ and how to overcome it.] (21) [20-21]

[Note :- (i) That is, no two creatures have the same magnitude or intensity or gravity of ignorance. Hence, their corresponding ‘Moha’, as defined in this section, also varies, producing as many tendencies of the mind, as many calibrations and abilities of the mind to perceive this world in as many forms. Again, the intensity and gravity of any one or more state of existence out of the above described 7 states of ‘Moha’ may vary from creature to creature. Hence, the possibilities of the different types, shades and intensity that ‘Moha’ generated by the erroneous misconceptions of the mind can be numerous.

(ii) The concept of Gyan has also been described in canto 4, verse nos. 62-63, 107-114.]

वदन्ति बहुभेदेन वादिनो योगभूमिकाः । मम त्वभिमतानूनमिमा एव शुभप्रदाः ॥२२॥

अवबोधं विदुर्ज्ञानं तदिदं साप्तभूमिकम् । मुक्तिस्तु ज्ञेयमित्युक्ता भूमिकासप्तकात्परम् ॥२३॥

Wise and erudite ones have told us various ‘Bhumikas’ (भूमिका —literally meaning contexts, aspects, foundations, backgrounds, types, causes, forms and states) of ‘Yoga’ (योग— here

referring to deep insight, wisdom and contemplation upon the truthful nature of metaphysical and spiritual knowledge). But I consider the following seven as the most beneficial, useful and effective for the creature. The knowledge that is founded or based upon these seven, or is created or generated by, or which is a result of these seven contemplative practices or paths to wisdom, is called ‘Gyan’. The liberation or deliverance that a creature obtains, i.e., the freedom from ignorance that he achieves as a result of this knowledge is called ‘Gye-Mukti’, or Mukti that is got as a result of Gyan (ज्ञेय मिक्तुक्य) (23) [22-23].

ज्ञानभूमिः शुभेच्छाख्या प्रथमा समुदाहृता । विचारणा द्वितीया तु तृतीया तनुमानसी ॥२४॥

सत्त्वापत्तिश्चतुर्थी स्यात्ततोऽसंसक्तिनामिका । पदार्थभावना षष्ठी सप्तमी तुर्यगा स्मृता ॥२५॥

आसामन्तःस्थिता मुक्तिर्यस्यां भूयो न शोचति । एतासां भूमिकानां त्वमिदं निर्वचनं शृणु ॥२६॥

The desire in a creature to seek knowledge and inculcate wisdom is an ‘auspicious thought’, and it is called ‘Subhechha’ (शुभेच्छा). It will inspire him to take necessary action to acquire that knowledge. The very thought that knowledge should be willingly sought as opposed to it being thrust upon an unwilling creature, forms the 1<sup>st</sup> foundation or background upon which the whole edifice of truthful knowledge and relevant wisdom pertaining to metaphysics and spiritualism rests. The auspicious desire is the context, basis and inspiration for acquisition of knowledge. The 2<sup>nd</sup> is called ‘Vicharna’ (विचारणा) or literally the knowledge obtained by diligently studying, thinking, understanding and contemplating upon the maxims of the scriptures. The 3<sup>rd</sup> is called ‘Tanumansi’ (तनुमानसी) or literally the state of mental detachment from the body (24). The 4<sup>th</sup> is known as ‘Sattwapati’ (सत्त्वापति) or literally the purification of the mind so that its shining qualities come to the fore. The 5<sup>th</sup> is called ‘Asangshakti’ (असंसक्ति) or literally the powers emanating from detachment, dispassion and renunciation. The 6<sup>th</sup> is called ‘Padaarth Bhavana’ (पदार्थ भावना) or literally the annihilation or elimination of awareness that any object of the materialistic world exists at all. The 7<sup>th</sup> is called ‘Turya’ (तुर्यगा) or literally the total elimination of the notion of duality and merging oneself in the bliss of pure self or pure consciousness (25).

In these 7 stages of Yoga (or path to wisdom, knowledge and enlightenment), the element of liberation and emancipation, where there is no sorrow, grief or pain, is inherent or intrinsic. That is, this reward of emancipation and salvation is an integral part of acquiring ‘Gyan’. Now listen to these 7 states in detail (26) [24-26].

स्थितः किं मूढ एवास्मि प्रेक्षेऽहं शास्त्रसज्जनैः । वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः ॥२७॥

शास्त्रसज्जनसंपर्कवैराग्याभ्यासपूर्वकम् । सदाचारप्रवृत्तिर्या प्रोच्यते सा विचारणा ॥२८॥

‘Why am I deluded; why am I ignorant; what ails me? I shall discuss my problems with wise and erudite ones (i.e., with my teachers and seniors) and consult the scriptures to dispel and overcome my doubts’ —this desire sprouting in the bosom of a man prior to the emergence of renunciation has been defined by wise ones as the first stage towards acquiring knowledge. It is the 1<sup>st</sup> stage and is called ‘Subhechha’ (शुभेच्छा), or literally self-inspired desire to do anything, or a desire which inspires and impels a person towards endeavoring to fulfill his auspicious objectives and reach his aim (27).

In the 2<sup>nd</sup> Stage of acquiring enlightenment, the man who seeks truthful knowledge becomes inclined to be righteous and virtuous (because they are the necessary attributes or qualifications needed to reach his goal) by constant communion or interaction with wise, erudite, scholarly and exalted ones and by the attentive study of the scriptures as well as by practice, contemplation and development of awareness about the actual facts. All his actions, deeds, behavioural patterns, demeanours and thought processes undergo a sea-change for the better. This stage of the mind is called ‘Vicharna’ (विचारणा) (28) [27-28].

विचारणाशुभेच्छाभ्यामिन्द्रियार्थेषु रक्तता । यत्र सा तनुतामेति प्रोच्यते तनुमानसी ॥२९॥

भूमिकात्रितयाभ्यासाच्चित्ते तु विरतेर्वशात् । सत्त्वात्मनि स्थिते शुद्धे सत्त्वापत्तिरुदाहृता ॥३०॥

After the 1<sup>st</sup> two stages of ‘Subhechha and Vicharna’ as described above, when the attractions for gratification of the sense organs and the charming allurements of the objects of comfort and pleasure of this materialistic world are destroyed (or extinguished, annihilated and completely eliminated), then this 3<sup>rd</sup> stage is achieved, and it is known as ‘Tanumansi’ (तनुमानसी). [That is, in the 3<sup>rd</sup> stage, the creature becomes aware of the falsehood of this charming world.] (29)

When the practice of these 3 stages lead to the purification and cleansing of the mind-intellect complex (शुद्धचित्ते) and a robust and vigorous sense of renunciation and detachment (विरतेर्वशात्) occurs, then this 4<sup>th</sup> state of existence (or the 4<sup>th</sup> step towards the progress achieved by a person towards total enlightenment) is obtained, and it is defined as ‘Sattwapati’ (सत्त्वापति) (30) [29-30].

दशाचतुष्टयाभ्यासादसंसर्गकला तु या । रूढसत्त्वचमत्कारा प्रोक्ताऽसंसक्तिनामिका ॥३१॥

भूमिकापञ्चकाभ्यासात्सत्त्वात्मारामतया दृढम् । आभ्यन्तराणां बाह्यानां पदार्थानामभावनात् ॥३२॥

परप्रयुक्तेन चिरं प्रयत्नेनावबोधनम् । पदार्थभावना नाम षष्ठी भवति भूमिका ॥३३॥

When these above 4 stages are diligently practiced, the glorious and gleaming virtue of total detachment or dispassion takes over the mind-intellect of the creature. This achievement is a milestone in his spiritual progress towards enlightenment, and it is called ‘Asangshakti’ (असंसक्ति) (31).

The resultant good effects of the above 5 practices is that the creature remains engrossed or involved or submerged in his pure-self which is pure consciousness (to the exclusion of the deceptive outer world of delusions and hallucinations). He loses all interest and awareness of the objects of the external world. This state of existence of ‘un-awareness of the outside world’ is called ‘Padaarth Bhavana’ (पदार्थभावना) (32-33) [31-33].

भूमिषट्कचिराभ्यासाद्धेदस्यानुपलम्भनात् । यत्स्वभावैकनिष्ठत्वं या ज्ञेया तुर्यगा गतिः ॥३४॥

एषा हि जीवन्मुक्तेषु तुर्यावस्थेति विद्यते । विदेहमुक्तिविषयं तुर्यातीतमतः परम् ॥३५॥

When these 6 stages in the development of knowledge or progress in spiritual enlightenment towards self-realisation leading to liberation and emancipation of the creature become firmly established and mature, the sense of duality, or the tendency of the mind to distinguish between ‘my’ and ‘his’ etc., is completely exhausted or eliminated. The seeker/aspirant remains submerged in the pure-self. This state is called ‘Turya or Turiya’ (तुर्यगा) (34).

This state is achievable by only those persons who are defined as ‘Jivan Mukta’ (जीवन मुक्ति), or literally meaning those who have freed themselves from the shackle of ignorance, have found liberation for their souls from the bandage of the body and the world in which they live inspite of their having a body which does all worldly duties assigned to them. After that is the state of ‘beyond Turya’ (तुर्यातीतमतः), or a stage of emancipation of the soul or Atma after it leaves the gross body at the time of death. This is the state of deliverance called ‘Videha Mukti’ (विदेह मुक्ति). This is the highest, most exalted and supreme state (परम्) in which the creature, in its truthful form as the spirit or soul or Atma, exists (35) [34-35].

ये निदाघ महाभागाः सप्तमीं भूमिमाश्रिताः । आत्मारामा महात्मानस्ते महत्पदमागताः ॥३६॥

जीवन्मुक्ता न मज्जन्ति सुखदुःखरसस्थिते । प्रकृतेनाथ कार्येण किञ्चित्कुर्वन्ति वा न वा ॥३७॥

Oh Nidagh! The most fortunate great souls who have attained this 7<sup>th</sup> state of existence called ‘Turya’ (see verse no. 34), remain submerged (engrossed, involved, occupied) in the thought of the pure-self called Atma/soul/spirit. And in such a state, they are deemed to have attained or acquired the supreme, transcendental state of beatitude and felicity called ‘Maha Pad’ (महत्पदमागताः), i.e., literally the great state of existence, or the most exalted stature (36).

Such souls are never engrossed in or influenced and affected by either sorrows and pains or happiness and joys. They do their duties with equanimity and evenness of mind without getting emotionally and mentally enveloped in them, i.e., they remain detached from the deeds or activities of the world which they have to do as part of their life which they are expected to live (37) [36-37].

पार्श्वस्थबोधिताः सन्तः पूर्वाचारक्रमागतम् । आचारमाचरन्त्येव सुप्तबुद्धवदुत्थिताः ॥३८॥

भूमिकासप्तकं चैतद्धीमतामेव गोचरम् । प्राप्य ज्ञानदशामेतां पशुम्लेच्छादयोऽपि ये ॥३९॥

सदेहा वाप्यदेहा वा ते मुक्ता नात्र संशयः । ज्ञप्तिर्हि ग्रन्थिविच्छेदस्तस्मिन्सति विमुक्तता ॥४०॥

Even as a man wakes up from sleep on being awakened by his near and dear ones, such wise, adroit and erudite persons involve themselves in righteous and virtues deeds. They live up to the ancient tradition of truthful behaviour and rightful conduct in this world as expected of enlightened persons (38).

Even if animals and condemned people become wisened to these 7 basic states of existence and thought processes of a creature (39), they become eligible for attaining liberation and deliverance while they are alive as well as after shedding their bodies (i.e., even after death) —there is no doubt about it. Dismantling or untying of the various knots of the heart (i.e., removal of all misconception and faults of the mind) is synonymous with ‘Gyan’, and with the acquisition of Gyan, ‘Mukti’ (liberation, deliverance and emancipation) is a certainty (40) [38-40].

मृगतृष्णाम्बुबुद्ध्यादिशान्तिमात्रात्मकस्त्वसौ । ये तु मोहार्णवात्तीर्णास्तैः प्राप्तं परमं पदम् ॥४१॥

ते स्थिता भूमिकास्वासु स्वात्मलाभपरायणाः । मनः प्रशमनोपायो योग इत्यभिधीयते ॥४२॥

The illusionary belief of existence of water in a mirage (on hot sand in a desert) is an example of ‘Agyan’ (ignorance, delusion, deception, hallucination and lack of true

knowledge). Destruction of 'Avidya' (lack of truthful knowledge) is tantamount to 'Mukti' (liberation from ignorance). Those who have crossed the ocean of 'Moha' (as defined in verse no. 8) are the only ones who are fit for the supreme and exalted stature called 'Param Pad' (परमं पदम् — or a state obtained after emancipation and salvation, and which is marked by complete beatitude, felicity, eternity and is the supreme truth) (41).

Those persons who are diligent and strive for self realisation whole heartedly, and upon witnessing of the Atma which is their pure-self, they are the ones who establish themselves in Truth and absolute Reality. They have the honour of acquiring all these basic 7 states of existence of the mind of the creature (as described in verse nos. 8-37 above). 'Yoga' has been defined as the means or methods or path that leads to beatitude and felicity, to the acquisition of complete and undiluted peace, tranquility, bliss and happiness of the mind and heart. (See also verse no. 22 above) (42) [41-42].

सप्तभूमिः स विज्ञेयः कथितास्ताश्च भूमिकाः । एतासां भूमिकानां तु गम्यं ब्रह्माभिधं पदम् ॥४३॥

त्वत्ताऽहन्तात्मता यत्र परता नास्ति काचन । न क्वचिद्भावकलना न भावाभावगोचरा ॥४४॥

The 7 basic stages or foundations leading to the acquisition of Gyan have been described above (as enumerated in verse nos. 8-42). The aim of all these states is the acquisition of 'Brahma Pad' (ब्रह्ममिधं पदम्) or the attainment of the eternally truthful, infinitely supreme and transcendental stature of being one with the absolute Truth and Reality of this creation, which is the cosmic consciousness, the ultimate destination or the stature which gives bountiful beatitude and felicity, and from where the creature does not wish to come back. [That is, the creature has found that fount of supreme bliss and happiness from where he does not wish to be thrown back into the turmoil of this world represented by continuous cycle of birth and death, or the cycle of desires, endeavours to fulfill them, some of them remaining unfulfilled, giving rise to more efforts and so on and so forth.] (43)

When the narrow minded view of the world of 'my and your' and its accompanying thought processes of duality are annihilated or eliminated, there is left no room for feeling lack or shortage or dearth of anything (simply because anything possessed by a person belongs to all in the community, and there is no difference between the person and the other person). The existence of, and therefore the desire to acquire and enjoy the enticing objects of the materialistic but artificial and deceptive world of illusions and deceptions, is nothing else but a figment of the mind's imagination (44) [43-44].

सर्वं शान्तं निरालम्बं व्योमस्थं शाश्वतं शिवम् । अनामयमनाभासमनामकमकारणम् ॥४५॥

न सन्नासन्न मध्यं तं न सर्वं सर्वमेव च । मनोवचोभिरग्राह्यं पूर्णात्पूर्णं सुखात्सुखम् ॥४६॥

असंवदेनमाशान्तमात्मवेदनमाततम् । सत्ता सर्वपदार्थानां नान्या संवेदनादृते ॥४७॥

Absolutely calm, tranquil and peaceful (सर्वशान्तं), without any reason or cause for coming into existence, and having no support or prop to maintain its existence (निरालम्बं), having a form like that of the (vast, fathomless, measureless and spotless) sky or space (व्योमस्थं), being eternal, infinite, absolute and universal (शाश्वतं), auspiciousness, truth and beauty (शिवम्), having no faults, flaws, shortcomings and blemishes (अनामयं), being beyond perceptions,

imaginations and conceptions (नाभासमान), being beyond description, honours, attributes and comprehension (नामकम्), having no cause and reason for being what it is (मकारण) (45), being neither true nor false (न सन्नासन्न), having no center, middle or a focal point (मध्यं तं न), being full, complete, wholesome and absolute as well as having the opposite of these virtues (न सर्वं सर्वमेव च), being inaccessible by the mind and speech (मनो वचोभिरग्राह्यं) or being beyond the purview of the faculty of speech and the powers of the brain, being more complete than being full (पूर्णत्पुणी), being a provider or bestower of the greatest of happiness and bliss (सुखात्सुखम्) (46), being beyond the reach of emotions and sentiments (अस्वेदनम्), being completely peaceful, calm, tranquil and placid (शान्तमा), being an embodiment or a personification of the pure-self or pure consciousness (आत्मवेदन), being all pervading, omnipresent and all encompassing (माततम्) —all these virtues and honours, inter alia, are the various attributes and qualities of Brahma. All the various objects of this world have their existence, or they derive their importance, significance and majesty due to the emotions and conceptions of the Atma. [That is, it is the Atma that gives any importance to the objects of the world. If the Atma decides so, the objects, no matter how alluring and attractive, will lose their significance and importance, allurements and beauty.] (47) [45-47].

संबन्धे द्रष्टृदृश्यानां मध्ये दृष्टिर्हि यद्वपुः । द्रष्टृदर्शनदृश्यादिवर्जितं तदिदं पदम् ॥४८॥

देशादेशं गते चित्ते मध्ये यच्चेतसो वपुः । अजाड्यसंविन्नमनं तन्मयो भव सर्वदा ॥४९॥

अजाग्रत्स्वप्ननिद्रस्य यत्ते रूपं सनातनम् । अचेतनं चाजडं च तन्मयो भव सर्वदा ॥५०॥

When a direct link is established between the viewer and the object of viewing (द्रष्टृ दृश्यानां), or when there is no obstruction between the viewer of any object and the viewed object itself, and the viewer is able to clearly see that object, the medium of sight becomes synonymous with witnessing or experiencing of the object by the viewer. [That is, when a person directly sees an object without any medium, then he can first hand witness or experience that object as it actually is.] (48)

The fractional, momentary, transitory state of the mind while it is transferring its attention from the previous object to the next object is akin to the state of emotionless thinking, a state in which the subtle consciousness exists, or a state of subtle awareness. One must remain engrossed or ever submerged in it. [That is, when a mind remains neutral and unbiased, it will be able to judge things in the correct perspective and analyse it clinically. See also verse no. 5 of this canto.] (49)

You must remain established in the eternal, infinite, absolute and truthful state of existence which is beyond the purview of either being gross or being subtle, and which transcends the states of either being 'Jagrat Swapna' (see verse no. 14) or being 'Susuhpti' (see verse no. 19) (50) [48-50].

जडतां वर्जयित्वैकां शिलाया हृदयं हि तत् । अमनस्कस्वरूपं यत्तन्मयो भव सर्वदा । चित्तं

दूरे परित्यज्य योऽसि सोऽसि स्थिरो भव ॥५१॥

पूर्वं मनः समुदितं परमात्मतत्त्वात्तेनाततं जगदिदं सविकल्पजालम् । शून्येन शून्यमपि विप्र

यथाम्बरेण नीलत्वमुल्लसति चारुतराभिधानम् ॥५२॥

Perversion, turpitude or grossness is the state when the heart is like a stone, while being indifferent or dispassionate or detached towards the world is the state which is obtained when perversion, turpitude or grossness are abandoned. This latter state is desirable and acceptable vis-à-vis the former. So, be established or become stable in this state of the heart (which is without any perversion, turpitude or grossness) (51).

In the beginning, the mind was the first creation of the supreme being (पुर्व मनः). After that, from this mind was created this huge web-like delusionary world of confusions, ambiguity, errors and uncertainties (जगदिदं सविकल्पजालम्). Oh Brahmin (i.e., Nidagh)! Nothing can be produced or created theoretically from nothing, such as for example the sky is a blank, deep, fathomless void, but the various colours of spectacular shades and enticing hues such as blue, violet etc. emerge in it or are created in this otherwise neutral, blank and actually colourless void of the sky because of the reflection of the sunlight from the dust particles, moisture and other impurities present in the sky<sup>1</sup> (52) [51-52].

[Note :- <sup>1</sup>The sage means to say that there must be some reason or cause for anything to happen. Since this is a fact that the creation has come into existence, it naturally follows that there must be something which has created it, which was at the root cause of it although the cause is not visible, it may not be apparent or tangible, but nevertheless it is there even as the colours in the sky appear because of the scattering of the sunlight due to the impurities present in the otherwise apparently clean looking atmosphere. Another interpretation is that one mirage leads to another, one erroneous conception about this world sets off a chain of misconceptions in its wake, and the creature gets sucked in it, going further away from his original setting or moorings or truthful place where he had stood. The sky is blank but it appears to be blue in a cloudless day, but the setting sun will change the colours of the sky to orange and red —i.e., one false conception leads to another, and then the man says that the ‘sky is blue; the sky is red etc.’. In fact, the sky has no colour at all, and whatever colours it assumes or appears to have are due to the physical phenomenon of the scattering of sunlight due to dust particles and air molecules in the atmosphere.]

Further, a modern man knows that once we go beyond the atmosphere of the earth, the vast space is in pitch darkness; the vast recesses of space are completely dark. The word ‘sky’ does not limit the space to the area immediately around the earth, but to all the space that exists above the surface of the earth, extending up to millions of light years away, to the farthest corners of the cosmos. The space has no colour at all. It is a big, vast, blank and colourless void.]

संकल्पसंक्षयवशाद्गलिते तु चित्ते संसारमोहमिहिका गलिता भवन्ति ।

स्वच्छं विभाति शरदीव खमागतायां चिन्मात्रमेकमजमाद्यमनन्तमन्तः ॥५३॥

When ‘Sankalp’ (see verse no. 88-97, 114-115, 121-125 of canto 4 and verse nos. 6, 60-64 of canto 5 of this Upanishad), which literally mean different volitions, determination, vows and promises, ambitions and aspirations of a creature are extinguished, all the inherent

tendencies of the mind to yearn for and desire gratification, comfort and pleasures are also dissolved. As soon as this happens, the fog or smog created by 'Moha' (see verse no. 8-9 of this canto) is dispelled. In such a condition, the only entity that remains is the adorable and spectacular Brahma who is akin to the spotless, clean sky at the onset of the winter season, and who has the attribute of being unborn, without a beginning, eternal, infinite and the only one who is an embodiment of cosmic consciousness (53).

अकर्तृकमरङ्गं च गगने चित्रमुत्थितम् । अद्रष्टृकं स्वानुभवमनिद्रस्वप्नदर्शनम् ॥५४॥

साक्षिभूते समे स्वच्छे निर्विकल्पे चिदात्मनि । निरिच्छं प्रतिबिम्बन्ति जगन्ति मुकुरे यथा ॥५५॥

The sky appears as a gloriously, spectacularly and colourfully painted canvas even though there is no painter or colour to paint it so magnificently. It has made its appearance like a dream (or an illusion) while one is not sleeping. It does not wait for an observer or a viewer to make its appearance. Whether anyone observes the colour of the sky or not, it will nevertheless appear in its splendid colours when it should<sup>1</sup> (54).

The Atma is pure consciousness, eternal, a witness to all, full of equanimity, is pure, divine and spotless, without any alternatives or delusions, and it is like a mirror<sup>2</sup> in which all the 3 worlds (the past, the present and the future; also the celestial, the terrestrial and the subterranean worlds; the gross, subtle and causal worlds. In short, the whole creation) is reflected without any distinction or distortion whatsoever (55) [54-55].

[Note :- <sup>1</sup>The sky appears to be so colorful although we know that it is simply an illusion created by the scattering of the sunlight due to the impurities present in the air. The sky in its pure form has no colour. So it is a dream-like situation when one imagines that he sees a thing, witness its presence while he is wide awake, can vouch for it inspite of being fully aware that it is not the truth. The colours of the sky are (a) an optical illusion due to many physical factors, and (b) whether anyone sees them or not, they appear and disappear in their normal course. This colourful sky is a self-created illusion of Nature; it is like a dream seen while one is wide awake; it is so convincing that it appears to be for real, but in fact it is only a physical phenomenon of nature because the sky has no colour.

<sup>2</sup>The comparison of the Atma with the mirror is important in the context of it being a witness to all that is happening. A witness is not a participant in any event; he remains a mute spectator, as it were. Similarly, a mirror reflects the happenings as they occur but it does not get either involved in any of them nor is it affected by them in the least. The Atma, likewise, witnesses the whole cosmic drama without getting involved in it the slightest.]

एकं ब्रह्म चिदाकाशं सर्वात्मकमखण्डितम् । इति भावय यत्नेन चेतश्चञ्चल्यशान्तये ॥५६॥

रेखोपरेखावलिता यथैका पीवरी शिला । तथा त्रैलोक्यवलितं ब्रह्मैकमिह दृश्यताम् ॥५७॥

Brahma (the cosmic macro consciousness of the universe) is one and the only one. It embodies all forms of existence, is all pervading, immanent and omnipresent, and it is un-fractionable and immutable like the eternal and infinite sky. One must make diligent efforts to imbibe and

understand this universal truth in order to calm down the restlessness of the mind (56).

One must visualise the 3 worlds in Brahma just like lines and cross-lines (i.e., the various contours, engravings, granulations and other physical textural marking) are present in a big piece of stone<sup>1</sup> (57) [56-57].

[Note :- <sup>1</sup>The markings on any stone are part of the natural characteristic feature of that stone giving the stone its intrinsic quality, value and texture. These line or textural patterns present in a stone are its integral part; they cannot be separated from the stone. Similarly, it is not possible to separate Brahma (here represented by the 'stone' in this example) from the myriad variety of this creation (the textural patterns and line present on the stone) because the latter is an integral part of the former.]

द्वितीयकारणाभावादनुत्पन्नमिदं जगत् । ज्ञातं ज्ञातव्यमधुना दृष्टं द्रष्टव्यमद्भुतम् ॥५८॥

विश्रान्तोऽस्मि चिरं श्रान्तश्चिन्मात्रास्ति किंचन । पश्य विश्रान्तसंदेहं विगताशेषकौतुकम् ॥५९॥

Since there is no other entity except Brahma, and since Brahma and the creation are inseparable from one another, there is no reason why this creation has come into existence as a separate entity without the involvement of Brahma into its coming into being. [That is, for all practical purposes, the creation has no separate or independent existence which is distinct from Brahma. What is generally perceived as the creation is actually a manifestation of Brahma.] With this conception, you must think that 'I have known what was to be known, I have seen whatever mysterious and strange things that there were to be seen (58), and I, who am tired and weary since a long time, have finally found peace and rest'. Be freed from all the delusions pertaining to this bewildering world; be freed from all confusions, consternations and doubts, and have a divine view or experience of the only and pure entity, which is pure consciousness. Think that there is nothing except this eternal and pure consciousness in this world (59) [58-59].

निरस्तकल्पनाजालमचित्तत्वं परं पदम् । त एव भूमतां प्राप्ताः संशान्ताशेषकिल्बिषाः ॥६०॥

महाधियः शान्तधियो ये याता विमनस्कताम् । जन्तोः कृतविचारस्य विगलद्भुतिचेतसः ॥६१॥

मननं त्यजतो नित्यं किंचित्परिणतं मनः । दृश्यं संत्यजतो हेयमुपादेयमुपेयुषः ॥६२॥

द्रष्टारं पश्यतो नित्यमद्रष्टारमपश्यतः । विज्ञातव्ये परे तत्त्वे जागरूकस्य जीवतः ॥६३॥

सुप्तस्य घनसंमोहमये संसारवर्त्मनि । अत्यन्तपक्ववैराग्यदरसेषु रसेष्वपि ॥६४॥

Those aspirants/seekers who have cut through the net or web of imaginary 'Sankalps' (see also verse no. 53 above), those who have attained the great or exalted stature where the mind is deemed to be annihilated or conquered —such aspirants/seekers become sinless (i.e., they are purged and cleansed of all the impurities and blemishes) and are able to attain Brahma, the attainment of whom represents the supreme stature of beatitude and felicity (60).

Those who have put their mind under a tight leash and brought it under control, calmness, peacefulness, tranquility and serenity are the characteristic features or hallmarks which mark their exalted stature and supremacy of their wisdom. Persons who delve into or contemplate upon the spirit of Vedantic concepts, whose mind has lost its inherent

tendency, inter alia, to be attracted towards the objects of the world and be enticed or lured by the gratification of the sense organs (61), whose mind has become stable by diligent practice and forsaking of 'Sankalps' (volitions, ambitions, desires and yearning pertaining to the world) that the wayward mind restlessly indulges itself into, those righteous seekers who have abandoned looking at, or paying attention to, both the pleasant and acceptable as well as the abhorable and unacceptable sights of the world (62), those who are constantly and consistently engrossed in acquiring and imbibing the truthful knowledge of the Atma (pure-self or pure consciousness) and desist from looking at or getting themselves involved with the deceptions, delusions and bewildering array of confusions and illusions created by the world, those who are specially conscious about the supreme Truth and universally Reality and eagerly live a life which is in consonance or in harmony with this Truth and Reality (63), those who treat both the things that look juicy, succulent and attractive as well as those that are dry, lack-luster and unattractive with equanimity and evenness of mind—they are the ones who are truly renunciates and appear to be asleep in this materialistic world (64) [60-64].

संसारवासनाजाले खगजाल इवाधुना । त्रोटिते हृदयग्रन्थौ श्लथे वैराग्यरंहसा ॥६५॥

कातकं फलमासाद्य यथा वारि प्रसीदति । तथा विज्ञानवशतः स्वभावः संप्रसीदति ॥६६॥

Those whose entrapping net of 'Vasanas' (lust, passions, desires, yearning for gratification etc.) pertaining to this world have been cut like the net which traps birds has been cut by a rat, and the knots of whose heart (symbolising the various faults, flaws, misconceptions, adamancy, perversions, turpitude and other shortcomings of the heart) have been loosened and untied (i.e., these faults of the heart have been removed) by diligent practice and rightful knowledge (65), the behaviour, thought process and natural temperament of such aspirant/seeker becomes pure and free from corruption because of acquisition of truthful knowledge and wisdom even as the water of a pond becomes purified, cleansed and free of pollutions (such as muck and scum) with the help of a flower called 'Ketak or 'Katak' (कातकं—literally, one which cuts through, or one which purifies; the flower of the plant *Pandanus Odoratissimus*. When this plant grows in a pond, it removes the impurities in it by some organic process. This helps the water to be detoxified and freed from its pollutants.) [66] [65-66]

नीरागं निरुपासङ्गं निर्द्वन्द्वं निरुपाश्रयम् । विनिर्याति मनो मोहाद्विहङ्गः पुञ्जरादिव ॥६७॥

शान्तसंदेहदौरात्म्यं गतकौतुकविभ्रमम् । परिपूर्णान्तरं चेतः पुर्णेन्दुरिव राजते ॥६८॥

When the mind and heart (मनो) become chastened, devoid of any attachments and attractions, when it becomes dispassionate and detached, free from all consternations, confusions, doubts, bewilderments and perplexities, and when it becomes independent of all illusions and fetters, it is only then that it becomes free like a bird liberated from its cage. It becomes freed from the shackles of 'Moha' (the different delusions, ignorance and worldly attractions). It is then that it obtains deliverance (67).

Those whose mental turmoil resulting from doubts and confusions, perplexities

and bewilderments have calmed dawn, and those who are not affected by the maverick plays and magical illusions enacted in this delusionary and deceptive world of artificiality—the ‘mind-intellect’ called ‘Chitta’ (चेतः) of such persons looks adorable, glorious, honourable and beautiful like the glorious full Moon in the dark sky. [That is, even as the full moon looks most magnificent in the otherwise dark surroundings of the night, the purified and elevated mind-intellect complex of wise, erudite, sagacious and enlightenment persons who have come to realise the truth, is as glorious and as magnificent as the full Moon in this world which is surrounded by darkness of ignorance, delusions and deceptions represented by the canopy of the dark night sky.] (68) [67-68]

नाहं न चान्यदस्तीह ब्रह्मैवास्मि निरामयम् । इत्थं सदसतोर्मध्याद्यः पश्यति स पश्यति ॥६९॥

अयलोपनतेष्वक्षिदृग्दृश्येषु यथा मनः । नीरागमेव पतति तद्वत्कार्येषु धीरधीः ॥७०॥

परिज्ञायोपभुक्तो हि भोगो भवति तुष्टये । विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरतम् ॥७१॥

‘Neither do I have any independent and separate existence nor is there anything else that is separate from me here. I am without any faults or shortcomings, blemishes or taints, errors or defects (निरामयम्) of any kind. I am none other than the only One who is known as Brahma.’ Those seekers/aspirants who have this central view point, or who take the medium path between what is truth and what is false (i.e., those who weigh all the pros and cons, who keep the scale of their mind and intellect balanced even amidst the strifes and differences created by debates, doubts and confusions caused by what is to be treated as real and what as unreal, what is the truth according to one scripture and what according to another, who remain mentally equanimous, even-keeled, balanced, stable and equidistant from the two extremes, those who follow the moderate, median and balanced path of rationality) —such seekers/aspirants are truthfully the ones who can witness or experience Brahma (69).

Even as a person’s eyes are by nature randomly attracted towards objects which are visible, jumping from one to another swiftly, whether or not he intends to purposely look at them or especially pays any attention to them, a wise person with a stable mind-intellect also does all his duties with agility and vigour as expected of him in this world without getting involved at all in them, or becoming mentally engrossed and passionately attached to them (70).

When a person undergoes sufferings or enjoys pleasures or comforts of the world with the full awareness or with the enlightened knowledge as to their basic reasons or causes, their essential nature and their factual position, it gives immense contentedness to him even as a thief who serves his victim diligently for a long time abandons his desire to steal the latter, and instead, he becomes friendly to his potential victim and fulfills his friendly obligations which he has developed for him, albeit only as an imposter. [That is, when an enlightenment person suffers, he knows that the suffering is the result of some mistake of the past, that the suffering will come to an end one day, and that it teaches him not to repeat the error. The same argument also follows for enjoyments. In the example of the thief, when he remains constantly in touch with his victim and behaves as if he was his

friend, in due course of time, his desire to steal his own friend is overcome by the desire to remain friendly; or pangs of guilt prevents him from betraying a friend.] (71) [69-71]

अशङ्कितापि संप्राप्ता ग्रामयात्रा यथाऽध्वगैः । प्रेक्ष्यते तद्वदेव ज्ञैर्भोगश्रीरवलोक्यते ॥७२॥

मनसो निगृहीतस्य लीलाभोगोऽल्पकोऽपि यः । तमेवालब्धविस्तारं क्लिष्टत्वाद्बहु मन्यते ॥७३॥

बद्धमुक्तो महीपालो ग्रासमात्रेण तुष्यति । परैरबद्धो नाक्रान्तो न राष्ट्रं बहु मन्यते ॥७४॥

When a traveler arrives at a village where he didn't intend to come, he looks everywhere with astonishment, stunned and perplexed with relation to his unknown surroundings. He feels dazed and wonders where he has come. Similarly, wise, erudite and enlightened (ज्ञैः) persons view at all the sensual objects of gratification as well as the pomp and circumstance presented to them in this world with equal dismay, with equal disdain, with equal bewilderment and astonishment. [They don't believe their eyes in what they see; they think that they have arrived at a very wrong place. They don't belong to those environs. So they feel dazed and completely confounded] (72).

Things of sensual pleasures or gratifications, no matter how small or insignificant they might be, if a wise seeker/aspirant receives them without making any effort or making even a wish for them or having any desire on his part to acquire them, (i.e., if these things are given to him on a platter as a gift, or they come to him for free), he treats them as if they are a huge bundle of miseries and anguish, and therefore he forsakes and abandons them disdainfully (73).

When a king is freed from the clutches of his enemies, he immensely relishes even a small morsel of food offered to him after his freedom. The same king treats all the food, pomp and comforts of kingdom before he had the experience of being captured and tormented by the enemy with disdain and indifference. [Prior to his being captured by the enemy, the king had taken for granted the food that was presented to him. But once captured by the enemy, he was starved of it, and when he was set free, he relishes the same food which he had treated with disdain and repugnance before his capture. Even the humblest of food will be enjoyed by him in a hungry stomach, the food which he had earlier not even looked at] (74) [72-74].

हस्तं हस्तेन संपीड्य दन्तैर्दन्तान्विचूर्ण्य च । अङ्गान्यङ्गैरिवाक्रम्य जयेदादौ स्वकं मनः ॥७५॥

मनसो विजयान्नान्या गतिरस्ति भवार्णवे । महानरकसाम्राज्ये मत्तदुष्कृतवारणाः । आशाशरशलाकाढ्या

दुर्जया हीन्द्रियारयः ॥७६॥

By wringing the hands, gnashing of the teeth and pressing of the body —that is, by making an all-out diligent and vigorous effort on a war-footing done most sincerely and committedly, one should adroitly, skillfully, bravely and courageously try to control and vanquish the mind (75).

There is no better way to achieve success in this ocean-like world than to vanquish and conquer the mind. In the realm of a horrible hell, wild elephants symbolising evil and pervert deeds and misdemeanours roam about freely. It is difficult to vanquish and conquer the sense organs which are like so many enemies armed with arrows and swords

symbolising the various hopes, desires, wishes, aspirations and expectations (आशा) that a person has (76) [75-76].

प्रक्षीणचित्तदर्पस्य निगृहीतेन्द्रियद्विषः । पश्चिन्य इव हेमन्ते क्षीयन्ते भोगवासनाः ॥७७॥  
तावन्निशीव वेताला वसन्ति हृदि वासनाः । एकतत्त्वदृढाभ्यासाद्यावन्न विजितं मनः ॥७८॥  
भृत्योऽभिमतकर्तृत्वान्मन्त्री सर्वार्थकारणात् । सामन्तश्चेन्द्रियाक्रान्तेर्मनो मन्ये विवेकिनः ॥७९॥

Those who have brought their sense organs, which are like enemies, under their control, and those who have annihilated, eliminated and overcome their ego and pride, all the various allurements towards the gratification of the sense organs or the different attractions towards the sensual objects of this world of such persons are eliminated just like the lotus flower that withers away or dries up during the winter season (or during snow fall) (77).

Until the time the mind is not brought under control or harnessed by steadfast and diligent practice of the concept of non-duality by the mind, the various 'Vasanas' (passion, desires, lust, attachment and other inherent tendencies of the mind pertaining to this world) continue to haunt the heart of the seeker/aspirant like so many phantoms and ghosts of the night (78).

My view is that a wise man is one who makes his 'Mun' (heart and mind) his advisor or his minister working under him in order to fulfill his objectives. Again, in order to exercise control over the sense organs, which are like the different kingdoms in his extended realms, he uses the 'Mun' as his knight and a subordinate king to exercise control over them and keep a tab on their workings (79) [77-79].

लालनात्स्निग्धललना पालनात्पालकः पिता । सुहृदुत्तमविन्यासान्मनो मन्ये मनीषिणः ॥८०॥  
स्वालोकतः शासदृशा स्वबुद्ध्या स्वानुभावतः । प्रयच्छति परां सिद्धिं त्यक्त्वात्मानं मनः पिता ॥८१॥  
सुहृष्टः सुदृढः स्वच्छः सुक्रान्तः सुप्रबोधितः । स्वगुणेनोर्जितो भाति हृदि हृद्यो मनोमणिः ॥८२॥  
एनं मनोमणिं ब्रह्मन्बहुपङ्ककलङ्कितम् । विवेकवारिणा सिद्ध्यै प्रक्षाल्यालोकवान्भव ॥८३॥

In my view, the mind-intellect of a wise man is like a mother because it shows love, caring and affection. It is also like a father as it sustains, helps and supports the person (80).

The father-like mind-intellect complex employs various means sanctioned by the scriptures as well as experience collected over time leading to wisdom and intellectual enlightenment of the person to show him the path to the supreme achievement or accomplishment in life<sup>1</sup> (81).

The beautiful 'gem', representing all the characteristic good virtues present in a person, resides in his heart. These good virtues make the 'Mun' (mind and heart) happy and cheerful (सुहृष्टः), strong, robust, powerful and firmly established (सुदृढः), pure, uncorrupt and clean (स्वच्छः), as well as wise, enlightened and awake (सुप्रबोधितः). These virtues become innate and natural to the 'Mun' of a person with good virtues (स्वगुणे) (82).

Oh Brahmin! You must wash and clean this gem, which is covered by a layer of slime consisting of the various faults and blemishes (कलङ्कितम्) pertaining to this world, with the water of wisdom and enlightenment (विवेकवारिणा) to make it shine and become useful in accomplishment of your desired aim (83) [80-83].

[Note :- <sup>1</sup>That is, the mind-intellect is like a wise father who looks after the interest of his son with utmost sincerity and commitment. The mind-intellect uses all its experience and information to show the correct path to the creature so that it achieves success in its life even as the father puts everything at his disposal for the benefit of his son. No father will ever wish that his son suffers or goes wayward or fails in life. So the mind-intellect complex, if shown due respect and importance like a son showing respect to his father, will always lead the creature to spiritual enlightenment and success in life.]

विवेकं परमाश्रित्य बुद्ध्या सत्यमवेक्ष्य च । इन्द्रियारीनलं छित्त्वा तीर्णो भव भवार्णवात् ॥८४॥

आस्थामात्रमनन्तानां दुःखानामाकरं विदुः । अनास्थामात्रमभितः सुखानामालयं विदुः ॥८५॥

Relying on wisdom and erudition as well as good, righteous and proper intellect with fine tuned discrimination to research and arrive at the truth, you shall be able to pierce and disperse (छित्त्वा —i.e., vanquish and conquer) your enemy-like sense organs. It is by this means that you shall be able to cross over to the other side of the delusionary ocean-like world (84).

Having faith in and having expectations from this world is the cause of all miseries and sorrows, while having no expectations, having detachment and dispassion from it, is the abode or fount of happiness and contentedness (85) [84-85].

वासनातन्तुबद्धोऽयं लोको विपरिवर्तते । सा प्रसिद्धातिदुःखाय सुखायोच्छेदमागता ॥८६॥

धीरोऽप्यतिबहुज्ञोऽपि कुलजोऽपि महानपि । तृष्णया बध्यते जन्तुः सिंहः शृङ्खलया यथा ॥८७॥

परमं पौरुषं यत्नमास्थायादाय सूद्यमम् । यथाशास्त्रमनुद्वेगमाचरन्को न सिद्धिभाक् ॥८८॥

This artificial, delusionary and deceptive world threaded in the string of ‘Vasanas’ (lust, desires, passion, yearnings) repeatedly reappears. This famed and majestic ‘Vasana’ comes as a tormenting factor to completely devour and eliminate all happiness and joys (86).

Just like a lion can be shackled and humbled by an iron chain, even a patient, courageous, noble, virtuous, most adroit and erudite, wise and enlightenment person can get bogged down in the trap laid down to trap him by the different ‘Vasanas’ (87).

Who does not accomplish his spiritual goal in life by following the path laid down by the scriptures, by being steadfast, committed, diligent, focused and courageous in trying to accomplish his spiritual endeavour industriously? (88) [86-88]

अहं सर्वमिदं विश्वं परमात्माहमच्युतः । नान्यदस्तीति संवित्त्वा परमा सा हहंकृतिः ॥८९॥

सर्वस्माद्व्यतिरिक्तोऽहं वालाग्रादप्यहं तनुः । इति या संविदो ब्रह्मन्दितीयाहंकृतिः शुभा ॥९०॥

मोक्षायैषा न बन्धाय जीवन्मुक्तस्य विद्यते ॥९१॥

‘I am an image of the entire universe, I am an image or an embodiment of the transcendental, imperishable, eternal, stable and undiminished (अच्युत) supreme cosmic soul called ‘Parmatma’ (परमात्म) —such eclectic thoughts about the self are considered as the best ethereal thoughts (89).

‘I am distinct, independent and separate from all the illusions, deceits, imposterings, deceptions, delusions and tricks that this world presents (स्माद्व्यतिरिक्तो). I am more miniscule and microscopic than the tip of a hair follicle’ —such a second way of ethereal and superior

way of thinking also leads to 'Moksha' (liberation and emancipation)<sup>1</sup>. Such auspicious and enlightened thoughts do not tie down or trap a person (90).

Only those who are 'Jivan Mukti' (i.e., those who have liberated their souls from the numerous shackles that tie down a creature to this gross body and the artificial and deceptive world in which it lives, those who have overcome all the faults originating from ignorance about the truth, and who live dispassionately in and detached from this world while all the time contemplating on the real truth behind the facade of artificiality)<sup>2</sup> have such exalted and superior thoughts (91) [89-91].

[Note :- <sup>1</sup>The 1<sup>st</sup> thought as described in verse no. 89 purifies the mind and purges it of all corruptions, while the 2<sup>nd</sup> thought as described in verse no. 90 removes haughtiness, ego and false pride.

<sup>2</sup>Canto 2, verse nos. 42-62 and canto 6, verse nos. 41-45 of this Upanishad describes the concept of 'Jivan Mukti' elaborately.]

पाणिपादादिमात्रोऽयमहमित्येष निश्चयः । अहंकारस्तृतीयोऽसौ लौकिकस्तुच्छ एव सः ॥९२॥

जीव एव दुरात्मासौ कन्दः संसारदुस्त्रोः । अनेनाभिहतो जन्तुरधोऽधः परिधावति ॥९३॥

अनया दुरहंकृत्या भावात्संत्यक्त्याचिरम् । शिष्टाहंकारवाञ्छन्तुः शमवान्याति मुक्तताम् ॥९४॥

The most lowly, unholy, corrupting, denigrating and degrading is the 3<sup>rd</sup> way of worldly thinking. It is this — 'I am one who has a gross body with hands and legs' . [That is, to identify oneself with the gross body and the gross world is the lowest and the most corrupt way of thinking. Please also refer to verse no. 126 of this canto and note no. (i) of verse no. 74 of canto 4 in this context.] (92).

An unrighteous, un-virtuous, mean and pervert creature who has 'Ahankar' (i.e., misplaced vanity, false pride, ego, arrogance, haughtiness) in him, is the one who is constantly tormented and tortured by it and he goes steadily downhill in his spiritual and moral pursuits. This 'Ahankar' is the root of the tree-like horrifying world consisting of sorrows, miseries, pains, torments and tribulation of all kinds (93).

By abandoning this 3<sup>rd</sup> lowly way of thinking (i.e., having Ahankar as described above) and delving upon the noble thoughts mentioned earlier (in verse no. 89-91) for a prolonged time, a creature becomes peaceful and tranquil. He obtains emancipation and salvation (94) [92-94].

प्रथमौ द्वावहंकारावङ्गीकृत्य त्वलौकिकौ । तृतीयाहंकृतिस्त्याज्या लौकिकी दुःखदायिनी ॥९५॥

अथ ते अपि संत्यज्य सर्वाहंकृतिवर्जितः । स तिष्ठति तथात्युच्चैः परमेवाधिरोहति ॥९६॥

One should accept the 1<sup>st</sup> two ethereal versions of 'Ahankar' (verse nos. 89-91) and forsake the 3<sup>rd</sup> kind of mean and lowly form 'Ahankar' (as described in verse no. 92)<sup>1</sup>. At the worldly plane, this 3<sup>rd</sup> kind of 'Ahankar' is a progenitor of all sorrows and miseries of the creature (95).

With the enhancement of spiritual strength and progress in spiritual path, one should strive to progressively abandon all 'Ahankars' altogether, and become one who has none of the 'Ahankars'. An exalted person who has reached the pinnacle of his spiritual pursuits

should have no ego, no pride, no haughtiness, no vanity and no arrogance about anything whatsoever. His 'self' has become the 'humblest self'. It is then that one achieves the excellent and supreme stature attainable by a creature (96) [95-96].

[Note :- 'The way of thinking as described in verse nos. 89-91 is also a form of ego or 'Ahankar' leading one to a sense of pride that 'I am so great that I am equivalent to Brahma; I am an image of the cosmos; I have no delusions or confusions of any kind about my true identity'. All these thought processes are obviously also a kind of 'self-pride'. But this pride or ego is considered better than other forms of ego or pride because its psychological impact uplifts the creature from a low level of pervert and selfish thinking to a higher level of noble thinking. If the creature cannot remain without ego, it is better to have noble ones than to have corrupted and denigrating ones as in verse no. 95. On the other hand, verse no. 96 tells us that when the mind is sufficiently trained, it must aim to forsake and abandon all forms of ego and pride altogether, whether they be of the noble type or of the corrupt and lowly type. See also canto 6, verse nos. 55-60.]

भोगेच्छामात्रको बन्धस्तत्यागो मोक्ष उच्यते । मनसोऽभ्युदयो नाशो मनोनाशो महोदयः ।

ज्ञमनो नाशमभ्येति मनोऽज्ञस्य हि शृङ्खला ॥९७॥

नानन्दं न निरानन्दं न चलं नाचलं स्थिरम् । न सन्नासन्न चैतेषां मध्यं ज्ञानिमनो विदुः ॥९८॥

यथा सौक्ष्म्याच्चिदाभास्य आकाशो नोपलक्ष्यते । तथा निरंशश्चिद्भावः सर्वगोऽपि न लक्ष्यते ॥९९॥

Desire for gratification, comfort and pleasures from sensual objects of the world is called shackling or being tied by fetters to them. Its abandonment and forsaking is tantamount to liberation and deliverance called 'Moksha' (मोक्ष) from these shackles or fetters (see also canto 4, verse no. 72-75). The elevation of the mind to a higher state of existence from the humdrum form lies in its ability to conquer or tame (literally, to annihilate or destroy — नाशो) this world and its attendant delusions and illusions as well as its enticing attractions and allurements. A conquered or tamed or controlled mind is a characteristic feature of fortunate people (महोदयः). A wise and adroit man (ज्ञमनो) is able to subdue or literally annihilate his mind (नाशम). For an ignorant and stupid man, his mind is the cause of all his fetters which chains him down to a sequence (शृङ्खला) of miseries pertaining to this world (97).

For wise, adroit and erudite persons, the mind is neither the cause of happiness nor of sorrows. For them, it is neither fickle and restless nor stable and steady, neither truthful nor false, and neither it is anywhere in between the extremes (98).

The un-fractionable, internal authority of the pure consciousness is not visible inspite of it having an unequivocal and undisputed existence, it being omnipresent, all pervading, all-encompassing and immanent just like the space or sky surrounding the mind-intellect complex (which is called the subtle body of the creature) is not visible because of it being too subtle and microscopic to be observed by the physical eyes of a creature (99) [97-99].

सर्वसंकल्परहिता सर्वसंज्ञाविवर्जिता । सैषा चिदविनाशात्मा स्वात्मेत्यादिकृताभिधा ॥१००॥

आकाशशतभागाच्छा ज्ञेषु निष्कलरूपिणी । सकलामलसंसारस्वरूपैकात्मदर्शिनी ॥१०१॥

The eternal, infinite, transcendental, pure and truthful consciousness (चिदात्मा), is attributeless, without any 'Sankalp' (volition, ambition, desires, vows) and is imperishable. It is known by the name of 'self' and 'Atma' (soul or spirit) amongst other names. [See verse nos. 130-132 of this canto.] (100)

It manifests itself in the form of this whole world which is nothing else but its pure, untarnished, uncorrupted image. In the view of erudite, wise, adroit and enlightenment person, it is 100 times more spotlessly clean, crystal clear and flawless than the 'sky', i.e., the space present above the earth extending up to the deep recesses of the universe<sup>1</sup> (101) [100-101].

[Note :- <sup>1</sup>The Atma does not have even the slightest hint of any corruption or impurity in it. Even the sky which is otherwise pure and spotless appears to be corrupted by so many heavenly bodies and other residual things; it appears to have so many colours due to the scattering of the sunlight in the earth's atmosphere. The sky appears to be lit during the day and dark during the night. So many clouds of different shades and shapes float across it. Even the night sky sometimes appears to have a haze of glow spread across it, and so many stars and other heavenly bodies dot it as if they were so many spots or scars or warts on the skin of the heavenly, cosmic supreme Soul. In comparison to this sky, the Atma is uniform, absolutely free of corruptions and is spotless; it does not show any attributes or features, however false or illusionary.]

नास्तेमेति न चोदेति नोत्तिष्ठति न तिष्ठति । न च याति न चायाति न च नेह न चेह चित् ।१०२॥

सैषा चिदमलाकारा निर्विकल्पा निरास्पदा ।१०३॥

The pure consciousness or the Atma has an eternal and stable existence —it neither ever rises nor ever sets (like the sun in the sky). It is free from birth and death (i.e., transmigration); it neither stands nor remains sitting; it is neither here nor there, i.e., it is everywhere<sup>1</sup> (102).

This Atma which is eternal, enlightened and pure consciousness (चिदात्मा) has no support or foundation on which it rests (i.e., it does not need any support to make its existence possible), is without a second or parallel, and is without any confusions or delusions, errors or uncertainties. It is an immaculate image of purity and clarity (103) [102-103].

[Note :- <sup>1</sup>It is easy to understand this concept if we just visualise as simple a thing as 'air' —all these features will apply to it. Air is also the vital wind called 'Pran'. The concept of Atma is closely linked with 'Pran' because it is the latter that infuses life to any inert element, e.g., the body of a creature, and makes it into a living being. Without 'Pran' or Atma, the body will be of no use, it would be dead and without consciousness.]

आदौ शमदमप्रायैर्गुणैः शिष्यं विशोधयेत् । पश्चात्सर्वमिदं ब्रह्म शुद्धस्त्वमिति बोधयेत् ।१०४॥

अज्ञस्यार्धप्रबुद्धस्य सर्वं ब्रह्मेति यो वदेत् । महानरकजालेषु स तेन विनियोजितः ।१०५॥

In the beginning, it is important for the Guru (wise teacher) to purify the inner-self, the

heart and the mind (bosom) of the disciple using the instrument or medium of ‘Sham and Dam’ (शम दम—i.e., by observing equanimity and self restraint, tolerance and forbearance). After that, he should preach his disciple the supreme enlightened knowledge about the Brahma—that is, ‘everything is an image or manifestation of the only one entity which is known as Brahma. You are intrinsically and by nature pure and faultless, and you are an image or embodiment of that Brahma’ (104).

To say that ‘everything is an unequivocal image or manifestation of Brahma, or that Brahma irrefutably pervades uniformly and universally in everything, or that there is nothing in existence that is not Brahma’ in front of an immature, stupid, incompetent and ignorant fool is tantamount to pushing him into a grave hell<sup>1</sup> (105) [104-105].

[Note :-<sup>1</sup>A stupid person who does not have the mental caliber to understand the import of what the wise teacher is teaching would ask such stupid and illogical questions as— ‘if everything is Brahma, what is the different between, say, a pin and a potato?’ The answer perhaps to such nonsense and impertinent question is this— ‘eat the pin and you will know the difference between a pin and a potato!’]

प्रबुद्धबुद्धेः प्रक्षीणभोगेच्छस्य निराशिषः । नास्त्यविद्यामलमिति प्राज्ञस्तूपदिशद्गुरुः ॥१०६॥

सति दीप इवा लोकः सत्यर्क इव वासरः । सति पुष्प इवामोदश्चिति सत्यं जगत्तथा ॥१०७॥

He whose desires for gratifications and sensual pleasures have been annihilated, whose ambitions, yearnings, expectations and hopes pertaining to the world have been almost eliminated, and whose intellect is alert, vigilant and active— only such person should be given the knowledge of Vedanta by a wise and enlightened teacher. The errors, faults and misconceptions (मल) arising out of ignorance or lack of wisdom and truthful knowledge (अज्ञान—called Agyan) have no real existence (i.e., significance and importance, relevance and locus standi). [That is, the way the world appears to an ignorant person due to his misconceptions about its true nature is a deception or merely an illusion and it has no essence in it; it is hollow from the inside. Since these appearances are deceptive, the teacher should wisen the disciple to understand about their deceptive nature and tell him about what is the truth behind this misleading facade] (106).

Even as it is certain that the day dawns when the sun rises, there is illumination when the lamp is lit, and there is fragrance where there is a flower, this pure consciousness is also present in the world where there is any form of existence; the presence of pure consciousness is also a deemed certainty wherever there is life in this world (107) [106-107].

प्रतिभासत एवेदं न जगत्परमार्थतः । ज्ञानदृष्टौ प्रसन्नायां प्रबोधविततोदये ॥१०८॥

यथावज्ज्ञास्यसि स्वस्थो मद्वाग्वृष्टिबलाबलम् । अविद्ययैवोत्तमया स्वार्थनाशोद्यमार्थया ॥१०९॥

But in reality, as a matter of fact, this world has no truthful existence; it is only imagined. When your intellect and its powers to discriminate become free from the veils of ignorance that cover it, it would be illuminated from all the sides with the light of enlightenment, truthful knowledge, wisdom and erudition (108).

In such a situation, you will become firmly stable and steadfastly established in

your pure-self. It will be then that you will understand the impact of or realise the importance and truth of my preaching. All your selfish tendencies and narrow outlooks would be destroyed or eliminated (109) [108-109].

विद्या संप्राप्यते ब्रह्मन्सर्वदोषापहारिणी । शाम्यति ह्यस्त्रमस्त्रेण मलेन क्षाल्यते मलम् ॥११०॥

शमं विषं विषेणैति रिपुणा हन्यते रिपुः । ईदृशी भूतमायेयं या स्वानाशेन हर्षदा ॥१११॥

Oh wise and erudite Brahmin (literally, a swan amongst Brahmins—ब्रह्मन्स)! You should diligently make efforts to acquire knowledge that will destroy all the faults, shortcomings, errors and misconceptions, delusions and deceptions that overcome you at present. This way you will be able to remove the veil of ignorance and illusions that cover your intellect. A weapon is countered by another weapon, and caustic is needed to wash and clean dirt (from a fabric) (110).

Poison antidotes another poison and an enemy can be easily subdued by pitting him against another enemy. Similarly, this ‘Maya’<sup>1</sup> (माया—delusionary and deceptive world) is like a phantom or ghost (भूतमायेयं) which exults at its own annihilation<sup>2</sup> (111) [110-111].

[Note :- <sup>1</sup>Maya is a word which has two parts, Ma + Ya. The first half ‘Ma’ means ‘to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of’, while the second part ‘Ya’ means ‘this or that’. Therefore the composite word Maya means neither this nor that; anything that is not real; that which is delusionary, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term Maya is used to define all these phenomenons. Hence, Maya is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary, imposter, deceitful, invisible and para-natural; all that which has no reality or substance; all that is hollow.

Maya has 3 basic constituent qualities. Hence it is called ‘Trigunmayi’ (त्रिगुणमयि), i.e., one which has the 3 Gunas or qualities. These 3 Gunas or qualities are— Sat, Raj and Tam. ‘Sat’ is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvement leading to high thoughts, noble actions and righteous behaviour. ‘Raj’ is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. ‘Tam’ is the third and most lowly of the three qualities and is used has a synonym for darkness and evil. Obviously, ‘Tam’ means ignorance, delusions and all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually dump him in the dust yard of creation to rust and decay.

These 3 qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of ‘Sat’ makes a man nobler as compared to a high ratio of ‘Tam’ which makes him wicked, pervert and evil. Various

proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world. See also (i) chapter 2, Chandogyo-panishad, canto 7, verse no. 16 (note), (ii) chapter 4, Maitrayanyu-panishad, canto 4, verse no. 2 (note), (iii) chapter 5, Maitreyu-panishad, canto 2, verse no. 25 (note), (iv) chapter 10, Sanyaso-panishad, canto 2, verse no. 20 (note no. v), (v) chapter 11, Avyakto-panishad, verse no. 1 (note), (vi) chapter 12, Kundiko-panishad, verse no. 14 (note), and (vii) chapter 15, Jabal Darshano-panishad, canto 10, verse no. 7 [6-7] (note) of this book also in this context.

<sup>2</sup>When ‘Maya’ is removed, then instead of feeling sorry and anguished, it feels happy to be eliminated or destroyed even as one enemy can destroy another enemy and feels happy at destroying his opponent not knowing that he has been used by a person who has cleverly pitched him against his opponent just to get rid of either of them without himself personally getting involved. But to achieve this, the person must be intelligent and deft in handling situations as crafty as pitching two of his enemies against one another. Here, the wise person has used his clever intellect to direct the mind (his first enemy) to get rid of Maya (his second enemy). Once Maya is removed, the mind gets automatically subjugated to his intellect because it (mind) has lost the support of his other comrade (Maya) who had been earlier helping it to torment the person (the Atma, which is the true identity of the entity known as ‘a person’).]

न लक्ष्यते स्वभावोऽस्या वीक्ष्यमाणैव नश्यति । नास्त्येषा परमार्थेनेत्येवं भावनयेद्भया ॥११२॥

सर्वं ब्रह्मेति यस्यान्तर्भावना सा हि मुक्तिदा । भेददृष्टिरविद्येयं सर्वथा तां विसर्जयेत् ॥११३॥

It is not easy to realise the world’s true nature. But as soon as it is realised, the edifice of the wonderful but deceptive world as we see it disintegrates and crumbles into dust particles; it is eliminated; it loses its charm and attractions, its usefulness and relevance. To have ‘duality’ of thought and perception about this world is tantamount to be ignorant and lacking true knowledge of its truthful nature. To abandon the thought of duality, to get rid of the notion of ‘this is true and that is false, this is mine and that is not mine, or this is yours and that is not yours’, leading to numerous differences, schisms, disparities, mismatches, distinctions and separations or parting of views, is the only way to gain welfare and auspiciousness (because it removes all consternations, confusions, doubts, ambiguity and fears of this world; it removes all the ground of animosity, ill will, feud, jealousy and hatred) (112).

‘In actual fact, ‘Maya’ (delusions, illusions and deceptions of this world) has no essence, substance and existence. Everything that exists is Brahma and nothing else’ — such a firm conviction and deep rooted internal thought processes leads one towards ‘Moksha’. It is the path or medium to obtain ‘Moksha’, i.e., emancipation and salvation for the creature (113) [112-113].

मुने नासाद्यते तद्धि पदमक्षयमुच्यते । कुतो जातेयमिति ते द्विज मास्तु विचारणा ॥११४॥

इमां कथमहं हन्मीत्येषा तेऽस्तु विचारणा । अस्तं गतायां क्षीणायामस्यां ज्ञास्यसि तत्पदम् ॥११५॥

यत एषा यथा चैषा यथा नष्टेत्यखण्डितम् । तदस्या रोगशालाया यत्नं कुरु चिकित्सने ।११६॥

Oh sage! The state of existence which cannot be obtained or accessed by pursuing or following the path of Maya is called the imperishable and uniform state of existence, the supreme eternal and imperishable stature called 'Akshay Padam' (अक्षय पदम्). Oh Brahmin! You must not bother yourself too much in wondering how and from whom this Maya was born (114). Rather, you should consider ways of how to overcome and destroy it. When the Maya is annihilated, you shall be able to reach the state which is eternal and imperishable (115).

Instead of delving into the reason for Maya's coming into being, its form and nature, one should endeavour to find the ways and means to destroy it, one should try to find a remedy for the root cause of this illness or ailment that afflict the creature in the form of the 'Maya' (116) [114-116].

यथैषा जन्मदुःखेषु न भूयस्त्वां नियोक्ष्यति । स्वात्मनि स्वपरिस्पन्दैः स्फुरत्यच्छैश्चिदर्णवः ।११७॥

एकात्मकमखण्डं तदित्यन्तर्भाव्यतां दृढम् । किञ्चित्क्षुभितरूपा सा चिच्छक्तिश्चिन्मयार्णवे ।११८॥

तन्मयैव स्फुरत्यच्छा तत्रैवोर्मिरिवार्णवे । आत्मन्येवात्मना व्योम्नि यथा सरसि मारुतः ।११९॥

तथैवात्मात्मशक्त्यैव स्वात्मन्येवैति लोलताम् । क्षणं स्फुरति सा दैवी सर्वशक्तितया तथा ।१२०॥

By doing so (as prescribed in verse nos. 115-116), you will not repeatedly fall in the cycle of birth and death resulting in an endless chain of sorrows and torments. As a consequence, your ocean-like mind would become calm and tranquil, purified and cleansed of all corruptions, delusions and faults. You would experience energy of the current of pure consciousness flowing through it (117).

'The eternally pure consciousness has an indivisible, un-fractionable, immutable form' —one should be firmly convinced and steeped in this fact. It adorns the ocean of wisdom and enlightenment (118).

The waves of wisdom and enlightenment rise, pulsate and radiate around the pure consciousness (Atma) like the waves rising in the deep ocean. Just like a gust of wind or a waft of breeze rises and falls in the center of the lake-like sky (119), the Atma is also infused with waves of pulsating and throbbing conscious energy giving it (Atma) stupendous powers known as the 'powers of the self' (आत्मशक्त्यैव). Such a divine and glorious burst of pulsating energy empowered with majestic, inviolable and stupendous strength, powers and potentials (सर्वशक्तितया) radiates in an around the Atma, which is the almighty authority, for a fraction of a second like the burst of atomic energy in modern science (क्षणं स्फुरति) (120) [117-120].

देशकालक्रियाशक्तिर्न यस्याः संप्रकर्षणे । स्वस्वभावं विदित्वोच्चैरप्यनन्तपदे स्थिता ।१२१॥

रूपं परिमितेनासौ भावयत्यविभाविता । यदैवं भावितं रूपं तया परमकान्तया ।१२२॥

तदैवैनामनुगता नामसंख्यादिका दृशः । विकल्पकलिताकारं देशकालक्रियास्पदम् ।१२३॥

The stupendous authority and powers of the pure consciousness cannot be affected, influenced or moved by any of the forces of circumstance or time as well as by any of the actions or deeds done by the creature. When the pure consciousness realises its glorious potentials, authority, powers and supreme stature, all of which are inherent and integral to

it, it becomes established on a high pedestal (121).

Under the influence of ignorance, or under situations which breed ignorance, that supreme entity (pure consciousness, Atma) becomes narrow-minded, selfish, with a limited outlook and narrow perspectives. As a result, it tends to falsely develop or erroneously assume a specific form and shape. It tends to give the world a particular name, a designation, a design, a contour, a characteristic feature and various other attributes. When that marvelous and radiant supreme entity (परम कान्तया) (122) gets bogged down by ignorance-kindled tendencies to see shapes and forms in what is actually and essentially shapeless and formless, it immediately gets annexed or attached or hooked to the names and numbers it has created itself out of ignorance. It gets surrounded by all the faults associated with the corrupt world of this era known as 'Kaliyug' according to the prevalent circumstance, time and actions taken by the creature (123) [121-123].

चितो रूपमिदं ब्रह्मक्षेत्रज्ञ इति कथ्यते । वासनाः कल्पयन्सोऽपि यात्यहंकारतां पुनः ॥१२४॥

अहंकारो विनिर्णेता कलङ्की बुद्धिरुच्यते । बुद्धिः संकल्पिताकारा प्रयाति मननास्पदम् ॥१२५॥

Oh Brahmin! That aspect of pure consciousness that is affected or influenced by circumstance, time and action, or that which alternatively accepts the various faults, doubts, confusions and bewilderments associated with those circumstances, time and action, is called 'Kshetragya' (क्षेत्रज्ञ —literally, the consciousness which is limited by area or field)'. Again, if that consciousness thinks of the various 'Vasanas' (worldly passions, desires and yearnings), it takes the form of 'Ahankar' (ego, pride, arrogance and haughtiness)<sup>1</sup> (124).

When this 'Ahankar' gets firmly settled, it effects and corrupts the mind-intellect complex called 'Buddhi' or the thinking intellect (बुद्धि). When the mind takes the form of 'Sankalp' (volitions, ambitions, vows, determination and promises to do anything), it transforms itself into a 'Mun' (मननास्पदम् — thinking mind which has 'Sankalp' ) (125) [124-125].

[Note :- <sup>1</sup>When a person develops passion for material things of this world, he gets attracted and attached to them and he proudly boasts that he possesses such and such thing or has acquired it. This instills a sense of pride in him, a sense of superiority complex that he is capable of acquiring whatever he wishes to have, or he is a proud owner of such and such beautiful thing, such as a car, a beautiful house, a charming wife etc.. This is called Ahankar.

The different type of *Ahankar*, some noble and others despicable, are described in verse nos. 89-96 in this canto above. The difference between mind and intellect has been explained in appendix no. 6 of this book.]

मना घनविकल्पं तु गच्छतीन्द्रियतां शनैः । पाणिपादमयं देहमिन्द्रियाणि विदुर्बुधाः ॥१२६॥

एवं जीवो हि संकल्पवासनारज्जुवेष्टितः । दुःखजालपरीतात्मा क्रमादायाति नीचताम् ॥१२७॥

इति शक्तिमयं चेतो घनाहंकारतां गतम् । कोशकारक्रिमिरिव स्वेच्छया याति बन्धनम् ॥१२८॥

When the mind gets mired deeply in 'Vikalp' (विकल्प —doubts, confusions, ambiguity, errors and uncertainties caused by the presence of alternatives), the various sense organs

make their presence felt. Scholarly people regard this body having hands and legs as the sense organ of the creature (see also verse no. 92)<sup>1</sup> (126).

A creature tied by the rope of 'Sankalps' and 'Vasanas' gets trapped in the net of sorrows, miseries, troubles and tribulations (दुःखजाल) and it steadily goes on denigrating and degrading itself (see verse nos. 93-94) (127).

Just like the silk warm, this almighty, powerful and potent pure consciousness becomes willingly entangled in the thick web of ego and pride which is of its own creation (128) [126-128].

[Note :- <sup>1</sup>There is no contradiction in what is said in verse no. 92 and this verse nos. 126. When a learned man, well versed in the metaphysical concepts, is asked 'what is the sense organ of the creature?' He gives the answer of verse no. 126. But that does not mean that this body is adorable for he goes on to give the warning highlighted in verse no. 92.]

स्वयं कल्पिततन्मात्राजालाभ्यन्तरवर्ति च । परां विवशतामेति शृङ्खलाबद्धसिंहवत् ।।२९।।

क्वचिन्मनः क्वचिद्बुद्धिः क्वचिज्ज्ञानं क्वचित्क्रिया । क्वचिदेतदहंकारः क्वचिच्चित्तमिति स्मृतम् ।।३०।।

क्वचित्प्रकृतिरित्युक्तं क्वचिन्मायेति कल्पितम् । क्वचिन्मलमिति प्रोक्तं क्वचित्कर्मेति संस्मृतम् ।।३१।।

क्वचिद्वन्ध इति ख्यातं क्वचित्पूर्यष्टकं स्मृतम् । प्रोक्तं क्वचिदविद्येति क्वचिदिच्छेति संमतम् ।।३२।।

The powers of the pure consciousness gets bogged down by the snare of 'Tanmatra' (तन्मात्रा —the 5 subtle forms of the elements giving rise to the powers of perceptions of sound, touch, sight, taste and smell) which is its own creation. These 5 elementary senses of perceptions pertaining to the body ties the almighty pure consciousness like a lion being humbled by an iron chain (129).

This pure consciousness called the Atma (which is the pure-self of the creature) has various nomenclatures and connotations. It is known as 'Mun' (mind), 'Buddhi' (intellect), 'Gyan' (truthful knowledge and erudition), 'Kriya' (actions and deeds), 'Ahankar' (ego, pride, pelf, arrogance, hypocrisy), 'Chitta' (mind and its faculty to focus and concentrate), 'Smriti' (memory, remembrance) (130), 'Prakriti' (Nature; cosmic energy of creation; also the nature or habit, temperment and tendencies of a creature), 'Maya' (delusions and deceptiveness), 'Mul' (all the faults and taints that veil the Atma like a shroud), and 'Karma' that it does (i.e., deeds that it does and actions that it takes) under their misguided directions (131), 'Bandh' (fettors or shackles that tie a creature to this mundane world of deceptions and artificiality), 'Puryashtak' (subtle and causal bodies), 'Avidya' (ignorance, lack of knowledge and wisdom) and 'Ichha' (having desires or wishes pertaining to this world). [See also verse nos. 100 and 139-144 of this canto.] (132) [129-132]

इमं संसारमखिलमाशापाशविधायकम् । दधदन्तःफलैर्हीनं वटधाना वटं यथा ।।३३।।

चिन्तानलशिखादग्धं कोपाजगरचर्वितम् । कामाब्धिकल्लोलरतं विस्मृतात्मपितामहम् ।।३४।।

This Atma bears or accepts this whole world which is the progenitor of the web/net of expectations, hopes and wishes just like the fruitless seed of the banyan tree bears and produces the huge tree<sup>1</sup> (133).

This mind-heart complex called 'Mun' (मूँ) is being scorched by the fire of worries and torments of all kinds, is bitten by the python symbolising anger, vehemence and wrath, and is trapped in the swirling whirlpool of the ocean of 'Kaam' (worldly desires, lust and passion). In this horrendous turmoil, it has forgotten about its grandfather, the patriarch Atma<sup>2</sup> (134) [133-134].

[Note :- <sup>1</sup>The word 'fruitless' is significant here. A tree is considered valuable because of its fruits. The seed produces the huge banyan tree which is devoid of any succulent, eatable sweet fruits. Similarly, the Atma imagines and produces this whole world which is worthless or fruitless like the banyan tree because it is imaginary in actual fact and is worthless because it does not satisfy hunger for truth. Further, even as a small seed produces a huge banyan tree which is subtly and imperceptibly present in that small seed, this whole myriadly vast universe is also subtly and imperceptible present in the mind of the creature. Should the mind decide that there is no such thing as the world, the latter would not come into existence even as the seed will not produce the banyan tree if it is not active.

<sup>2</sup>The mind-heart has forgotten about its exalted lineage and origin from the pure conscious, uncorrupt and enlightened and basically divine, sublime and ethereal Atma which is a fraction of the supreme Atma of the creation, or Brahma. In this process of forgetting its origin and great lineage, it has allowed itself to get mired in and bogged down by delusions, and it loses its sight of its noble origin. It becomes demoted, denigrated and degenerated into a lowly worldly creature. Once the mind realises its exalted origin and is able to trace its lineage from the Atma, it will be filled with exultations and joys of having a great origin. Consequentially, it will not do anything, not get involved into anything that will demean and taint its exalted stature and noble heritage.]

समुद्धर मनो ब्रह्मन्मातङ्गमिव कर्दमात् । एवं जीवाश्रिता भावा भवभावनयाहिताः । १३५॥

ब्रह्मणा कल्पिताकारा लक्षशोऽप्यथ कोटिशः । संख्यातीताः पुरा जाता जायन्तेऽद्यापि चाभितः । १३६॥

उत्पत्स्यन्तेऽपि चैवान्ये कणौघा इव निर्झरात् । केचित्प्रथमजन्मानः केचिज्जन्मशताधिकाः । १३७॥

केचिच्चासंख्यजन्मानः केचिद्विभ्रान्तराः । केचित्किन्नरगन्धर्वविद्याधरमहोरगाः । १३८॥

Oh Brahmin! Liberate this mind which is like an elephant trapped in a marsh. Creatures bogged down by delusions and ignorance (135) have been created by Brahma in hundreds and thousands and many more times in myriad numbers of imaginary forms in the past and are being produced even at the present (136). They will continue to be created/produced like drops of water falling off or spraying and scattering from a water-fall. Some have taken birth for the first time, some for more than 100 times (137) and some for innumerably greater number of times, while some have taken only two or three births. Some have been born as 'Kinnars and Gandharvas' (celestial dancers and musicians respectively), others as 'Vidyadhars' (senior celestial demi-Gods who are junior to Gods but senior to Gandharvas and Kinnars) and 'Naags' (the inhabitants of the nether worlds) (138) [135-138].

केचिदर्केन्दुवरुणास्त्र्यक्षाधोक्षजपद्मजाः । केचिद्ब्राह्मणभूपालवैश्यशूद्रगणाः स्थिताः ॥१३९॥  
 केचित्तृणौषधीवृक्षफलमूलपतङ्गकाः । केचित्कदम्बजम्बीरसालतालतमालकाः ॥१४०॥  
 केचिन्महेन्द्रमलयसह्यमन्दरमेरवः । केचित्क्षारोदधिक्षीरघृतेक्षुजलराशयः ॥१४१॥

The Atma of the creature takes so many forms in this world. Some have assumed the form of a Sun and a Moon, while others have become Varun (the water God), Hari (Vishnu, the sustainer and protector), Shiva (the annihilator or concluder) and Brahmaa (the patriarch of creation and its creator). Some have become Brahmins (the senior most class in society; they are generally teachers, priests and moral preceptors), while others have become 'Kshatriyas' (the warrior class), 'Vaishyas' (the trading community), 'Shudras' (the servant class) etc.. [These 4 classes are the sections into which the Hindu society has been divided] (139).

Some have appeared as vegetations such as herbs, twigs, grass, reeds, trees, fruits, roots and leaves, while others have become lemons, 'Kadambs' (the Neculea Cadamba tree), mangoes, coconuts and tobacco plants<sup>1</sup> (140).

There are some having different shapes of rocks, such as boulders, stones and pebbles, mountains called Mahendra, Malay, Sahaya, Mandar, Meru etc.. There are still others in various manifestation of the liquid form —such as the sour ocean, milk, clarified butter, whey, juice of sugar cane and various other water bodies (such as seas, rivers, streams, rivulets, lakes, ponds, wells, tanks, puddles etc.)<sup>2</sup> (141) [139-141].

[Note :- <sup>1</sup>This verse no. 140 is very remarkable. It proves that ancient seers knew that the plant kingdom —the botanical kingdom — had 'life' as Atma present in them. They were aware that plants too had life as did the animal kingdom of which we humans are part. In this context, see canto 5, verse no. 10 of this Upanishad as well as canto 6, section 12 of Chandogya Upanishad which is chapter no. 2 of this book.

<sup>2</sup>Again a fantastic revelation. Rocks are made due to different geological and geographical factors, but essentially they constitute the 'element earth' in them. This element is one of the 5 essential elements produced at the time of creation. Similarly, all fluids have 'water' as their basic ingredient, which is also one of the elements produced at the beginning. This human body has these 2 elements —earth and water —as its building blocks; the skin and bones are the earth element while the blood and other fluid parts of the body are the water element.]

केचिद्विशालाः ककुभः केचिन्नद्यो महारयाः । विहरन्त्युच्चकैः केचिन्निपतन्त्युत्पतन्ति च ॥१४२॥  
 कन्दुका इव हस्तेन मृत्युनाऽविरतं हताः । भुक्त्वा जन्मसहस्राणि भूयः संसारसंकटे ॥१४३॥  
 पतन्ति केचिदबुधाः संप्राप्यापि विवेकताम् । दिक्कालाद्यनवच्छिन्नमात्मतत्त्वं स्वशक्तिः ॥१४४॥  
 लीलयैव यदादत्ते दिक्कालकलितं वपुः । तदेव जीवपर्यायवासनावेशतः परम् ॥१४५॥  
 मनः संपद्यते लोलं कलनाकलनोन्मुखम् । कलयन्ती मनःशक्तिरादौ भावयति क्षणात् ॥१४६॥  
 आकाशभावनामच्छां शब्दबीजरसोन्मुखीम् । ततस्तद्घनतां यातं घनस्पन्दक्रमान्मनः ॥१४७॥  
 भावयत्यनिलस्पन्दं स्पर्शबीजरसोन्मुखम् । ताभ्यामाकाशवाताभ्यां दृढाभ्यासवशात्ततः ॥१४८॥

Some rise, some fall, and some rise once again after the fall (142).

Just like the ball bounces up and down, some are propelled by death to rise and fall from the sky (heavens) on to this mortal world. [That is, they keep on oscillating back and forth between the mortal world and the heavens in a continuous cycle of birth and death. See also note to verse no.151-152 below.] There are some who are so stupid and foolish that they take thousands of births and suffer the horrors, troubles and tribulations of the world (143) inspite of the fact that they have acquired knowledge and know what is the correct path and the truth.

The pure essential entity called the Atma, which has great potentials, is beyond the purview of both circumstance and time. [Please also refer to canto 6, verse no. 61 in this context of the Atma using various forms.] (144)

But this Atma assumes a body out of its own free will (i.e., without any compulsion to do so). It becomes a creature which gets trapped, or comes under the influence of various 'Vasanas' (worldly desires, passions and lust), which in turn leads it to being under the control of the mischievous, restless, fickle and unstable mind. The mind gets powered by various 'Sankalps' (the different ambitions, volitions, imaginary hopes) and in an instant it imagines that there is a vast sky, and in the sky the seed of 'sound' germinates. This isolated and solitary sound wave becomes progressively graver, denser, more powerful and stronger, until it consolidated itself to form a 'wind'<sup>1</sup> which is immense in strength and punch as is evident during hurricanes and tornados (147-148) [142-148].

[Note :- 'Sound cannot travel in a vacuum. So, first the mind created the sky, the void. Then it imagined that there is some sound in it which, incidentally, is the subtlest of the 5 basics elements which have been used as the building blocks upon which the creation has been erected or created. Since sound needs a medium to propagate itself, the logical next creation of the mind was the medium called 'ether' which was essentially created to fill the void and to carry the sound waves. Since waves have a tendency to coalesce and garner sufficient strength to increase in their frequencies and strength, this sound wave created a force that was called 'wind'. Initially, there was only a mild sound wave, but in due course of time, the wave gathered sufficient energy and it acquired strength so much so that the wave became a forceful entity called wind which has the howling 'sound' when it blows hard to prove that it is essentially 'sound wave'.]

शब्दस्पर्शस्वरूपाभ्यां संघर्षाज्जन्यतेऽनलः । रूपतन्मात्रसहितं त्रिभिस्तैः सह संमितम् ।१४९॥

मनस्तादृगुणगतं रसतन्मात्रवेदनम् । क्षणाच्चेतत्यपां शैत्यं जलसंवित्ततो भवेत् ।१५०॥

Then the seeds of perception of touch sprouted from the wind (and this is why we 'feel' the soft wind against our faces when we stand near the ocean, or the blow of a howling storm when we are caught unware in one). By constant collision and friction between these two perceptions of the sound and touch that have already made their appearances in the shape of the sky and the wind respectively, 'fire' is produced. [This fire is the 3<sup>rd</sup> of the 5 basic elements, the earlier two being sound and wind] (149).

When the mind submerges or involves itself in the perceptions of the sound and

touch, it gets tormented and scorched by the heat of the fire element (created by the friction between the perceptions of sound and touch). It thinks of something to cool itself, to find something to act as a balm to soothe the scorch created by the fire. This thought of the mind leads it to create the 'water' element (which is the 4<sup>th</sup> element of creation) and it experiences the coolness provided by water (150) [149-150].

ततस्तादृग्गुणगतं मनो भावयति क्षणात् । गन्धतन्मात्रमेतस्माद्भूमिसंवित्ततो भवेत् ।१५१॥

अथेत्यभूततन्मात्रवेष्टितं तनुतां जहत् । वपुर्वह्निकणाकारं स्फुरितं व्योम्नि पश्यति ।१५२॥

When all the above mentioned 4 basic elements interplay simultaneously with each other, they make the mind to immediately imagine the next sense of perception, which is smell. With this perception, it instantly experiences that there is something called 'earth' (because smell comes from things which are gross produced on some foundation or some base having a soil and requiring such conducive factors as humidity, temperature, various aromatic chemicals, pressure, air, atmosphere etc.) (151).

In this way, when the subtle mind gets appended with these 5 subtle elements (space/sound, touch/wind, heat/fire, coolant/water and smell/earth), it abandons its subtleness (because it has acquired these encumbrances for itself) and views the gross body as an energised or electrically charged particle in the sky (152) [151-152].

[Note :- 'Note to verse nos. 149-152— The 'sky', which was originally conceived as something that was 'void' or 'nothing', gets filled with 'air', simply because void can't exist, and the creation which came into being in this void needed some base for its origin and coming into being. The molecules or atoms of air are in a state of continues agitation and flux; they collide with each other, they form a chain of molecules which give rise to different layers or strata of air which extend from the surface of this earth to the stratosphere. This continuous turmoil produces 'sound'. Various physical and chemical processes come into play, producing gases of varying density and characteristic features. Air has particle of dust and different gases, which produce the perception of touch. Friction of the various molecules present in the air produces static electricity which is observed as a scintillating display of atmospheric discharge of electrically charged particles in the sky often observed at the poles. This sparkle of static electric discharge is synonymous with 'fire'. Perhaps the Upanishadic sage got this brilliant idea when he observed a meteor shower during the night. The two elementary gases hydrogen and oxygen combine to form the molecule H<sub>2</sub>O commonly known as 'water'. With all these essential ingredients in place, the solidifying and cooling down process of nature starts its effect and produces soil and rocks which are symbolised by the 'earth' element. Then gravity and magnetic forces come into play, giving density, gravity and grossness, indicative of the grossness or heaviness of not only the earth but also of the air around it. Previously, before gravity and other forces of nature came into play, this air was subtle and very light; it spread universally and uniformly to all the corners of the cosmos. But with the gradual formation of different celestial bodies from the

primordial cosmic gases, each having its own gravity and other natural physical and chemical forces, the air was pulled or sucked in, leaving the rest of the space beyond the reach of these celestial bodies into a big void.

<sup>2</sup>The allusion to the rising and falling of the ball in verse no. 142-143 is indicative of the oscillating forces of nature —the ever expanding and contracting cosmos. Hence, what was originally a vacuum became a veritable thriving forest of vibrant, pulsating and colorful life. The sage describes the evolutionary process in these verses, using the words and concepts that were in vogue in those times when the Upanishads were composed. Since modern science has also proved these basic concepts to be true, we may assume that those sages who composed the Upanishads were very wise and had a deep knowledge of other physical sciences besides metaphysics.]

अहंकारकलायुक्तं बुद्धिबीजसमन्वितम् । तत्पुंर्यष्टकमित्युक्तं भूतहृत्पद्मदपदम् ॥१५३॥

तस्मिंस्तु तीव्रसंवेगाद्भावयद्भासुरं वपुः । स्थूलतामेति पाकेन मनो बिल्वफलं यथा ॥१५४॥

That subtle body, known as ‘Puryashtak’ (पुंर्यष्टक) which possesses all the different aspects of ‘Ahankar’ (such as that it is beautiful, strong, powerful, capable of doing so many things or has done so many things, possesses such and such quality or virtue etc.) as well as is empowered by the energy of the intellect which is minuscule like the seed (i.e., almost like a tiny battery that operates a battery-operated instrument), is like the bumble bee humming around the creature’s heart which is like a lotus having 6 petals (153).

Even as a fruit of the ‘Vilva’ tree (the wood apple tree) ripens on maturity, the mind attains grossness in due course by imagining that it has a glorious subtle body which is conscious and has a definitive form (154) [153-154].

[Note :- The concept of ‘Puryashtak’ also appears in verse no. 132, and of ‘Ahankar’ in verse no. 89-96 also.]

मूषास्थद्रुतहेमाभं स्फुरितं विमलाम्बरे । संनिवेशमथादत्ते तत्तेजः स्वस्वभावतः ॥१५५॥

ऊर्ध्वं शिरः पिण्डमयमधः पादमयं तथा । पार्श्वयोर्हस्तसंस्थानं मध्ये चोदरधर्मिणम् ॥१५६॥

कालेन स्फुटतामेत्य भवत्यमलविग्रहम् । बुद्धिसत्त्वबलोत्साहविज्ञानैश्वर्यसंस्थितः ॥१५७॥

In the clear, spotless and uncorrupt sky, that divine, primordial, glorious, radiant and sparkling energy created by the mind's potentials to imagine, begins to take a shape just like molten gold begins to take the shape of the cast or mould in which it is poured (155).

A shape resembling the head at the top, the legs at the rear, arms on the side and the abdomen in the center begin to become apparent in it (156).

In due course of time, the manifestation (creation) is complete, and a body with a definitive form, having a specific contour, shape and colour comes into being. It becomes endowed with an intellect, potent (in the form of sperms), strength and vigour, enthusiasm and courage, knowledge and wisdom as well as majesty, fame and powers (157) [155-157].

स एव भगवान्ब्रह्मा सर्वलोकपितामहः । अवलोक्य वपुर्ब्रह्मा कान्तमात्मीयमुत्तमम् ॥१५८॥

चिन्तामभ्येत्य भगवांस्त्रिकालामलदर्शनः । एतस्मिन्परमाकाशे चिन्मात्रैकात्मरूपिणि ॥१५९॥

अदृष्टपारपर्यन्ते प्रथमं किं भवेदिति । इति चिन्तितवान्ब्रह्मा सद्योजातामलात्मदृक् ।१६०॥

That first formed body (of verse nos. 157) was called Brahmaa, the creator, who is the grandfather and patriarch of all creation. He is able to see and know the three dimensions of time —the past, the present and the future. He observed his own excellent, immaculate and most marvelous and charming form/body (158).

He thought to himself that this ‘pure-self’, which is enlightened, pure consciousness and as vast and endless as the supreme and infinite entity called the space or sky in which Brahmaa found himself, has no beginning or an end in sight (159).

‘What should be, or what was in the beginning?’ As soon as he thought of this question, he got a deep insight into his pure self which is the pure Atma or pure consciousness present in the beginning (आत्मदृक्) (160) [158-160].

अपश्यत्सर्ववृन्दानि समतीतान्यनेकशः । स्मरत्यथो स सकलान्सर्वधर्मगुणक्रमात् ।१६१॥

लीलया कल्पयामास चित्राः संकल्पतः प्रजाः । नानाचारसमारम्भा गन्धर्वनगरं यथा ।१६२॥

तासां स्वर्गपवर्गार्थं धर्मकामार्थसिद्धये । अनन्तानि विचित्राणि शास्त्राणि समकल्पयत् ।१६३॥

He could visualise the various sections and divisions of the different creations that had taken place or occurred in the hoary past. This resulted in the revelation of the sequence of events having different tenures, different tenors, different causes and different effects unfolding themselves like a rolling film on the screen of his memory (161).

Using his powers of creating maverick deceptions and illusions, just by mere determination that he would do it or that he wishes to create a fantastic, stupendous and a marvelous world of illusions, which is beyond imagination, from nothing, he succeed in actually creating it in the void of the sky/space. The world which he created was a world of myriad variations having innumerable permutations and combination of colours, shapes, forms and contours, just like the fascinating and marvelous world of Gandharvas (celestial musicians) is in the heavens<sup>1</sup> (162).

In order to meet the requirements or demands of the creation pertaining to its need for ‘Dharma’ (prescribed codes of conduct for a particular segment of society in order to keep it regulated and ordered), its need for ‘Artha’ (finances and other means of support to sustain itself), ‘Kaam’ (which propelled the creation forward; necessities of procreation), and ‘Moksha’ (emancipation and salvation; spiritual progress), Brahmaa created a fantastic array of scriptures and bodies of knowledge (to serve as a ready reckoner or a guide book) as well as the concept of a heaven or a hell (to reward and promote those who were acting righteously in a disciplined manner and punish those who were reckless, wayward and undisciplined), much like a school principal. In this aspect, Brahmaa became a judge, a school teacher and a guardian for his creation (163) [161-163].

[Note :- <sup>1</sup>A marvelous verse. This verse should put to rest the debate whether the world is true or false. Brahma acted like a master magician and he projected on the screen of the sky the picture of the cosmos much like we see a movie in a theatre. So if the happenings, the settings, the sequence of events on the screen of a movie

theatre are not for real, this analogy would prove the falsehood of the world that we see around us which appears to be so true!]

**विरञ्चिरूपान्मनसः कल्पितत्वाज्जगत्स्थितेः । तावत्स्थितिरियं तन्नाशे नाशमाप्नुयात् ॥१६४॥**

**न जायते न म्रियते क्वचित्किञ्चित्कदाचन । परमार्थेन विप्रेन्द्र मिथ्या सर्वं तु दृश्यते ॥१६५॥**

**कोशमाशाभुजङ्गानां संसाराडम्बरं त्यज । असदेतदिति ज्ञात्वा मातृभावं निवेशय ॥१६६॥**

Since this world is a ‘creation’ (or a result of wishful thinking, conception of a figment of imagination) of Brahmaa’s mind, the latter (the world) also exists as long as the mind exists. In other words, Brahmaa himself exists as long as the mind thinks of the creation, as he is the creator. When the mind has no intention to bothering its self with the creation (i.e., the outside world), it wouldn’t need to have a ‘Brahmaa’ to create it<sup>1</sup> (164).

Oh Viprendra (विप्रेन्द्र —i.e., exalted Brahmin who is like a king amongst his compatriots)! In real fact, no one either takes birth or gets to an end (i.e., dies). What is apparently visible is just that —apparent and virtual! That is, what one sees or observes in this world is merely an appearance; it is falsehood and not the truth; it has no pith, essence or substance in it (165).

This world of stupendously marvelous deceptions is like a box full of serpents symbolising hopes, ambitions and expectations. It is advisable to forsake and abandon it. It is better to regard it as false and without substance, and think that ‘I am the mother of this falsehood’ (or that it is me who has created or produced this illusion in the form of this world. I am to be blamed for it. I am the cause of this falsehood and no one else) (166) [164-166].

[Note :- <sup>1</sup>When Brahmaa dies, so would his mind, and logically the imaginary product of that mind of his, the world, will also die. Further, Brahmaa himself was created because of the wish of the supreme and transcendental Brahma to initiate the process of creation. In order to do so, he needed someone to carryout his wishes, and so Brahmaa came into being. Had the supreme Brahma not wished anything, there would have been no reason or cause of the existence of Brahmaa himself. Hence, it is the mind that is at the root cause of all this creation, whether subtle or gross.]

**गन्धर्वनगरस्यार्थे भूषितेऽभूषिते तथा । अविद्यांशे सुतादौ वा कः क्रमः सुखदुःखयोः ॥१६७॥**

**धनदारेषु वृद्धेषु दुःखयुक्तं न तुष्टता । वृद्धायां मोहमायायां कः समाश्वासवानिह ॥१६८॥**

**यैरेव जायते रागो मूर्खस्याधिकतां गतैः । तैरेव भागैः प्राज्ञस्य विराग उपजायते ॥१६९॥**

The heavenly city of Gandharvas, whether it is decorated, charming or not, no matter how it looks, is still lowly and morally degrading<sup>1</sup>. Similarly, these sons etc. (सुतादौ) are a fraction of the myriad and diverse ways ‘Avidya’ (ignorance, delusion and lack of truthful awareness) manifests itself misleading a man into thinking that a particular creature is related to him as his son, whereas in fact one is related to anyone. These relationships are imaginary and false. To be lured by them, to be infatuated by them, to be attached to them and to be endeared of them is at the root cause of all miseries, agonies, anguish, troubles and tribulation, collectively called ‘Dukh’ (दुःख) (167).

To be happy or sorrowful, to be elated and hopeful or frustrated and disappointed in relation to the enhancement or decimation of worldly wealth as well as comfort derived from a woman (i.e., a wife), is a futile exercise and is meaningless. There is no chance of ever getting complete satisfaction or contentedness in them. Who has ever become eligible for happiness, peace, tranquility and contentedness with the increase or enhancement of such negative traits or qualities as 'Moha and Maya' (मोहमायायां —i.e., various attachments, yearnings and infatuations with this world as well as desire for wealth, worldly comforts, sensual pleasures leading to delusions and hallucinations about this world)? (168).

The abundance of those things which make ignorant people feel or experience happiness and joy, makes wise, erudite, sagacious and enlightened people feel repulsive and dismayed. Such noble people keep away from and feel disgusted about such lowly things which are liked by ignorant people; they abhor and detest them and are totally detached or dissociated from such gross things (169) [167-169].

[Note :- <sup>1</sup>Public dancers and musicians are not considered very high in the echelons of noble society. So this also applies to Gandharvas, who are the musician for the Gods. They are of a low moral grade compared to the Gods; they stand low in the social hierarchy in the heaven. Hence, their dwelling places are shunned by noble men here on earth and the Gods in heavens. No one wishes to be seen in areas inhabited by dancers, singers and musicians.]

अतो निदाघ तत्त्वज्ञ व्यवहारेषु संसृतेः । नष्टं नष्टमुपेक्षस्व प्राप्तं प्राप्तमुपाहर ॥१७०॥

अनागतानां भोगानामवाञ्छनमकृत्रिमम् । आगतानां च संभोग इति पण्डितलक्षणम् ॥१७१॥

शुद्धं सदसतोर्मध्यं पदं बुद्धवावलम्ब्य च । सबाह्याभ्यन्तरं दृश्यं मा गृहाण विमुञ्च मा ॥१७२॥

Oh Nidagh! You are enlightened about the essential and truthful nature of things (तत्त्वज्ञ). During the course of the day-to-day life, one must not desire to yearn for those things which become rare, out of reach and difficult to obtain or access. On the contrary, one must remain contented with whatever is obtainable or accessible easily without much fretting and fuming (170).

Not to desire, greed, hope or yearn for things that are inaccessible and unobtainable, and instead use that which is easily available, is a sign of wisdom and sagacity (171).

Realising what is the uncorrupted reality and truth, and segregating it from falsehood, one should take the help of the former and rely upon or take the recourse of it. One should neither accept nor reject all the illusionary images that keep on forming both outside as well as inside his mind. [That is, one should remain indifferent to the various ghost-like thoughts appearing in the mind because the mind has a natural tendency to be restless and imaginative, and if it is not properly trained and suddenly put under a leash in trying to tame it, it will try to break free from its shackle, it will howl and bark like a dog and will make the life hell for the creature. As is clear, even as the wildest of animals can be tamed with practice, patience, resilience and diligence, the mind too can be controlled slowly and gradually.] (172) [170-172]

यस्य चेच्छा तथाऽनिच्छा ज्ञस्य कर्मणि तिष्ठतः । न तस्य लिप्यते प्रज्ञा पद्मपत्रमिवाम्बुभिः । १९७३ ॥

यदि ते नेन्द्रियार्थश्रीः स्पन्दते हृदि वै द्विज । तदा विज्ञातविज्ञेयः समुत्तीर्णो भवार्णवात् । १९७४ ॥

उच्चैः पदाय परया प्रज्ञया वासनागणात् । पुष्पाद्रन्ध्रमपोद्धारं चेतोवृत्तिं पृथक्कुरु । १९७५ ॥

Wise, erudite, sagacious and enlightened persons treat 'desires' and 'lack of desires' equally (i.e., they treat both of them with equanimity and evenness of mind. They are neither attracted by anything leading to a desire to acquire it or enjoy it, nor are repulsive to anything leading to completely shunning or abhorring it). They do deeds, but do not get mentally and emotionally attached to those deeds, i.e., they remain dispassionate even as the petals of the lotus flower remain unaffected by the slush/muck/slime/filth which it might accidentally fall into. [That is, even as the lotus flower has a reputation of remaining spotlessly clean in spite of growing in a dirty pond, a creature who remains detached from his deeds in the world is also deemed to be internally uncorrupted and pure.] (173)

Oh Brahmin! If the sensual objects of the world which pertain to gratification of your sense organs do not agitate your heart and makes it restless, then you are deemed to have learnt the essential truth and have crossed this ocean-like world! (174)

If one can remove the inherent tendencies of the mind to be attracted towards the fragrance emanating from the flowers symbolising various 'Vasanas' (i.e., gratification of the self, worldly lust and passions as well as desires and yearnings), then one is able to achieve the highest or the greatest stature attainable by a creature (उच्चैः पदाय परया) (175) [173-175].

संसाराम्बुनिधावस्मिन्वासनाम्बुपरिप्लुते । ये प्रज्ञानावमारूढास्ते तीर्णाः पण्डिताः परे । १९७६ ॥

न त्यजन्ति न वाञ्छन्ति व्यवहारं जगद्गतम् । सर्वमेवानुवर्तन्ते पारावारविदो जनाः । १९७७ ॥

In this world-like ocean filled with the water of various 'Vasanas' (see verse no. 175), those who are on board a boat/ship symbolising truthful, correct and uncorrupted knowledge about the reality and truth (प्रज्ञानावमारूढास्ते), are called experts, wise, erudite, adroit and skillful (पण्डिताः). They are able to cross this ocean-like world (परे) (176).

Those persons who are aware of the deceptive and illusionary nature of this artificial and deceitful world riddled with conceit and corruption, neither abandon their interaction with the world nor expect anything from it in return. [That is, they do the deeds expected of them with a neutral bearing of the mind, they are neither worried about the good or the bad rewards arising out of those deeds.] They remain dispassionate, detached, disassociated and indifferent to it (i.e., they remain neutral and deal with things as they come along without much bothering or exerting themselves with either the world or the rewards or punishment of the deeds done by them). [See also canto 6, verse no. 26.] (177) [176-177]

अनन्तस्यात्मतत्त्वस्य सत्तासामान्यरूपिणः । चित्तश्चेत्योन्मुखत्वं यत्तत्संकल्पाङ्कुरं विदुः । १९७८ ॥

लेशतः प्राप्तसत्ताकः स एव घनतां शनैः । याति चित्तत्वमापूर्य दृढं जाड्याय मेघवत् । १९७९ ॥

Wise and enlightened ones have regarded the sprouting of the seed of 'Sankalp' (the various ambitions, volitions and determinations) as tantamount to the eternally pure conscious Atma being engrossed with and attached to the sensual objects of this materialistic but artificial world (178).

When these various ‘Sankalps’ find a place to germinate and lay a firm foothold, they gradually spread their tentacles and become dense and get entangled. In due course of time they become like a dark cloud covering the sky surrounding the mind (which is also called the subtle body of the creature), giving rise to grossness and inertia<sup>1</sup> (179) [178-179].

[Note :- <sup>1</sup>In other words, prior to the rising of these cloud-like ‘Sankalps’, the mind could clearly see or perceive the things around it even as the sun is clearly visible in a cloudless sky. The sunlight lightens all the nooks and corners of the world and makes things clearly visible. When the cloud of ‘Sankalps’ covers it, the perceptions and discrimination capabilities of the mind get progressively shrouded in darkness and get strangled or choked. With this choking and shrouding of the mind-intellect complex, this subtle body of the creature which acts as the link between the Atma and the outside world, loses its objectivity and clarity of perceptions about the reality which get shunted to the background like the sun getting obscured by a layer of cloud in the sky. The haze of darkness that results is the haze of ignorance and delusions, leading to deception and illusions just like diminished sight results in accidents happening during a dense fog and optical illusions happening in a hot desert or the illusions that create ghosts and phantoms in the night.]

भावयन्ति चित्तिश्चैत्यं व्यतिरिक्तमिवात्मनः । संकल्पतामिवायाति बीजमद्भुतामिव ।१८०॥

संकल्पनं हि संकल्पः स्वयमेव प्रजायते । वर्धते स्वयमेवाशु दुःखाय न सुखाय यत् ।१८१॥

मा संकल्पय संकल्पं मा भावं भावय स्थितौ । संकल्पनाशने यत्तो न भूयोऽननुगच्छति ।१८२॥

Just like the situation where the seed decides to germinate and throw off a shoot to ultimately develop into a tree, the pure conscious Atma gets attracted towards the sensual objects of this world and develops various ‘Sankalps’ (hopes, desires and determinations to acquire those objects and enjoy them) (180).

With these desires or determinations, relevant actions are initiated by the creature to fulfill them. These actions soon get a momentum like a speeding vehicle. But these are the causes (creators and progenitors) of various sorrows and miseries, but never of happiness, peace and tranquility (181).

One should diligently and sincerely endeavour to stop/inhibit the process of creation of various ‘Sankalps’ arising in the mind. One should never be enticed and lured by this materialistic world of artificiality. One who has decided to destroy or overcome all ‘Sankalps’ should never think of them again. [By constant indifference and negligence, the ‘Sankalps’ will gradually wither away and die even as a sprout of the seed dies if it does not find proper nourishment and conducive environment for its growth.] (182) [180-182]

भावनाऽभावमात्रेण संकल्पः क्षीयते स्वयम् । संकल्पेनैव संकल्पं मनसैव मनो मुने ।१८३॥

छित्त्वा स्वात्मनि तिष्ठ त्वं किमेतावति दुष्करम् । यथैवेदं नभः शून्यं जगच्छून्यं तथैव हि ।१८४॥

In the absence of any fanciful ideas of the mind (भावना) with regard to the world, the various ‘Sankalps’ (volitions, ambitions, desires, determination to fulfill those fanciful ideas) automatically on their own come to an end. Oh sage! Use firm determination and resolve

of the intellect to trounce other worldly determinations and resolves of the mind. Use the discriminatory intellect to conquer the mind. [That is, the various volitions and desires can be overcome by strong will power, while the mischievous mind can be disciplined by the teacher-like intellect. The concept of Sankalp is also explained in verse nos. 6, 53, 60-64 of this canto no. 5 and verse no. 52, 60, 95-97 of canto no. 4] (183).

Be firmly established and riveted to your pure self. [That is, realise the true nature of your real and pure Atma and stop dallying with this delusionary, corrupt, deceptive and artificial world.] This world is devoid of any substance, pith and essence just like the void of the deep sky (184) [183-184].

तण्डुलस्य यथा चर्म यथा ताम्रस्य कालिमा । नश्यति क्रियया विप्र पुरुषस्य तथा मलम् ॥१८५॥

जीवस्य तण्डुलस्येव मलं सहजमप्यलम् । नश्यत्येव न संदेहस्तस्मादुद्योगवान्भवेत् ॥१८६॥

।इति महोपनिषत् ॥

Oh Brahmin! Even as the reddish taint of copper (formed due to oxidation of copper) and husk of the rice grain can be removed by diligent effort and industry using proper means, the various faults, flaws and blemishes of a person can be removed by making sincere and diligent efforts (185).

Just like a grain of rice is enclosed by Nature in a shell of chaff, a person is naturally surrounded by various faults and shortcomings. But still, by due diligence, sincere effort and industry, their destruction is possible; there is no doubt about it. Hence, be firmly rooted in your essential truthful nature, which is the pure, uncorrupt, eternally conscious Atma, and be a man of industry. That is, be diligent, committed and sincere in your spiritual pursuits. There is nothing such as impossibility or being impractical in it (186) [185-186].

[Note :- To protect the grain from external factors, the covering of husk around it is provided by Nature. But the rice grain becomes useable only after the husk is removed. Similarly, copper is covered by a thin layer of copper oxide which protects the metal from further damage due to environmental factors, such as humidity, gases and impurities. The primary Atma of the creature is also surrounded by various natural faults and shortcomings which enables the Atma to adapt itself to this world. Once this covering is removed, the Atma become useful to the self-realised, wise and enlightened seeker/aspirant, but such a creature loses its importance for the world and it moves away from it. With the covering still on the Atma, the creature is more a 'man of the world' than 'a man of the spirit'. To remove this covering is making the rice grain useful; similarly to remove the different faults covering the Atma is making it useful to the creature in his spiritual pursuit.]

\* \_\_ \* \_\_ \* \_\_ \*

### Canto 6

अन्तरास्थां परित्यज्य भावश्रीं भावनामयीम् । योऽसि सोऽसि जगत्स्मिल्लीलया विहरानघ ॥१॥

सर्वत्राहमकर्तेति दृढभावनयानया । परमामृतनाम्नी सा समतैवावशिष्यते ॥२॥

Oh the sinless one (अनघ)! You should forsake and abandon all your internal treasures of misleading beliefs and fanciful ideas. Realise your true form and nature and roam about in this world (i.e., live freely, without any consternation and worries, perplexities and bewilderments) (1).

Everywhere, wherever you stay, treat yourself as a ‘non-doer of deeds’ (or keep yourself emotionally detached from the action that your body takes and the deeds that it does). With this firm belief, faith and resolve, the universality of ‘oneness’ or ‘non-duality’, which is synonymous with the supreme nectar of bliss and tranquility called ‘Amrit’ (परमाप्तुनानी) prevails everywhere for you. [That is, when you remain uninvolved in your deeds, you will become even towards all circumstances. You will treat an enemy as well as your friend alike. You will be completely at peace and at ease, unruffled and unmoved by opposing and even inimical circumstances. It is obvious that all the causes of ill-will, hatred, jealousy, heart burn etc. will be wiped out, resulting in mental and emotional peace] (2) [1-2].

खेदोल्लासविलासेषु स्वात्मकर्तृतयैकया । स्वसंकल्पे क्षयं याते समतैवावशिष्यते ॥३॥

समता सर्वभावेषु यासौ सत्यपरा स्थितिः । तस्यामवस्थितं चित्तं न भूयो जन्मभाग्भवेत् ॥४॥

Sorrows, miseries, anguish, troubles and tribulations as well as joys, happiness, exhilaration, cheerfulness and pleasant circumstances are created by a man himself. When all ‘Sankalps’ are removed or annihilated, only uniformity of emotions, equanimity and even mindedness remains. [That is, all agitations and restlessness cease and a person sees no difference between a pleasant and an unpleasant circumstance. Both seem to be the same for him] (3).

When one firmly establishes uniformity of approach in his dealing with the world, when all material or things are treated equally by him, when real sense of equanimity and uniformity and universality of approach and outlook towards all the things of the world makes a firm foothold in his mind and intellect —it is only then that the cycle of transmigration comes to an end (4) [3-4].

अथवा सर्वकर्तृत्वमकर्तृत्वं च वै मुने । सर्वं त्यक्त्वा मनः पीत्वा योऽसि सोऽसि स्थिरो भव ॥५॥

शेषस्थिरसमाधानो येन त्यजसि तत्त्यज । चिन्मनः कलनाकारं प्रकाशतिमिरादिकम् ॥६॥

वासनां वासितारं च प्राणस्पन्दनपूर्वकम् । समूलमखिलं त्यक्त्वा व्योमसाम्यः प्रशान्तधीः ॥७॥

Oh sage! Establish yourself and become stable (i.e., don’t be fickle minded and restless) by forsaking all actions or deeds that you are obliged or duty bound to do, or you do them without any obligation. You should calm down your mind (literally, gulp it down—मनः पीत्वा). You should become what you essentially are (योऽसि सोऽसि) which is being calm and peaceful pure consciousness and not a person who is agitated, restless, confused and perplexed (5).

Later on, enter into a trance-like permanent state of ‘Samadhi’ and automatically abandon (become indifferent to) those things that you were previously trying to avoid by conscious and diligent efforts. That is, once you reach the higher stature of ‘Samadhi’, the stimuli from the external world that constantly impinge on your mind-intellect complex disturbing your peace and tranquility, stop making you restless or affecting you in any manner because the mind-intellect stops accepting those stimuli. You will be totally unruffled;

you will be at peace with your self. It is the pure consciousness which takes the shape or form of a mind having various ‘Sankalps’ (volitions, ambitions, determination, vows — such, as I will do this or I will not do that; I will acquire this and I will abandon that). By extension, it (pure conscious Atma) has assumed for itself the attributes of ‘light and illumination’ which symbolises wisdom, erudition, knowledge and enlightenment, as well as the opposite factor of ‘darkness’ which symbolises ignorance, delusions, deceptiveness, stupidity and grossness etc.. That is, it is the mind which makes the pure consciousness to appear as enlightened on the one hand or ignorant and foolish on the other hand (6).

Hence, you should totally forsake and abandon that aspect of consciousness which produces ‘Vasanas’ (various passions, desires, lusts and attraction towards this sensual world), and instead become spotless and calm like the void of the sky (7) [5-7].

हृदयात्संपरित्यज्य सर्ववासनपङ्क्तयः । यस्तिष्ठति गतव्यग्रः स मुक्तः परमेश्वरः ॥८॥

दृष्टं द्रष्टव्यमखिलं भ्रान्तं भ्रान्त्या दिशो दश । युक्त्या वै चरतो ज्ञस्य संसारो गोष्पदाकृति ॥९॥

सबाह्याभ्यन्तरे देहे ह्यथ ऊर्ध्वं च दिक्षु च । इत आत्मा ततोऽप्यात्मा नास्त्यनात्ममयं जगत् ॥१०॥

Those who remove or eliminate their ‘Vasanas’ (i.e., inherent tendencies to be attracted towards the world) from their hearts are truly liberated or freed and they are peaceful and tranquil (गतव्यग्रः स मुक्तः). They are like the supreme Lord or the most exalted soul of creation called ‘Parmeshwar’ (परमेश्वरः) (8).

Such persons are deemed to have seen all the illusionary and deceptive images of things present in the world (भ्रान्तं भ्रान्त्या) that has to be seen by them while wandering in all the 10 directions of the world<sup>1</sup>.

For wise, erudite, sagacious and enlightened persons (ज्ञस्य), these diligent efforts to understand the truth made in a tactful and adroit manner and directed or focused in the correct directions, renders this world as insignificant and inconsequential, as minor and meaningless, and as easy to cross as the depression made in the earth by the hooves of a cow<sup>2</sup> (9).

The Atma is present everywhere —inside and outside this body, above and below it, in every direction, uniformly and universally. [That is, the Atma is omnipresent, immanent and all-encompassing.] For him, i.e., for an enlightened and wise person, this world can never be without the Atma; it can never be devoid of the Atma. Both are complementary to each other, as it were. [See also canto 5, verse nos. 130-132, 139-144.] (10) [8-10]

[Note :- <sup>1</sup>They have witnessed everything, whether true or false; they have seen everything, been there, done that, and have nothing more left to see or observe or experience or do. They are well informed, well travelled, well experienced and have no desire left to see anything more which is yet unseen by them. They have seen all the possible illusionary images that the world has to offer on its colourful canvas in order to mislead the creature, and therefore they have become wisened enough not to be cheated or trapped by any of the deceptions created by this world.

<sup>2</sup>The pressure of a cow’s hoof makes a small depression on soft ground

which can be easily stepped across or sideways by a person who finds one such hole while walking on a path. So, on a larger scale of things, an enlightened and wise person can also cross this ocean-like world very easily if he follows the various precepts, principles, tenets and axioms as proclaimed and laid down in the Upanishads.]

न तदस्ति न यत्राहं न तदस्ति न तन्मयम् । किमन्यदभिवाञ्छामि सर्वं सच्चिन्मयं ततम् ।११॥

समस्तं खल्विदं ब्रह्म सर्वमात्मेदमाततम् । अहमन्य इदं चान्यदिति भ्रान्तिं त्यजानघ ।१२॥

तते ब्रह्मघने नित्ये संभवन्ति न कल्पिताः । न शोकोऽस्ति न मोहोऽस्ति न जरास्ति न जन्म वा ।१३॥

Oh the sinless one (अनघ)! 'It is different from me' —forsake this misconception. Think instead that 'there is no place where I (Atma or soul) do not exist; there is no thing which lacks the Atma in some form. Which thing I can hope for which has no Atma in it?' The truthful and pure conscious essence is present in all that exists. All this is nothing else but Brahma, or is one or the other form of Brahma. It is the Atma that expands and incorporates itself in all that exists. [See also canto 5, verse nos. 139-144 in this context.] (11-12)

There is no scope of deluding conceptions and imaginary falsehoods of any kind or any deceptions whatsoever in Brahma, who is omnipresent and eternal, pure and truthful, a treasure of supreme bliss and joy as well as beatitude and felicity. This essential being (Brahma) is free from all forms of anguish, sorrows, torments and troubles, delusions and deceptions, old age and death as well as birth in this world (13) [11-13].

यदस्तीह तदेवास्ति विज्वरो भव सर्वदा । यथाप्राप्तानुभवतः सर्वत्रानभिवाञ्छनात् ।१४॥

त्यागादानपरित्यागी विज्वरो भव सर्वदा । यस्येदं जन्म पाश्चात्त्यं तमाश्वेव महामते ।१५॥

विशन्ति विद्या विमला मुक्ता वेणुमिवोत्तमम् । विरक्तमनसां सम्यक्स्वप्नसङ्गादुदाहृतम् ।१६॥

द्रष्टृदृश्यसमायोगात्प्रत्ययानन्दनिश्चयः । यस्तं स्वमात्मतत्त्वोत्थं निष्पन्दं समुपास्महे ।१७॥

द्रष्टृदर्शनदृश्यानि त्यक्त्वा वासनया सह । दर्शनप्रत्ययाभासमात्मानं समुपास्महे ।१८॥

That essence which is present in the form of the Atma is all that there is. [That is, the actual truth is the Atma and nothing else. What is not the Atma is not the truth.] So, without yearning for any thing whatsoever anywhere, one should be contented and satisfied with whatever is easily and routinely available, use it or enjoy it without getting passionate about it or getting emotionally attached to it. Do so without any sense of regret or remorse, sorrows or anguish (at not being able to enjoy or acquire better things, not being able to get superior comforts and pleasures, not being able to fulfill all the desires) (14).

One should not be torn between whether to accept or reject anything; there should be no torments arising out of such a dilemma. Oh the wise one (महामते)! Such persons for whom this is their last birth (i.e., those who will not reenter the cycle of birth and death because they have acquired the truthful knowledge about themselves and their Atma, and consequentially have become enlightened and freed themselves from the shackles of ignorance and delusions that traps the Atma or soul to this world) (15) are like an oyster of the best quality in which a marvelously beautiful pearl representing the pristine pure knowledge has found an abode, or has made an auspicious appearance. [Here, an

enlightened person is compared to an oyster while the awareness and knowledge of the Atma and the true nature of existence and the characteristics which delineate the world is compared to the beautiful and auspicious pearl.]

Those enlightened, erudite and wise persons who have renunciation, detachment and dispassion in their hearts (i.e., those who are not biased and can give a neutral advise based on merit and truth) have expressed, out of their own experience, that a viewer gets immense satisfaction by being convinced of the truth when he ‘actually sees’ a particular thing for himself. [When a person sees or witnesses anything for himself first hand, he does not need anyone to tell him about that thing, or he does not need a proof to establish the veracity of the truthfulness of that thing.] In the spiritual realm, that essential truth, duly witnessed by wise people, is the vibration produced by the Atma/soul of the creature. It is it (Atma) that we adore, admire, honour, show respect to and worship (16-18) [14-18].

द्वयोर्मध्यगतं नित्यमस्तिनास्तीति पक्षयोः । प्रकाशनं प्रकाशानामात्मानं समुपास्महे ॥१९॥

संत्यज्य हृद्गुहेशानं देवमन्यं प्रयान्ति ये । ते रत्नमभिवाञ्छन्ति त्यक्तहस्तस्थकौस्तुभाः ॥२०॥

उत्थितानुत्थितानेतानिन्द्रियारीन्पुनः पुनः । हन्याद्विवेकदण्डेन वज्रेणेव हरिर्गिरीन् ॥२१॥

We adore, honour, revere and worship the illuminated pure conscious entity called the Atma after having renounced or abandoned or banished all the thoughts of ‘Vasanas’ (i.e., all the passionate yearning for the world of sensual pleasures and comforts) as well as the distinction between the seer, the object and the process of seeing or the perception of sight. We adore that Atma that illuminates all that shines between the origin of light and before it is completely extinguished. [That is, all the entities that are conscious, enlightened and lively are worshipped by us. They are adored and admired by us for the simple reason that they have the Atma present in them] (19).

That essential and pure entity called the Atma resides in our heart like the supreme God is present in the cosmos. Those persons who forsake the search for the Atma and make efforts to acquire or attain success in achieving other gross objects pertaining to this material world, are like the stupid and ignorant ones who forgo the precious gem called ‘Kaustav Mani’ present in their hands and hope or desire for other less precious stone (20).

Even as Indra (the king of Gods) had used his strong weapon called ‘Bajra’ (which is the strongest material available in creation) to crush and demolish huge mountains, one should use the batons of wisdom and proper discrimination to pound and thrash (i.e., control and conquer) his enemies represented by the various sense organs of the body, whether strong or weak (i.e., whether they can be mended and tamed or not, whether they can be brought under discipline voluntarily or are adamant, stubborn and irrepressible) (21) [19-21].

संसाररात्रिदुःस्वप्ने शून्ये देहमये भ्रमे । सर्वमेवापवित्रं तद्दृष्टं संसृतिविभ्रमम् ॥२२॥

अज्ञानोपहतो बाल्ये यौवने वनिताहतः । शेषे कलत्रचिन्तार्तः किं करोति नराधमः ॥२३॥

सतोऽसत्ता स्थिता मूर्ध्नि रम्याणां मूर्ध्न्यरम्यता । सुखानां मूर्ध्नि दुःखानि किमेकं संश्रयाम्यहम् ॥२४॥

This body is as illusionary and deceptive and devoid of any reality or substance or any

worth in this world as a bad dream or a nightmare seen in the night. Any appearance of reality or worth in this body is illusory and deceptive. It is a manifestation of the presence of ignorance and delusions. [That is, to treat the body as having a life and substance, to treat it worthy of any attention, is only due to ignorance about its truthful nature, which is 'lifeless and gross'.] All this misconception is beyond the realm or purview of truthfulness and purity (i.e., the misconception about the world and the body is unholy, denigrating and faulty) (22).

A person remained eclipsed by ignorance during his childhood, he was tormented by a woman (lover) during his adulthood, and during his last stage he was miserable with worries and torments pertaining to his wife and offspring. What can such a lowly, mean, foolish and stupid man be expected to do for his own good, his own wellbeing and welfare? (23)

Falsehood and deception, deceit and conceit, reign supreme over the head of truthfulness and fact; ugliness has covered beauty like a shroud or a veil; sorrows, miseries, troubles and tribulations have established themselves over joy, happiness, contentedness and bliss. In such a horrifying state of affairs, which one should I really upon, on whom should I repose my trust and faith? (24) [22-24]

येषां निमेषणोन्मेषौ जगतः प्रलयोदयौ । तादृशाः पुरुषा यान्ति मादृशां गणनैव का ॥२५॥

संसार एव दुःखानां सीमान्त इति कथ्यते । तन्मध्ये पतिते देहे सुखमासाद्यते कथम् ॥२६॥

Even those exalted persons (e.g., sages, seers, ascetics and hermits) who have such a stupendous potential that the world can be annihilated by the closing of their eyes for even a fraction of a second (निमेष) and it can be created when they open it (उन्मेष), are subject to being influenced by time and circumstance. They are also being devoured by death and destruction. When this can happen to such exalted persons, what do ordinary people like me count (or where do we stand if such exalted souls too cannot stand against the forces of time and circumstance, death and destruction)? (25)

This perishable and mortal world has been regarded as the last frontier (or parameter wall) of miseries and sorrows. When the body lies fallen (trapped, captured, captivated and imprisoned) in it, how can one taste the nectar of happiness and joy, bliss and tranquility? [That is, a man is trapped in the castle-prison of miseries and torments represented by this world. There are high rampart walls and a moat filled with ferocious crocodiles all around it. If he is able to cross this hurdle, he is a free man! Please see canto 5, verse 165-177 in the context of the 'world'.] (26) [25-26]

प्रबुद्धोऽस्मि प्रबुद्धोऽस्मि दुष्टश्चोरोऽयमात्मनः । मनो नाम निहन्त्येनं मनसास्मि चिरं हतः ॥२७॥

मा खेदं भज हेयेषु नोपादेयपरो भव । हेयादेयदृशौ त्यक्त्वा शेषस्थः सुस्थिरो भव ॥२८॥

I have become wise and enlightened. My corrupt, pervert and wicked mind is the thief who has virtually stolen (abducted and concealed) my Atma. [That is, my mind is so deceitful that it has hidden my true nature as the pure Atma from me. It does not tell me about my pure and true self. Instead, it impels me towards ignorance and deludes me with the attractions of this world.] It has trapped me and brought me under its magical spell

and control since a long time. I have come to realise its true colours (i.e., I have realised that it is deceiving me). Hence, I shall now endeavour to destroy it, or conquer and overcome it (27).

Do not be sorry and regret for things which are lowly and worth abandoning. At the same time do not be infatuated with or yearn and greed for things which are worth acquiring and are desirable. Get yourself removed from the idea of 'anything being acceptable or anything being non-acceptable'. Instead, be neutral and equidistant from both. [That is, don't get agitated when you confront a non-acceptable or un-desirable circumstance, or pursue after those which seem pleasant and alluring and worth having. You should treat everything with equanimity.] (28) [27-28]

निराशता निर्भयता नित्यता समता ज्ञता । निरीहता निष्क्रियता सौम्यता निर्विकल्पता ॥२९॥

धृतिर्मेत्री मनस्तुष्टिर्मुदुता मृदुभाषिता । हेयोपादेयनिर्मुक्ते ज्ञे तिष्ठन्त्यपवासनम् ॥३०॥

Noble virtues or good characteristics such as having no expectations from this perishable and mortal world, having fearlessness, steadfastness, stability, uniformity, truthful knowledge and awareness, equanimity and evenness, selflessness and non involvement, pleasantness of demeanours, being detached from the objects of the world and remain engrossed in contemplation and meditation upon the supreme Truth (in a state called 'Nirvikalp') (29), having fortitude and patience, friendship and brotherhood, contentment and satisfaction, sweetness in behaviour and speech, and other such positive and noble virtues make their permanent abode in a learned, wise, erudite, sagacious, adroit and enlightened persons who are free from all 'Vasanas' (desires, yearnings and passions pertaining to this world) and remain unmoved or unaffected or unruffled by either those things and circumstances which are acceptable and desirable or those that are unacceptable and undesirable (30) [29-30].

गृहीततृष्णाशबरीवासनाजालमाततम् । संसारवारिप्रसृतं चिन्तातन्तुभिराततम् ॥३१॥

अनया तीक्ष्णया तात छिन्धि बुद्धिशलाकया । वात्ययेवाम्बुदं जालं छित्त्वा तिष्ठ तते पदे ॥३२॥

You have been tied in the net of 'Vasanas' spread by the hunter-woman (शबरी—i.e., Shabari) symbolising 'Trishna' (greed, avarice, yearnings, ambitions and thirst for the objects of sensual pleasures and self gratification in this world). [Thirst for this worldly comfort has made you so passionate about it that you cannot seem to stop yearning for it, and you run madly behind it like a man runs for water seeing a mirage in a desert.] The illusionary water present in the mirage-like world, which has been created by the light rays representing worries of all kinds, has spread in every direction. [The water of worries seems to spread all around you like the water of the ocean when a man is drowning in it. This water is virtually submerging you in its vicious vortex] (31).

Oh son Nidagh! Even as a rapidly churning cyclonic storm can disperse and scatter the clouds in the sky, you should also use the sharp spear or spike representing your 'Gyan' (truthful knowledge, wisdom, erudition, discrimination and enlightenment) to cut through or pierce that net of 'Vasanas' that has trapped you, as well as to swim through or get across the mirage created by worries that is drowning you. You should destroy them;

you should vanquish them. Having done so, be established in your ‘self’ which has a truthful base and which is broad and wide. Your pure-self is all pervading, all encompassing and immanent by nature. [That is, your pure-self is not narrow-minded and self-centered; it is not egoist and limited in knowledge. It is vast and infinite, calm and peaceful, and spotlessly pure and clean as the sky. Realise thy Self!] (32) [31-32]

[Note :- The concept of ‘Vasana and Trishna’ has been dealt elaborately earlier in this Upanishad, in canto 2, verse nos. 39-40; canto 3, verse no. 18-29; canto 4, verse nos. 77, 115-116, 100-101 and canto 5, verse nos. 3-4, 65. This concept also appears in canto no. 6 below very elaborately.]

मनसैव मनश्चित्त्वा कुठारेणेव पादपम् । पदं पावनमासाद्य सद्य एव स्थिरो भव ॥३३॥

तिष्ठनाच्छन्त्स्वपञ्चाग्रनिवसन्नुत्पतन्पतन् । असदेवेदमित्यन्तं निश्चित्यास्थां परित्यज ॥३४॥

दृश्यमाश्रयसीदं चेत्तत्सच्चित्तोऽसि बन्धवान् । दृश्यं संत्यजसीदं चेत्तदाऽचित्तोऽसि मोक्षवान् ॥३५॥

A tree provides the wood to make a handle for the axe which cuts the tree itself in turn. Similarly, you should also use your mind and heart to provide you with wisdom and dispassion, and then use them to cut through or overcome the mind and the heart themselves in turn. Having conquered your mind and heart, you must soon endeavour to achieve the supreme, imperishable, pure and pleasant state of existence and become finally established there. [By conquering the restless mind, you will become calm and stable; your heart will find peace. See also Canto 5, verse nos. 61-88 in this context.] (33)

Even while you’re standing, walking, awake, sleeping, living, sitting, rising up or falling dawn—at all times, whatever you see, observe, witness or experience is false and erroneous. Have firm faith in this fact (34).

Abandon having trust and reliance in the objects that you see around you, because if you have faith in them, reposit trust in them and believe that they are the truth and are for real, then you will be shackled to them by the mind (which will make sure that you are entangled in the web of desires, yearnings, attachments, infatuations, hunger, thirst and greed for the objects of the world, which would strangle you). On the contrary, if you completely forsake visible, but deceptive, objects of this world, the mind will be in a state of void (having nothing to offer you as a bait to entice you and lure you. This will prevent you from becoming restless). This latter state will make you eligible for obtaining ‘Moksha’ (i.e., obtaining emancipation and salvation for your soul) (35) [33-35].

[Note :- ‘Moksha’ has also been dealt earlier in canto 4, verse nos. 72-75; canto 5, verse nos. 2, 97, 113.]

नाहं नेदमिति ध्यायंस्तिष्ठ त्वमचलाचलः । आत्मनो जगतश्चान्तर्द्रष्टृदृश्यदशान्तरे ॥३६॥

दर्शनाख्यं स्वमात्मानं सर्वदा भावयन्भव । स्वाद्यस्वादकसंत्यक्तं स्वाद्यस्वादकमध्यगम् ॥३७॥

स्वदनं केवलं ध्यायन्परमात्ममयो भव । अवलम्ब्य निरालम्बं मध्येमध्ये स्थिरो भव ॥३८॥

Neither ‘me’ nor this ‘world’ have their existence—contemplating and pondering thus, you should become as stable and unwavering in your conviction as a mountain. Between the Atma which is the viewer and the world which is the object (36), you must regard

yourself as the viewer (Atma) who is only a neutral witness to everything that is happening in this world. Between the delicious food (i.e., the colourfully enticing objects of the world) and the eater himself (i.e., the person who sees the world) or the one who tastes that delicious food (i.e., the person who enjoys the objects of the world), you should adopt the middle path (i.e., you should adopt a neutral attitude) (37) of merely thinking of the taste, but neither touching the food nor eating it. This will make you indifferent to both the desire to have that delicious food and the attractions of the actual taste of that delicious food. This will prevent you from having an unnecessary desire for having any delicious food to eat and then focusing your time, energy and efforts to acquire that food, taste it, get hooked to its delicate and delicious taste, and then always try to grab that food whenever it is available and the opportunity arrives. When you are not able to get that food of your desire, you would yearn for it and commit so many possible errors and unrighteous things just in order to get hold of that particular food of your liking so as to satisfy your taste organs. Indeed, this would set a chain of consequences rolling, and you wouldn't be bothered about your own health, of the wastage of money on that junk food and on how it has corrupted your wisdom and common sense. Your mind would be perverted and corrupted by the desire to have that food. Be calmed down and transformed into an image of the supreme and pure consciousness which has no desires (ध्यायत्परमात्मयो).

Take the middle part between the two extremes; be un-attracted or unattached or unencumbered, and consequentially be established at a single point. [That is, once you realise the truth, don't allow your mind to wander here and there like a vagrant and be torn between what is the truth and what is false. Instead, be firmly rooted in the truth that you have realised once and for all, the unequivocal truth which is synonymous with the supreme consciousness, which in turn is the same in the entire cosmos. This state will dispel all causes of restlessness and give you peace and tranquility (38) [36-38].

रज्जुबद्धा विमुच्यन्ते तृष्णाबद्धा न केनचित् । तस्मान्निदाघ तृष्णां त्वं त्यज संकल्पवर्जनात् ॥३९॥

एतामहंभावमयीमपुण्यां छित्त्वाऽनहंभावशलाकयैव । स्वभावजां भव्यभवान्तभूमौ भव

प्रशान्ताखिलभूतभीतिः ॥४०॥

It is possible to liberate those who are tied by a rope, but it is impossible by anyone to provide deliverance to those who are tied or shackled or trapped by 'Trishna' (avarice, desires, yearnings, thirst and greed for the objects of this materialistic and sensual world). Therefore, oh son Nidagh, you should forsake and abandon having any 'Sankalp' (volitions, determinations and desires) whatsoever, and instead try to disassociate yourself from 'Trishna' (39).

Using the symbolic spear or spike of being egoless and without any ego, false pride or vanity (अहंभाव), you must pierce (conquer and control) this enemy-like 'Trishna', which is full of ego, pride, haughtiness and arrogance, which has a natural but undesired and unprovoked origin, and which is sinful and pervert. By defeating it, you will be freed from the perpetual fear which it has created for you and for all other creatures. Instead,

you should wander in and enjoy the beauty of the spiritual realm and divine reality which is immeasurable, eternal, infinite and vast (40) [39-40].

[Note :- The concept of 'Trishna' has also been described in canto 3, verse nos. 18-29.]

अहमेषां पदार्थानामेते च मम जीवितम् । नाहमेभिर्विना किञ्चिन्न मयैते विना किल ॥४१॥

इत्यन्तर्निश्चयं त्यक्त्वा विचार्य मनसा सह । नाहं पदार्थस्य न मे पदार्थ इति भाविते ॥४२॥

अन्तःशीतलया बुद्ध्या कुर्वतो लीलया क्रियाम् । यो नूनं वासनात्यागो ध्येयो ब्रह्मन्प्रकीर्तितः ॥४३॥

'I belong to all the things that surround me and these things belong to me; they are my life; I can't survive without them; I have no importance or value without them. Similarly, all of them depend upon me, I sustain and nourish them, and I give them their importance and significance' (41) —abandon and forsake such thoughts from your bosom (for these thoughts are very denigrating and demeaning for your Atma, they are totally misleading and erroneous). Instead, think that 'I do not belong to these things and neither do they belong to me'. Have firm conviction and faith in this maxim (42).

Oh Brahmin! Abandonment of 'Vasanas' (passions pertaining to the sensual world) while doing all the deeds or taking all the actions in this world with a calm, balanced, dispassionate, thoughtful and stable mind and intellect as well as in a neutral and detached manner, is the real target for spiritual aspirant to aim for (43) [41-43].

सर्वं समतया बुद्ध्या यः कृत्वा वासनाक्षयम् । जहाति निर्ममो देहं नेयोऽसौ वासनाक्षयः ॥४४॥

अहंकारमयीं त्यक्त्वा वासनां लीलयैव यः । तिष्ठति ध्येयसंत्यागी स जीवन्मुक्त उच्यते ॥४५॥

निर्मूलं कलनां त्यक्त्वा वासनां यः शमं गतः । ज्ञेयं त्यागमिमं विद्धि मुक्तं तं ब्राह्मणोत्तमम् ॥४६॥

A person who uses his stable and equitable mind to forsake 'Vasanas' permanently and becomes dispassionate and detached from this world of sensual objects —only such a person can hope to forsake and break free from all the shackles associated with this gross body vis-à-vis the sensual world. [That is, once the various inherent tendencies of the mind to seek gratification of the sense organs of the body from the objects of the world are controlled, the person will have ease in dissociating himself from all the sensual objects of the world which the mind needs for such gratifications and satisfying its 'Vasanas'. This is the shackle referred here.] That is why, abandonment of 'Vasanas' is the prime and supreme necessity for spiritual aspirants (44).

Those persons who honourably and easily, without any compulsion and use of force, forsake and abandon pursuing all egoists yearnings or desires, and renounce all relationships or attachments with the objects of those yearnings or desires —such persons are called 'Jivan Mukta' (i.e., they are deemed to be liberated from the bondages of attachments to the objects of this artificial world by complete detachment from them while that person is still alive in this world and leads a normal, active life. Outwardly he appears to be doing everything that is expected of a worldly man, but inwardly he is completely neutral and not at all affected by anything that he does. [See also canto 2, verse no. 63 and verse no. 66 of this canto no 6.] (45)

Those persons who let go of the 'Vasanas', which are an image of the various

‘Sankalps’ that they have (i.e., those who leave all the tendencies of the mind, driven or influenced by the various determinations, ambitions and volitions that the mind has) from their very root (foundation, cause) —such persons achieve great spiritual and moral powers. This renunciation towards the objects of the world should be considered as a great virtue and worthy of praising and emulating. You must consider such persons as liberated and emancipated (मुक्त) ones. They are the most exalted amid those who know the essence of the supreme reality of the cosmos, a reality that is known as the most exalted and most superior Brahma (ब्राह्मणोत्तमम्) (46) [44-46].

द्वावेतौ ब्रह्मतां यातौ द्वावेतौ विगतज्वरौ । आपतत्सु यथाकालं सुखदुःखेष्वनारतौ ॥४७॥  
 संन्यासियोगिनौ दान्तौ विद्धि शान्तौ मुनीश्वर । ईप्सितानीप्सिते न स्तो यस्यान्तर्वर्तिदृष्टिषु ॥४८॥  
 सुषुप्तवद्यश्चरति स जीवन्मुक्त उच्यते । हर्षामर्षभयक्रोधकामकार्पण्यदृष्टिभिः ॥४९॥  
 न हृष्यति ग्लायति यः परामर्शविवर्जितः । बाह्यार्थवासनोद्धूता तृष्णा बद्धेति कथ्येते ॥५०॥

Both of these two types of people (e.g., ‘Jivan Mukta’ as in verse no. 45 and ‘Gyani’ as in verse no. 46) achieve the supreme essence of absolute reality known as Brahma; both are free from the torments associated with this world. Those ascetics who have taken a pledge of renunciation (संन्यास योगिनौ) and who are endowed with the virtues of ‘Sham and Dam’ (the virtues of self restraint and having endurance, fortitude and tolerance as well as equanimity), oh sage, are not affected or influenced at all by either sorrow and misery or happiness and joy which comes their way in any period of time or under any circumstance. Those from whose bosom desires and yearnings have completely vanished and neither are they averse to anything (i.e., they are neutral, indifferent towards all and detached from everything; they neither favour or loathe anything) (47-48), those who behave as if they are in a deep sleep state of consciousness or existence —only such persons are defined as ‘Jivan Mukta’ (see verse no. 45 also).

Those who are free from all the ‘Vasanas’ pertaining to this materialistic world (i.e., those who do not have any desires, passions, lust, yearnings and greed for worldly things) are neither happy nor sad at the sight of things that provide happiness or sorrows, incite fear, anger, lust or miserliness. ‘Trishna’ (thirst or yearning for worldly comfort and pleasure) that arise due to ‘Vasanas’ for the external objects of the world (i.e., inherent tendency present in a creature to get attracted towards worldly passions and lust, creating a yearning for the materialistic objects of the world and seeking gratification from them) is said to be entrapping or putting a person in shackles (49-50) [47-50].

सर्वार्थवासनोन्मुक्ता तृष्णा मुक्तेति भण्यते । इदमस्तु ममेत्यन्तमिच्छां प्रार्थनयान्विताम् ॥५१॥  
 तां तीक्ष्णशृङ्खलां विद्धि दुःखजन्मभयप्रदाम् । तामेतां सर्वभावेषु सत्स्वसत्सु च सर्वदा ॥५२॥  
 संत्यज्य परमोदारं पदमेति महामनाः । बन्धास्थामथ मोक्षास्थां सुखदुःखदशामपि ॥५३॥  
 त्यक्त्वा सदसदास्थां त्वं तिष्ठान्धुब्धमहाब्धिवत् । जायते निश्चयः साधे पुरुषस्य चतुर्विधः ॥५४॥

That version of ‘Trishna’ which is devoid of all inherent tendencies of the mind veering it towards the world and making it seek gratification of the sense organs from the sensual objects of the world (i.e., Trishna free from Vasanas), can provide ‘Moksha’ (liberation

and deliverance) to the creature. [That is, when the desires become spiritual, ethereal and noble instead of worldly, gross and mundane, they will lead the creature on to the path of deliverance and emancipation. On the other hand, if the creature has desires for worldly things, it would be trapped in the net of those things which tend to envelop him from all the sides like the tentacles of an octopus encircling its prey in order to devour it.] Using the medium of 'Prayer' (प्रार्थना) to hope for anything worldly or for fulfillment of worldly desires (51) is the cause of origin of all sorrows, miseries and anguish (called 'Dukha' — दुःख), of fears and consternations arising out of having to take a birth in this world in an endless and vicious cycle of birth and its accompanying torments (जन्मभय) (i.e., fear of entering the cycle of transmigration which is at the root cause of all the sorrows and miseries). Consider it (worldly Trishna) as a grave and a strong shackle or an iron chain which is difficult to break (तीक्ष्णशृङ्खला). Those who are wise and great souls completely forsake all desires for all things, whether true or false, real or unreal (52). This lifts them to a higher and exalted state (पदमेति) of generosity, magnanimity, broadness of mind and heart, having a liberal outlook and becoming most kind and gracious (परमोदार). Such persons become great, honourable and exalted (महामना).

Faith, belief and conviction (आस्था) in the existence of fetters that can tie the creature to the world, faith in having 'Moksha' from these shackles (or, liberation from these fetters and deliverance from their captivity), faith in any concept of having sorrow and happiness<sup>1</sup> (53), faith in the truthfulness or falsehood of anything —you should leave aside all such faiths and beliefs, and instead become neutral, indifferent and dispassionate. Consequentially, you should become as calm, placid and tranquil as a 'pacific ocean' (which literally means an ocean of peace) which has no agitations, no confusions, no perplexities, no bewilderments, no impatience, no consternations etc. of any kind (तिष्ठा क्षुब्ध महाविवर्त्त)<sup>2</sup>.

Oh sage! A man has 4 types or categories of faith, conviction and belief (निश्चयः चतुर्विध) described below (54) [51-54].

[Note :- <sup>1</sup>Verse no. 53 essentially means what is obvious —if a person has become wise and enlightened, this world will not be able to shackle him in a vice-like grip of Vasanas and Trishnas. A man without shackle is indeed a free man! Hence, there is no point in worrying about 'Moksha' (liberation and deliverance from this world, emancipation and salvation for the soul) because he is already free. Therefore there is also no scope of anguish, miseries, troubles and torments associated by being in captivity affecting him. So, why should he unnecessarily waste his time and energy worrying about non-existent problems?]

<sup>2</sup>That is, once you have stopped thinking about this world and unnecessarily bothering yourself in what is good and what is bad, and instead just concentrate on the work at hand and do it dispassionately, not getting attached or emotionally linked to its results, when you have a gracious, magnanimous and compassionate heart for every creature in this world, you will find that you have attained supreme peace and tranquility in your heart. This peace and tranquility will make you as calm and tranquil

as the great ocean where there is no turmoil, no huge waves or whirlpools to cause any kind of consternation and torments to the creature present in that ocean.]

आपदमस्तकमहं मातापितृनिर्मितः । इत्येको निश्चयो ब्रह्मन्बन्धायासविलोकनात् ॥५५॥

अतीतः सर्वभावेभ्यो बालाग्रादप्यहं तनुः । इति द्वितीयो मोक्षाय निश्चयो जायते सताम् ॥५६॥

जगज्जालपदार्थात्मा सर्व एवाहमक्षयः । तृतीयो निश्चयश्चोक्तो मोक्षायैव द्विजोत्तम ॥५७॥

The 1<sup>st</sup> of these 4 convictions is this— ‘My whole body, from the leg to the head, is a result of conjugal relationship between my mother and my father’. [That is, the body which I possess and which is falsely identified as my form and identity is very gross. It has no element of eternity and imperishability in it. It is the result of a physical relationship between two creatures, a male father and a female mother. The product, which is the result of this relationship, is not eternal, is not imperishable, and it will decay and perish one day. This is not my true identity. [The reader should also see note (i) to verse nos. 73-75 of canto 4 of this Upanishad.]

Oh Brahmin! Now listen to the 2<sup>nd</sup> one. Finding sorrows in the shackles or fetters that tie the creature to the world (which is tantamount to it being put in the captivity of the mind and being subjected to its subjugation) (55), wise and erudite people think that ‘I am beyond all the illusions and delusions created by the visible, gross world, but instead of it, I am the Atma which is smaller than the tip of a hair follicle’. This faith/belief/conviction is said to provide ‘Moksha’ to enlightened persons<sup>1</sup> (56).

Oh exalted Brahmin (द्विजोत्तम)! The 3<sup>rd</sup> conviction is this— ‘I am the essential being or life called Atma of all the animate as well as the inanimate world. I am an image of the cosmos, and am imperishable’. This 3<sup>rd</sup> firm conviction becomes a sound reason for his ‘Mukti’ (liberation and deliverance from this world because he has realised his true identity as the Atma). [See also canto 5, verse nos. 139-144.] (57) [55-57]

[Note :- <sup>1</sup>That is, such people have freedom from all delusions which trap a creature to this world; all misbelieves that the creature is a part of this gross and dense world are dispelled with this belief that he is different from the world and very light, subtle and microscopic in form. Such wise people think that they are subjected to sorrows and miseries simply because they are under the control of their mind, because it is the mind which has created this world which has resulted in so much misery and anguish for them. As soon as the person realises that his true identity is the Atma which is senior to the mind, and instead of being subjected to the commands of the mind it is the Atma which commands the mind, the wise person feels that he has broken free from the strong shackle that has been tying him to this world of sorrows and miseries because he was under the commands of the mind till this realisation dawned in him.]

अहं जगद्वा सकलं शून्यं व्योम समं सदा । एवमेष चतुर्थोऽपि निश्चयो मोक्षसिद्धिदः ॥५८॥

एतेषां प्रथमः प्रोक्तस्तृष्ण्या बन्धयोग्यया । शुद्धतृष्णास्त्रयः स्वच्छा जीवन्मुक्ता विलासिनः ॥५९॥

सर्वं चाप्यहमेवेति निश्चयो यो महामते । तमादाय विषादाय न भूयो जायते मतिः ॥६०॥

Now listen to the 4<sup>th</sup> conviction— ‘I and the world are void (i.e., both of them have no substance or matter or existence) as the space or sky’. This 4<sup>th</sup> faith or belief also provides ‘Moksha’ to the creature because he realises his vastness and subtleness which is equivalent to that of the sky as compared to the grossness and limited dimension of his physical body on earth (58).

Out of the four, the 1<sup>st</sup> conviction, faith and belief (verse no. 55) ties a person or puts him in the shackles pertaining to the mundane, artificial and entrapping world, and it is laced with ‘Trishna’ (i.e., having deep yearnings for this sensual world). The remaining three (as described above in verse nos. 56-58) are considered holy, uncorrupt, noble, virtuous and divine. They are associated with fetters which are not linked to worldly ‘Trishna’ (i.e., they are noble desires that do not tie a creature to the sensuous world). Those persons who have the latter three types of faiths, beliefs and convictions are called ‘Jivan Mukta’ (see also verse nos. 45 and 47-48 above). They enjoy the essence of pure consciousness called the Atma (59).

Oh great sage! The conviction that ‘I am all’ (or I am everything, there is nothing besides me, I represent all that exists, my Atma is the same as the Atma of the cosmos, there is no difference or distinction or duality between me and the rest of the creatures of the creation) —with such a firm conviction as this, the intellect never becomes perplexed, confused, agitated, bewildered or sorrowful again (60) [58-60].

[Note :- The same idea is expressed with a different language in canto 5, verse nos. 89-95.]

शून्यं तत्प्रकृतिर्माया ब्रह्मविज्ञानमित्यपि । शिवः पुरुष ईशानो नित्यमात्मेति कथ्यते ॥६१॥

द्वैताद्वैतसमुद्भूतैर्जगन्निर्माणलीलया । परमात्ममयी शक्तिरद्वैतैव विजृम्भते ॥६२॥

सर्वातीतपदालम्बी परिपूर्णैकचिन्मयः । नोद्वेगी न च तुष्टात्मा संसारे नावसीदति ॥६३॥

The entity or phenomenon known as Atma has a number of synonyms —such as a Void (शून्यं—to be in a state of nothingness which is symbolised by the sky or space element; the word indicates such qualities as infinite, measureless, eternal, spotlessly clean and uncorrupt; it is in the void that Brahma resides), ‘Prakriti’ (प्रकृति—Nature with its stupendous powers), ‘Maya’ (माया—delusions, deceptions, hallucinations, ignorance as well as the cosmic creative energy), ‘Brahma Gyan’ (ब्रह्म विज्ञान—knowledge of the transcendental entity which is supreme and absolute; metaphysics and spiritualism), ‘Purush’ (पुरुष—the first male, the primordial male aspect of Nature, the macrocosmic ‘Viraat Purush’ or Vishnu), ‘Ishan’ (इशानो— Lord Shiva, the Lord of all God and everything else, the symbol or insignia of auspiciousness, divinity, righteousness, wisdom and enlightenment), ‘Shiva’ (शिवः—the third God of the Trinity; beauty and truth), ‘Nitya’ (नित्य—eternal, infinite, absolute) etc.. [Please also refer to canto 5, verse nos. 139-144 in this context.] (61)

The non-dual, transcendental and supreme consciousness is the stupendously powerful energy that has manifested itself as both the non-dual and the dual aspects of this creation as well as the various material objects needed for its construction, development,

progress, sustenance and enhancement (62).

Those people who take the shelter of the supreme, transcendental state which is beyond the reach of the entrapping net cast by the delusions and deception of this world, and which is complete and pure consciousness, do not indulge in making efforts in this world<sup>1</sup> and neither do they feel satisfied<sup>2</sup>.

As a result, they are never subjected to the sorrows and torments of this visual but artificial world as seen by them in the waking state of consciousness called 'Jagrat' (63) [61-63].

[Note :- <sup>1</sup>Once the wise people realise the illusionary and artificial nature of the world as compared to the real and truthful nature of the Atma, they become indifferent to the external world. Even if they do something because of circumstantial compulsions of life, they do not get heatedly involved in doing them, they do not get passionate about the deeds or their results, they do not fight and elbow their way in somehow like trying to board an overcrowded bus —shoveling and shifting, elbowing and shouldering one's way inside the bus, not bothering about the inconvenience of others. For an observer, such wise people who remain indifferent to the world seem to lack industry and vigour, but in actuality they do not wish to disturb their peace of mind pursuing a mirage, that is the world.

<sup>2</sup>By not being 'satisfied' it means that they try to continuously improve themselves on their ability to remain detached from this world although they have to live in it, interact with it and are subjected to its influence. They continue to enhance their level of concentration and contemplation upon the absolute Truth and Reality. They try to better their own understanding of the Atma, they try to inculcate noble virtues and try to follow the principles laid down by the scriptures about the final liberation and deliverance from this world, until the time they reach the ultimate state of 'Nirvikalp' state which is the non-dual, the only one of its kind state when the Atma identifies itself with the supreme, transcendental Soul of the cosmos.]

प्राप्तकर्मकरो नित्यं शत्रुमित्रसमानदृक् । ईहितानीहितैर्मुक्तो न शोचति न काङ्क्षति ॥६४॥

सर्वस्याभिमतं वक्ता चोदितः पेशलोक्तिमान् । आशयज्ञश्च भूतानां संसारे नावसीदति ॥६५॥

Those persons who deal with the day to day work as they come along, who treat a friend and an enemy alike, who are freed from having any desires or even not having a desire, who do not grieve or lament, who do not hope or expect to get or acquire anything (64), who are pleasant and sweet in their speech and talk, who answer politely when asked a question, who are adept in understanding the nature and behavioural patterns of all the creatures —only such persons do not suffer from grief, perplexities, bewilderments, consternations, sorrows and anguish of all kinds in this world (65) [64-65].

पूर्वा दृष्टिमवष्टभ्य ध्येयत्यागविलासिनीम् । जीवन्मुक्ततया स्वस्थो लोके विहर विज्वरः ॥६६॥

अन्तःसंत्यक्तसर्वाशो वीतरागो विवासनः । बहिःसर्वसमाचारो लोके विहर विज्वरः ॥६७॥

Focusing yourself on to your Atma, forsaking yearnings for sensual pleasures and comforts, freeing yourself from the torments inflicted upon a creature by this world, and firmly establishing

yourself in the ‘pure-self’ (Atma) residing in your bosom —by observing all these principles and following all these maxims, you should roam/wander/live in this world like a ‘Jivan Mukta’ creature. [See canto 2, verse no. 63 and verse no. 45 of this canto 6.] (66)

Eliminating all hopes and expectations from your heart, becoming dispassionate and detached, having no passions or yearnings for this sensual world, observing all the rules and regulations pertaining to the activities that you are supposed to do while you interact with this external world and live in it —you must remain cool, unruffled and calm, devoid of all agitations, restlessness and mental storms, and you should constantly flow placidly (like a calm pacific ocean) in this world (67) [66-67].

बहिः कृत्रिमसंरम्भो हृदि संरम्भवर्जितः । कर्ता बहिरकर्तान्तर्लोके विहर शुद्धधीः ॥६८॥

त्यक्ताहंकृतिराश्वस्तमतिराकाशशोभनः । अगृहीतकलङ्काङ्को लोके विहर शुद्धधीः ॥६९॥

By pretending to be externally angry while having no malice, ill-will, anger, hatred or vehemence against anybody internally, and by pretending to do things as a doer externally (i.e., owning up your actions by saying ‘I did it’) while remaining detached and dispassionate from all the actions internally, you should roam everywhere in this world with a pure and uncorrupted consciousness (68).

Abandon and forsake ego, haughtiness and vanity, and instead become calm and tranquil in your mind and demeanours. Be freed from the blemish of ignorance (arising out of the faults, flaws, shortcomings, ignorance and delusions of this world) for all times to come (i.e., for ever). Achieve a life which is spotless, clean, without any blemish or corruption of any kind, a life which has a broad perspective and is eternal and infinite as the deep sky. Have a virtuous and righteous intellect and a noble mind while you live and move around in this world (69) [68-69].

उदारः पेशलाचारः सर्वाचारानुवृत्तिमान् । अन्तःसङ्गपरित्यागी बहिःसंभारवानिव ॥७०॥

अन्तर्वैराग्यमादाय बहिराशोन्मुखेहितः । अयं बन्धुरयं नेति गणना लघुचेतसाम् ॥७१॥

One should be infused with excellent and generous virtues and qualities, follow the best of norms in his thoughts and actions, remain dispassionate and detached internally (i.e., mentally and emotionally) while pursuing all the efforts required of him externally in this world (70).

One should be completely renunciate internally (and have no desire, no attachments, no hopes and no nothing) while pretending to be optimistic and hopeful outwardly and act accordingly, employing the best of norms of behaviour and interaction with the world. ‘He is my friend and other person is not’ —this lowly and mean way of thinking suits only lowly and mean people, not the exalted and wise ones (71) [70-71].

उदारचरितानां तु वसुधैव कुटुम्बकम् । भावाभावविनिर्मुक्तं जरामरणवर्जितम् ॥७२॥

प्रशान्तकलनारम्यं नीरागं पदमाश्रय । एषा ब्राह्मी स्थितिः स्वच्छा निष्कामा विगतामया ॥७३॥

For those of a noble and magnanimous nature, the whole earth and its inhabitants is their family. A person who has freed himself from the perception of shortage or abundance is indeed beyond the purview of birth and death (i.e., torments associated with transmigration in this mortal and temporal world do not affect him) (72).

Adopt a pleasant and charming stance, free of all attachments and infatuations with this world, where all ‘Sankalps’ (the different volitions, ambitions, determinations, vows and promises) are completely and comprehensively eliminated. Such a stance (or way of living and thinking) leads a creature to the state of existence called ‘Brahmi’ (ब्राह्मी) or a state which is equivalent to or identified with Brahma—it is pure, selfless, faultless and devoid of all the delusions, deceptions, illusions and hallucination that are associated with this entrapping, artificial and deceptive mundane world (73) [72-73].

आदाय विहरन्नेवं संकटेषु न मुह्यति । वैराग्येणाथ शास्त्रेण महत्त्वादिगुणैरपि ॥७४॥

यत्संकल्पहरार्थं तत्स्वयमेवोन्नयन्मनः । वैराग्यात्पूर्णतामेति मनो नाशवशानुगम् ॥७५॥

आशया रक्ततामेति शरदीव सरोऽमलम् । तमेव भुक्तिविरसं व्यापारौघं पुनः पुनः ॥७६॥

दिवसे—दिवसे कुर्वन्प्राज्ञः कस्मान्न लज्जते । चिच्चैत्यकलितो बन्धस्तन्मुक्तौ मुक्तिरुच्यते ॥७७॥

A person who accepts the above precepts (advice) while living in this world does not get deluded even during adverse circumstances. Either by the knowledge acquired by the study of the scriptures or by sincere natural-born renunciation or by acquisition of great and noble virtues by diligent efforts (74), when the various ‘Sankalps’ (see verse no. 73) are comprehensively destroyed or eliminated, the mind gradually rises or elevates itself to a higher level on its own<sup>1</sup>.

The mind which seems to achieve fulfillment through renunciation under forces of compulsion or conditions of hopelessness (75), never achieves stability and success because when hopes revive and circumstances become favourable, it once again becomes like an enchanting, clear and beautiful lake during the winter season which would then entice the creature with its charm and cause restlessness in him. But the astonishing thing is that when the mind has detached itself and has turned away from all the relations it has had previously with the sensual objects of this world, why do enlightened and wise people do not feel ashamed and embarrassed by pulling and pushing that already renunciate mind back into the daily humdrum routine involving the business of worldly attachments, infatuations and yearnings etc. from which the mind was lucky enough to have pulled itself free earlier!

Interaction or intercourse of the mind with the sensual objects of the materialistic but artificial world, leading to it getting hooked to it, is called ‘shackle or a fetter that ties a creature to this world’. To be freed from that unfortunate development, or be liberated from that eventuality, or to prevent that chance happening to occur, is called liberation and deliverance, emancipation and salvation (called Moksha) for the creature (76-77) [74-77].

[Note :- <sup>1</sup>Allowing the mind into getting involved in mundane worldly affairs and thinking that this world is true and the physical body is the doer of deeds and enjoyer of the world or a sufferer from it, and so on and so forth, is like a fetter that shackles a creature to this world, while a thinking which focuses on the artificial nature of the world, the reality about the Atma or soul and its pure conscious character, the perception of non-duality etc., comes automatically when a person follows the

precepts of the Upanishads and this leads to the elevation or higher stature of the mind and this results in the creature's emancipation and salvation.]

चिदचैत्या किलात्मेति सर्वसिद्धान्तसंग्रहः । एतन्निश्चयमादाय विलोकय धियेद्धया ॥७८॥

स्वयमेवात्मनात्मानमानन्दं पदमाप्स्यसि । चिदहं चिदिमे लोकाश्चिदाशाश्चिदिमाः प्रजाः ॥७९॥

दृश्यदर्शननिर्मुक्तः केवलमलरूपवान् । नित्योदितो निराभासो द्रष्टा साक्षी चिदात्मकः ॥८०॥

It is certainly true that the mind-intellect complex freed from the attractions of the objects of this materialistic world of sensual pleasures is called Atma<sup>1</sup>. This is the essence of all the tenets of Vedanta<sup>2</sup>.

Considering this tenet as the truth and having firm faith and believe in it, you must observe or experience your pure-self residing in your bosom by the light of illuminated wisdom and intellect (78).

This will give you measureless and extreme bliss, happiness and joy. Think— 'I am an image and an embodiment of pure consciousness; I reflect and radiate that pure consciousness; all this world is pure consciousness; all the direction, all the creatures are nothing else but pure consciousness'. (79).

Distancing itself from the object of sight (i.e., this world) and freeing itself from the actual process of seeing (i.e., the perception of the world and the effort made to see it), the eternal and enlightened Atma becomes a mere witness to what is happening around it. It does not get involved in it at all. It is only a neutral, dispassionate and disinterested observer, without being affected or influenced by anything happening around it. It is not involved in the happening (80) [78-80].

[Note :- <sup>1</sup>This state of the mind-intellect complex is synonymous with the Atma because it is associated with the Atma instead of with the world. It is identified with the Atma and not the world. It is influenced by the Atma and not the world. Hence, the mind-intellect complex is lighted by the light of enlightenment emanating from the Atma instead of being shrouded by the darkness of ignorance and illusions emanating from the world. So when Atma is referred to, the mind-intellect is treated as its synonym here.

<sup>2</sup>When the mind detaches itself from the perception of the world, the only thing that is left to be perceived by it is the Atma. This Atma shines like the sun to illuminate the mind which is like the moon illuminated by the light of the sun though the sky may be covered by a shroud of dark clouds. And the illuminated moon is visible only when the sky is shrouded in the darkness of night symbolising total elimination of the visible world.]

चैत्यनिर्मुक्तचिद्रूप पूर्णज्योतिःस्वरूपकम् । संशान्तसर्वसंवेद्यं संविन्मात्रमहं महत् ॥८१॥

संशान्तसर्वसंकल्पः प्रशान्तसकलैषणः । निर्विकल्पपदं गत्वा स्वस्थो भव मुनीश्वर ॥८२॥

I am free from all inherent tendencies of the mind to have yearnings and desires for gratification of the sense organs and pursue the objects of the world. I am an embodiment of the light of enlightenment and wisdom. I am self-illuminated (i.e., there is no darkness of ignorance and

delusions in me). I am completely free from all emotions pertaining to this world. I am pure consciousness and wise, erudite, sagacious, adroit and enlightened! (81)

Oh exalted sage (मुनीश्वर)! Calm down all your 'Sankalps' (volitions and ambitions), forsake all hopes and expectations, desires and wishes, and consequentially establish yourself in the stable, non-dual, matchless and pure state called 'Nirvikalp Pad' (निर्विकल्पपद) which is equivalent to the realisation of your non-dual 'pure-self' as a supreme, eternal and transcendental non-dual entity called the Atma, and you must identify yourself with it (instead of with your mind-intellect complex called the subtle body or with your gross body having the organs of action and perception) (82) [81-82].

य इमां महोपनिषदं ब्राह्मणो नित्यमधीते । अश्रोत्रियः श्रोत्रियो भवति । अनुपनीत उपनीतो भवति । सोऽग्निपूतो भवति । स वायुपूतो भवति । स सूर्यपूतो भवति । स सोमपूतो भवति । स सत्यपूतो भवति । स सर्वपूतो भवति । स सर्वैर्देवैर्ज्ञातो भवति । स सर्वेषु तीर्थेषु स्नातो भवति । स सर्वैर्देवैरनुध्यातो भवति । स सर्वक्रतुभिरिष्टवान्भवति । गायत्र्याः षष्टिसहस्राणि जप्तानि फलानि भवन्ति । इतिहासपुराणां रुद्राणां शतसहस्राणि जप्तानि फलानि भवन्ति । प्रणवानामयुतं जप्तं भवति । आचक्षुषः पङ्क्तिं पुनाति । आसप्तमान्युरुषयुगान्पुनाति । इत्याह भगवान्हिरण्यगर्भः । जप्येनामृतत्वं च गच्छतीत्युपनिषत् ॥८३॥

The exalted Brahmin who reads this 'Maho-panishad' daily with diligence and sincerity becomes wise, expert and learned in the tenets of the Vedas (श्रोत्रियो) if he wasn't already; becomes initiated into spiritualism (उपनीतो) if he isn't already. He becomes pure and powerful, majestic and glorious like the son of the Fire-God and the Wind-God. He becomes akin to the son of the Sun-God, the Moon-God and the absolute Truth personified (i.e., he inherits the glory, majesty, stupendous splendour and magnificence of the sun during the day, the moon during the night and the truth in a world of falsehood). He becomes completely and comprehensively pure and immaculate. He becomes well known and established amongst the Gods. He gets the benefit of taking a bath at all the holy (pilgrim) sites. He gets empowered and becomes eligible to perform all the auspicious fire sacrifices and any other spiritual practice or ritual called 'Yagya'. He gets the fruit or reward of repeating the famous 'Gayatri Mantra' thousands of times by studying this single Upanishad. He gets the reward of reading and reciting thousands of 'Itihas' and 'Purans' (i.e., the ancient mythological histories of ancient India and various scriptures) as well as the hymns devoted to Rudra (Lord Shiva). He gets the reward or fruit of doing Japa (repetition) of divine Mantras or holy words pertaining to the supreme Brahma, called 'Pranav' (OM). He blesses with purity and sanctifies all that he beholds. Lord 'Hiranyagarbh' Brahmaa (the creator) has proclaimed that by doing Japa, i.e., by reading again and again, with due concentration and attention, as well as by implementing the various precepts of this Upanishad, one can get the essential nectar of eternity symbolising wisdom and enlightenment which leads to emancipation and salvation of the soul of the creature. This is the great secret of this Upanishad (83).

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[There is evidence in the life of Christ which answers a pertinent question— What part of our life should be devoted to Atma and Brahma and what part to the world, so that we can be ‘Jivan Mukta’, i.e., feel liberated from the shackles of this entrapping world while we are still living in it and doing our normal duties. The Pharisees sent their disciple to ask Jesus ‘is it lawful to give tribute to Caesar or not?’ (Gospel of St. Mathew, 22/17). Christ asked them to bring the coin they meant to offer as tribute to Caesar. That coin had the face of Caesar stamped on it. So Jesus gave a remarkable reply— ‘Render therefore unto Caesar the thing which are Caesar’s, and unto God the things that are God’s’ (St. Mathew, 22/21). The import of this fine and clever observation of Christ is that our physical body (the organs of perception and action) as well as the subtle body (mind-intellect) are meant to be given to the service of the world, but our Atma residing in the causal body is meant to be given to God. We must strive not to drag this holy and uncorrupt Atma in the marsh of this dirty world. Our attention should be fixed on the Brahma through our Atma —and this is true ‘Gyan’. We should serve the world with detachment and dispassion with our body —this is true ‘renunciation’. If we remove the clutter of information entering and clogging our mind, it would have energy to contemplate upon the greater aim of life —and that is ‘meditation and true Yoga’. The energy that is usually frittered away in restlessness and agitations, trying to pursue a mirage that the world is, is then focused like a laser beam on the Atma through the lens of the intellect and wisdom, thereby removing the dark veil of ignorance that shrouds the eternally effulgent Atma, overwhelming the seeker with immense joy of self-realisation —and this is true ‘enlightenment’.]

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

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## Chapter 10

### Sanyaso-panishad/संन्यासोपनिषद्

*‘When the road ends and the goal is gained, the pilgrim finds that he has traveled only from himself to himself’ (Satya Sai Baba).*

Belonging to the Sam Veda tradition, this Upanishad, as the name suggests, deals with the subject of ‘Sanyas’ or the life of a wandering, renunciate ascetic who desires of emancipation and salvation, and has completely detached himself from all worldly ties and has trodden on the path of liberation from the fetters that shackle him to the mundane, artificial and entrapping world, and has sought to attain deliverance for his soul.

The 1<sup>st</sup> canto of 1 verse is a sort of introduction outlining the codes of conduct, dos and don’ts for a Sanyasi. It introduces the subject which is elucidated in great detail and in an easy to understand and implement manner in the 2<sup>nd</sup> canto having 123 verses. This canto is a detailed one defining a Sanyasi, classifying them into different categories, defines the way of life of each category, the course of conduct and ethos that the Sanyasi is supposed to follow and obey, the food they are supposed to eat, their aim and objectives in life, the things that act like bondages for them which all Sanyasis should assiduously avoid, and so many other such small and big details pertaining to the concept of ‘Sanyas’ and the sanctioned lifestyle of a Sanyasi (a renunciate ascetic) have been detailed in this canto.

This Upanishad is like a ready reckoner for aspirants who wish to walk on the path of Sanyas, or those who wish to have a glimpse into the life of one. It describes the various genres of Sanyasis, their characteristic features and facets of life with special emphasis on true renunciation and dispassion towards this world, and the moral conduct, behaviour, duties, sacrosanct rules and the various options, dos and don’ts etc. for a Sanyasi’s way of life that they are expected to follow. It defines and classifies the Sanyasi into different classes or types, and prescribes the life to be led by them; it delineates the various food habits, daily routine, demeanours and behavioural norms, ways for interactions with the world etc. for each category of Sanyasi separately as well as it lays down the general rules applicable to them all. Ultimately, their aim is to attain emancipation and salvation, to be one with the supreme Brahma and realisation of their true self. The Upanishad also emphasises that true Sanyas (renunciation, dispassion and detachment from this world and preparation for emancipation and salvation and final exit from this world to merge one’s Atma with the supreme Atma, or Brahma, from where there is no return into this world anymore, i.e., the cycle of transmigration leading to continues death and birth is disrupted and terminated forever and the Sanyasi ultimately reaches his goal of finding eternal bliss and beatitude) comes from within the aspirant/seeker, and not by external symbols and pretensions.

The reader is advised to see the texts of other Sanyas Upanishads, specially Arunyo-panishad (Chapter 3), Maitreyu-panishad (Chapter 5) and Kundiko-panishad, (Chapter 12) in this context. Separate appendix no. 2 is also included in this book to highlight the concept of Sanyas.

One of the classic Sanskrit texts on the subject of 'Sanyas' is the legendary king Bhartrihari's 'Vairagya Ashtakam' written during the golden age of ancient India (320-544 A.D.). This king Bhartrihari was the elder brother of the legendary king of Vikramaditya of Ujjain, the ancient capital of India. These pristinely beautiful verses mirror the teachings of the Upanishads dealing with Sanyas very succulently and truthfully. Some of the assorted verses from this text have been included in appendix no. 2 dealing with the concept of Sanyas to add vibrancy, flavour and fragrance to this bouquet.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

### Canto 1

अथातः संन्यासोपनिषदं व्याख्यास्यामो योऽनुक्रमेण संन्यस्यति स संन्यस्तो भवति । कोऽयं संन्यास उच्यते । कथं संन्यस्तो भवति । य आत्मानं क्रियाभिर्गुप्तं करोति मातरं पितरं भार्या पुत्रान्बन्धून्नुमोदयित्वा ये चास्यत्विजस्तान्सर्वाश्च पूर्ववद्वृणीत्वा वैश्वानरेष्टिं निर्वपेत्सर्वस्वं दद्याद्यजमानस्य गा ऋत्विजः सर्वैः पात्रैः समारोप्य यदाहवनीये गार्हपत्ये वान्वाहार्यपचने सभ्यावसथ्ययोश्च प्राणापानव्यानोदानसमानान्सर्वान्सर्वेषु समारोपयेत् । सशिखान्केशान्विसृज्य यज्ञोपवीतं छित्त्वा पुत्रं दृष्ट्वा त्वं यज्ञस्त्वं सर्वमित्यनुमन्त्रयेत् । यद्यपुत्रो भवत्यात्मानमेवेमं ध्यात्वाऽनवेक्षमाणः प्राचीमुदीचीं वा दिशं प्रव्रजेच्च । चतुर्षु वर्णेषु भिक्षाचर्यं चरेत् । पाणिपात्रेणाशनं कुर्यात् औषधवदशनमाचरेत् । औषधवदशनं प्राश्नीयात् । यथालाभमश्नीयात्प्राणसंधारणार्थं यथा मेदोवृद्धिर्न जायते । कृशो भूत्वा ग्राम एकरात्रं नगरे पञ्चरात्रं चतुरो मासान्वार्षिकान्ग्रामे वा नगरे वापि वसेत् । पक्षा वै मासो इति द्वौ मासौ व वसेत् । विशीर्णवस्त्रं वल्कलं वा प्रतिगृह्णीयान्नान्यत्रप्रतिगृह्णीयाद्यद्यशक्तो भवति क्लेशतस्तप्यते तप इति । यो वा एवं क्रमेण संन्यस्यति यो वा एवं पश्यति किमस्य यज्ञोपवीतं कास्य शिखा कथं वास्योपस्पर्शनमिति । तं होवाचेदमेवास्य तद्यज्ञोपवीतं यदात्मध्यानं विद्या शिखा नीरैः सर्वत्रावस्थितैः कार्यं निर्वर्तयन्नुदरपात्रेण जलतीरे निकेतनम् । ब्रह्मवादिनो वदन्त्यस्तमित आदित्ये कथं वास्योपस्पर्शनमिति । तान्होवाच यथाहनि तथा रात्रौ नास्य नक्तं न दिवा तदप्येतदृषिणोक्तम् । सकृद्दिवा हैवास्मै

भवति य एवं विद्वानेतेनात्मानं संधत्ते ।१॥

Now, the Upanishad dealing with 'Sanyas'<sup>1</sup> is being described here. A person who gradually forsakes this world and ultimately renounces all his attachment or links with it altogether is called a Sanyasi. (Question—) 'What is called 'Sanyas' and who is a 'Sanyasi'?' (Answer—) 'A Sanyasi is one who relinquishes and forsakes all his worldly relationships and attachments such as those with his father, mother, wife, son, friends and compatriots, and consequentially ceases to be associated or linked with anything pertaining to the world of mutual relationships, interactions and interdependence.

As per established traditions and norms, he pays his respects to all the elders and honourable people, and then perform the great fire-sacrifice called 'Vaishwanar Yagya'<sup>2</sup> (वैश्वानरेष्टि).

During the initiation process into Sanyas, which is like doing the great ritualistic fire sacrifice for spiritual elevation, seeking emancipation and salvation, the patron (i.e., the seeker or aspirant Sanyasi) should donate whatever he possesses (as a token of complete renunciation and detachment from his earlier way of life and the world). The 'Ritwijs' or chief priests who are overseeing the rituals associated with this fire sacrifice (and here symbolising the 'mind-intellect' of the Sanyasi because the fire sacrifice here is only symbolic) should offer everything that has been assembled (or gathered) for the performance of the sacrifice into the symbolic fire. [It means that when a person prepares for Sanyas, he should discard and abandon all his worldly possessions behind him and should symbolically burn them to ashes. With nothing left behind to ever attract him or pull his mind back into the world, he will have nothing which could or would attract and lure him, deviate and distract him, or at as a drag for him from his path of total renunciation in any time in the future after he has taken to the path of Sanyas. The chief priest in this symbolic fire-sacrifice is the mind-intellect of the Sanyasi himself, while the fire of the sacrifice is the fire which burns his attachments and desires.]

The Sanyasi should merge all the 5 types of worldly fires into the 5 vital wind forces of life. That is, the energy of these 5 legendary fires should be transferred to the 5 vital winds which sustain the life of the Atma. The 5 legendary fires are the following— (i) Ahavaniya (आहवनीय— the fire used to invoke Gods during a sacrifice), (ii) Garhpatya (गार्हपत्य—the fire used by a householder to keep his hearth warm), (iii) Dakshinagni (दक्षिणाग्नि—the fire used as a witness to charities and donations), (iv) Sabhya (सभ्य—the fire of the Vedic period) and (v) Avasathya (अवसथ्य—the fire of the Smriti period). The 5 vital winds in which these fires should be established (for the purpose of worship by a Sanyasi) are the following— (i) Pran (प्राण— breath; the vital wind which sustains life), (ii) Apan (अपान—the wind which passes down the intestine; it helps in taking in food and its passage through the body) (iii) Vyan (व्यान—the wind which maintains equilibrium in the body), (iv) Udan (उदान—the wind which controls expulsion and the functioning of excretory organs; this wind also pushes up, as during coughing or belching), and (v) Samaan (समान—the

wind that controls circulation in the body and helps proper assimilation and distribution of the nutrients in all the parts of the body).

A Sanyasi should shave off his hairs on the head (i.e., tonsure it), including the tuft called 'Shikha' (which is a cluster of coired hair follicles at the top of the head generally worn as a mark by a Brahmin). He should abandon the 'sacred thread' (called Yagyopavit) also.

He should summon his son and tell him that he is like a fire sacrifice and an image of all that exists<sup>3</sup>.

If he does not have a son, he should address his own self and say what he would say to a son as described above. After that, he should proceed in the direction of the East or North (from his household)<sup>4</sup>.

As a Sanyasi, he should accept food or essentials as charity or alms from all the 4 classes of society without any discrimination or distinction between them (i.e., he should accept charities or alms equally from Brahmins, Kshatriyas, Vaishyas or Shudras, because he is supposed to have risen above mundane considerations of caste, creed and religion, and sees the same Brahma everywhere in all the creatures.). He should use his cupped palms (of his hands) as a pot to accept food given as charity to him by others to eat. The food should be treated like a medicine (it should be just sufficient enough to sustain his body and not to appease the taste buds or involve in indulgences and overeating). Whatever is available should be accepted (without any fuss) with an eye on abstaining from any diet containing fat products which can lead to obesity and lethargy and its other attendant problems. (See canto no. 2 verse no. 76-80 in this context).

In this manner, a Sanyasi should spend not more than 1 night in a village and 5 nights in a town or city. But during the 4 months of the rainy season, he should stay at one place (a village or a town). If he finds living there difficult for any reason, he should regard a 15-day period as being equivalent to 1 month and therefore spend at least 2 months by that count in a single place ( instead of the usual 4 month period). See canto 2, verse no. 99 in this context.

He should wear worn-out or tattered clothes (e.g., rags) or those made from birch (bark of a tree); no other clothes should be put on the body. To suffer in this way is a form of doing severe 'Tapa' (i.e., observing the rigors of severe austerities and penances). When a person accepts the vows of Sanyas in a proper way by following the precepts prescribed for this way of life, what is the need then for him to wear a sacred thread or a tuft of coired hair (Shikha) on the head; why should he sip sanctified water with his palms (in a process called Achaman) to purify his mouth? [That is, if a person has taken to Sanyas sincerely and in a properly prescribed fashion, these formalities of purification of the body need not be observed by him because he has eternally purified himself. What is the significance of these external purification rites when he has permanently purified himself from within by detaching himself from the world which is the cause of all impurities?]

For such a true and sincere Sanyasi, his sacred thread is the constant contemplation

upon and mediation on his Atma (which is the pure self and pure consciousness); his Shikha (tuft of hair on the head) is his wisdom, knowledge, learning and scholarship; his stomach is the pot/pitcher to store the water which is available everywhere (hence, there is no need of separately storing water or any other essential ingredient needed to sustain life); and his resting place is the bank of a water-body (such as a lake, pond, river, stream etc.). These characteristic features are also present in an erudite, wise and enlightened person who has realised Brahma, or who has acquired the supreme knowledge of the transcendental, supreme, macrocosmic, eternal, omnipresent, omniscient and omnipotent entity called Brahma’.

Another question is this— ‘How should he sip sanctified water (Achaman—आचमन) to cleanse his mouth when the Sun is about to set (i.e., during the twilight zone or at the time of dusk)?’ The answer is — ‘For him, both the day and the night are the same. For him, there is no such thing as a separate day or a separate night. A person who is persistently, consistently and constantly engrossed in contemplating and focusing his attention to find out the truth about his Atma, which is his pure self and pure consciousness, and which is a synonym of Brahma, there is always a day for him (signifying wakefulness and light of wisdom, awareness and truthful knowledge about the reality)’. [The night of darkness of ignorance and the evil phantoms represented by numerous faults associated with this existence that have a field day in such nights of ignorance do not exist to torment him.] (1).

[Note :- <sup>1</sup>A life of total renunciation, dispassion and detachment, preparing a person for liberation of his soul from the fetters that shackle him to this mundane, artificial and entrapping world and leading to his deliverance from it; it leads finally to emancipation and salvation when the creature merges his Atma with the supreme Atma of the cosmos known as the supreme, transcendental Brahma. With this merger, the cycle of transmigration ends and the creature does not have to take birth again.

<sup>2</sup>The word supreme *Vaishwanar* ‘वैश्वानरेष्टि’ indicates the eternal fire burning inside the living creature giving it ‘life’; here it means that the Sanyasi endeavours to realise the Atma or the pure conscious factor present in his bosom. This Atma is a fraction or an image and representative of the cosmic Atma of the creation, called Brahma. Since the aim of any fire sacrifice is to ultimately seek liberation and deliverance from this entrapping world of delusions and transmigration, a Sanyasi’s vow of renouncing the world and breaking away free from its shackles is deemed to be a ‘fire sacrifice’ offered to that supreme Soul of the Universe, the *Vaishwanar* Atma. Hence it is also called *Vaishwanar Yagya*.

<sup>3</sup>The son is not to be seen as an offspring produced by a biological process and having a physical gross existence, but as an embodiment of the vast cosmos as well as the macrocosmic soul or Brahma. By equating him with the fire sacrifice, the Sanyasi offers to him all his worldly possessions of wealth, household and property as done during a sacrifice ritual when a man gives away alms and charities. Once they have been symbolically offered to the Fire-God and physically given away as

alms to priests and others, the person ‘ceases to possess’ them and loses all attachments to those assets which no longer belong to him now. Similarly, by offering everything to his son as a gesture of performing the fire sacrifice done to obey the tenets of the scriptures and in tune with the laws of nature which mandate that the person should pass on the baton of his household and worldly responsibility to his son to carry forward the cycle of creation, the aspirant Sanyasi ceases to possess all worldly assets from that instant. For all practical purposes, all the assets that he had possessed till that time have now been given to his son as alms or charity or offerings made during the ritual of fire sacrifice.

This offering to the symbolic fire sacrifice in the form of giving away everything to the son is a metaphor for passing of the responsibility to the heir which is another way of saying that the Sanyasi has given the baton of his worldly responsibilities to his son for continuing forward the process of creation to the next generation as destined by the creator.

<sup>4</sup>In this case, the implied meaning is that he just abandons his household and worldly attachments and leaves them behind to whosoever wishes to take up his responsibilities along with his assets after he has gone away from the household and taken to the path of a Sanyasi. If he can find a competent heir, so far so good; in case not, he should just leave everything behind to take care for themselves. This paragraph shows the intensity and sincerity of renunciation that a Sanyasi should possess —there should not be the slightest attraction or attachment to the material things of the world that the Sanyasi leaves behind; he should not at all worry about what would happen after taking to the vows of renunciation as a Sanyasi.]

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## Canto 2

चत्वारिंशत्संस्कारसंपन्नः सर्वतो विरक्तश्चित्तशुद्धिमेत्याशासूयेर्ष्याहंकारं दग्ध्वा साधनचतुष्टयसंपन्न  
एव संन्यस्तुमर्हति ।१॥

Now, the basic and bare necessary virtues needed in a person to become eligible to accept Sanyas are being enumerated and discussed. One who is endowed with or is accomplished in the 40 types of virtues or accomplishments is only eligible to become a Sanyasi (or accept the path of Sanyas).

He should be completely dispassionate towards and detached from all persons and things pertaining to this world. He should keep his mind and intellect clean and uncorrupted. He should reduce to ashes (completely annihilate and forsake) Asha (आशा— hopes and expectations), Asuya (असूया—envy, jealousy, malice, detractions), Irshya (ईर्ष्या—grudge, jealousy, envy, ill-will, malice) and Ahankar (अहंकार—pride, ego, vanity, haughtiness, arrogance, hypocrisy).

He should possess the 4 noble characteristic of— (i) Vivek (विवेक —judicious wisdom, intellect, erudition, discrimination ability), (ii) Vairagya (वैराग्य—renunciation,

dispassion, detachment, disinterest from all the desires to enjoy this world and its comforts, even the comforts of heaven), (iii) the 6 so-called spiritual wealths<sup>1</sup>, and (iv) Mumuksha (मुमुक्षु—sincere and strong desire for liberation and deliverance, emancipation and salvation of the soul). Only such a person is eligible to accept Sanyas (1).

[Note :- <sup>1</sup>The so-called 6 spiritual wealths are the following — (a) Sham (शम—self restraint, control) (b) Dam (दम—forbearance, tolerance, patience), (c) Uprati (उपरति—renunciation, detachment, dispassion), (d) Titiksha (तितिक्ष—endurance, sufferance, patience), (e) Samadhan (समाधान—solution and answer to all confusions and doubts), and (f) Shraddha (श्रद्धा— faith, reverence, belief, conviction).]

**संन्यासे निश्चयं कृत्वा पुनर्न च करोति यः । स कुर्यात्कृच्छ्रमात्रं तु पुनः संन्यस्तुमर्हति ॥२॥**

A seeker/aspirant who first decides to take to Sanyas and then goes back on his decision (i.e., rescinds on his decision to become a Sanyasi or aborts it midway), then he has to do severe Tapa (austerities and penances) to accept Sanyas once again (2).

**संन्यासं पातयेद्यस्तु पतितं न्यासयेत्तु यः । संन्यासविघ्नकर्ता च त्रीनेतान्यति—तान्विदुः ॥३॥**

A person who (i) does not uphold (live up to) the rigorous vows of Sanyas after taking them, (ii) who initiates a fallen (i.e., degraded, pervert, vile, sinful, corrupt, wicked, evil, mean, lowly, imposter, insincere and unworthy) man into the path of Sanyas, (iii) and who creates an obstacle/hindrance into taking to the path of Sanyas by others— these 3 types of persons are considered contemptible, sinful, denigrated, fallen, unrighteous and unworthy (3).

**अथ षण्डः पतितोऽङ्गविकलः स्त्रैणो बधिरोऽर्भको मूकः पाषाण्डश्चक्री लिङ्गी  
कुष्ठी वैखानसहरद्विजौ भृतकाध्यापकः शिपिविष्टोऽनग्निको नास्तिको वैराग्यवन्तोऽप्येते न  
संन्यासार्हाः । संन्यस्ता यद्यपि महावाक्योपदेशे नाधिकारिणः ॥४॥**

The following persons are not eligible to take the vows of formal Sanyas even though they might be renunciates and detached persons— (a) those who are eunuchs or impotent (षण्डः); (b) those who are fallen from the righteous path and are corrupt, pervert, sinful, lowly, mean, evil and wicked (पतितः); (c) those who are deformed or physically handicapped or lack any properly functioning external body-parts (विकलः); (d) those who have lustful and lascivious tendencies, are full of libido and promiscuity, and are womanizers (स्त्रैणः); (e) those who are hard of hearing (or deaf) (बधिरः); (f) those who are of an immature age, such as a boy or child (बालकः); (g) those who are talkative and argumentative as well as tattlers, gossipers and loose-talkers (वाचालः); (h) those who are renegade, hypocrites, heretics, imposters, deceitful and rude (पाखण्डी); (i) those who are conspirators, indulge in scheming and conceit as well as back-biting (चक्री); (j) those who are a patient of leprosy and other contagious diseases (कुष्ठी); (k) those who are sexually pervert and promiscuous (लिङ्गी); (l) those who have fallen from the high stature of a hermit or an ascetic (वैखानसः); (m) those who are a Brahmin but have become corrupted and fallen from there high stature of grace (द्विजौ हरः); (n) those who are teachers in the payroll of someone (i.e., are employed by or serve someone— भृतकाध्यापकः) because they will not be free to be uphold the stern vows of

Sanyas and will have to obey their masters in order to fulfill their worldly duties; (o) those who are reckless in behaviour and do not have self control over their sense organs (शिपिविष्टे); (p) those who do not pay respects to and offer oblations and libations to the fire sacrifice (ग्निको); and (q) those who are unbelievers and atheists (नास्तिक).

If they somehow become a Sanyasi, they do not become eligible and worthy to receive the full benefit of the preaching enshrined in the great sayings of the Vedas (i.e., such persons cannot fully appreciate the deep impact and profundity of the great teachings of the Vedas and other scriptures, and they treat them casually or perfunctorily. They doubt about their authenticity and veracity, and this leads to lack of conviction and faith which is detrimental to achieving success in Sanyas, because this is a very rigorous, stern and tough way of life and is not a joke to live. As a result they do not derive any permanent benefit from those great sayings which are supposed to inculcate enlightenment, self realisation and wisdom in a man, leading to his liberation and deliverance from the bondages of this entrapping and artificial materialistic world which has trapped him in its snare of illusions and ignorance, and providing him with a buoy that can salvage his life and bestow emancipation and salvation for his soul (4).

**आरूढपतितापत्यं कुनखी श्यावदन्तकः । क्षयीतथाङ्गविकलो नैव संन्यस्तुमर्हति ॥५॥**

The following persons are also not eligible and worthy to accept the vows of Sanyas— (a) those who are offsprings of a lowly and fallen man (आरूढपतितापत्या); (b) those who have deformed or crippled nails (कुनखि); (c) those who have dirty and stinking teeth (श्यावदन्तकः); (d) those who suffer from a degenerative disease such as Tuberculosis (क्षयी); (e) and those who are bodily deformed in any way (विकलांग) etc. (5).

**संप्रत्यवसितानां च महापातकिनां तथा । ब्रात्यानामभिशस्तानां संन्यासं नैव कारयेत् ॥६॥**

The following persons should not be initiated into the path (and vows) of Sanyas— (a) those who suddenly develop dispassion towards the world (संप्रत्यवसितानां—as for instance when some one loses some dear one or some property in a calamitous event or as a result of business loss, because this is a temporary phase out of shock, and such persons will recover from their shocked phase, gradually lose their renunciation which would fade away, and eventually such persons revert back to their original former self of worldly involvements); (b) those who are great sinners, most vile, pervert, corrupt and lowly (महापातकि); (c) those who lack noble thoughts and virtues (ब्रात्या); (d) those who have a bad name (ignominy, ill fame) and are condemned in the world (नामभिशस्तानां) (6).

**व्रतयज्ञतपोदानहोमस्वाध्यायवर्जितम् । सत्यशौचपरिभ्रष्टं संन्यासं नैव कारयेत् ।**

**एते नार्हन्ति संन्यासमातुरेण विना क्रमम् ॥७॥**

The following persons should not be normally initiated into the path (and vows) of Sanyas— (a) those who do not keep vows, do not fast (व्रत), do not perform fire sacrifices (यज्ञ), do not do Tapa (तप—observe austerities and penances), do not give charity or alms (दान), do not offer oblations to the holy fire (होम), and do not study the scriptures (स्वाध्याय); as well as (b) those who lack truthfulness, honesty, purity, virtues and righteousness (सत्य शौचपरिभ्रष्ट).

Such persons can be 'eager Sanyasi' (i.e., they can pursue the path of Sanyas if they are sincere and eager about it) but under normal circumstance, they are not eligible for Sanyas par-se<sup>1</sup>. [See also verse no. 74.] (7)

[Note :- <sup>1</sup>All such persons listed in these verses, who are generally not deemed to be eligible to take Sanyas, can do so if they are sincere, eager and honest in their desire to accept this way of life and atone for their past deeds, or any other factors that have made them ineligible in the first instance. The basic aim of the eligibility criterion is to admit only competent and sincere persons into that haloed precinct of this august institution of Sanyas. These Sanyasis are like beacons or light-houses for the rest of the world. If they themselves are not up to the mark, just imagine the moral and spiritual chaos and anarchy that the world would witness. Imagine if honoured monks in a monastery, who are so revered by the society and in whom the people repose so much faith and trust, should become lascivious, greedy, jealous, haughty and such like —say, how nasty and despicable that situation would be for the world. That is why only sincere, honest and competent people who have the correct attitude and aptitude for Sanyas are expected to become a Sanyasi or a monk, lest the whole edifice of holiness, piety, divinity, spirituality, morality, ethos etc. would come crumbling down.]

ॐ भूः स्वाहेति शिखामुत्पाद्य यज्ञोपवीतं बहिर्न निवसेत् । यशो बलं ज्ञानं वैराग्यं  
मेधां प्रयच्छेति यज्ञोपवीतं छित्त्वा ॐ भूः स्वाहेत्यप्सु वस्त्रं कटिसूत्रं च विसृज्य संन्यस्तं  
मयेति त्रिवारमभिमन्त्रयेत् ॥८॥

Now, once the person decides to accept Sanyas, he should follow the following steps— he should cut off the tuft of hair on his head (शिखा—Shikha) by pronouncing this Mantra— 'OM BHU SWAHA' (ॐ भूः स्वाहेति). 'Om salutations! Oh Lord! Bless me with fame (यशो), strength and courage (बल), knowledge, wisdom and enlightenment (ज्ञान), renunciation, detachment and dispassion (वैराग्य), and intellect, prudence, understanding, the power to discriminate between what is wrong and what is right as well as wisdom and erudition (मेधा)' —saying this, the Sanyasi should tear apart the sacred thread to pieces (i.e., discard it).

After that, he should offer his clothes (वस्त्रं) and the waist band (कटिसूत्रं) to any water body available (e.g., a lake, pond, river, stream etc.) by saying the following Mantra — 'OM BHU SWAHA' (ॐ भूः स्वाः) once again as above.

Finally, he should sincerely say, 'I have taken to (or vowed to follow the path of) Sanyas', three times. [Three times to ratify and declare his firm resolve to observe the vows of Sanyas most faithfully, rigidly and without wavering at all from it. When repeated three times, it becomes a proclamation of truth and a firm resolve and determination on the part of the Sanyasi.] (8).

[Note :- The Mantras 'OM BHU SWAHA' mean 'OM salutations; I have offered such and such thing to the earth and the fire element'; the word SWAHA literally means 'to get burnt to ashes'.]

संन्यासिनं द्विजं दृष्ट्वा स्थानाच्चलति भास्करः । एष मे मण्डलं भित्त्वा परं ब्रह्माधिगच्छति ॥९॥

Seeing a Sanyasi and an exalted Brahmin, the Sun moves from its position (i.e., it gives him right of way to the heaven), wondering if they wish to pass through the solar system (or the environ or the area around the sun) and go to the space beyond it to merge or become one with the supreme, transcendental Brahma residing in the outer space<sup>1</sup> (9).

[Note :- <sup>1</sup>That is, the sun gives a Sanyasi the right of way from the earth to the heavens, a path which symbolically passes through the solar system. So, the sun moves away with his chariot so as not to give him any trouble, create any hindrance in his path, and also to show reverence and respect to him. This is only a figure of speech, a metaphor to show that even heavenly bodies move at the sight of such exalted Sanyasi to show respect to him. They have such stupendous divine powers that they can make impossible things possible and even the Gods give them honour and reverence.]

षष्टिं कुलान्यतीतानि षष्टिमागामिकानि च । कुलान्युद्धरते प्राज्ञः संन्यस्तमिति यो वदेत् ॥१०॥

The wise and enlightened person who proclaims sincerely ‘I have become a Sanyasi’ is able to deliver 60 generations of his dead ancestors of the past and 60 generations of the future, from this vast, delusionary and entrapping ocean-like world of transmigration (or free them from the continuous cycle of birth and death) (10).

ये च संतानजा दोषा ये दोषा देहसंभवाः । प्रैषाग्निर्निर्देहत्सर्वास्तुषाग्निरिव काञ्चनम् ॥११॥

A true Sanyasi reduces to ashes (annihilates) all the faults, shortcomings and blemishes that he had hereditary acquired from his forefathers, as well as those which he has generated or acquired himself during his lifetime, just like borax powder helps to clean gold when it is put in a fiercely burning fire (11).

सखा मा गोपायेति दण्डं परिग्रहेत् ॥१२॥

He should accept and hold the Sanyasi’s staff (rod) called a ‘Danda’, saying ‘come friend, you should always protect me!’<sup>1</sup> (12).

[Note :- <sup>1</sup>The staff is a symbol of Sanyas as well as a mild and harmless protective weapon for a Sanyasi. It accompanies the wandering mendicant ascetic and helps him to ward off stray cattle, dogs and other such small and petty things which can cause him harm. It also symbolically acts like a king’s sceptre or a policeman’s baton. It is the mark of his dignity, exalted stature, special authority and a symbol of his renunciations of this world and his nearness to supreme Brahma.]

दण्डं तु वैणवं सौम्यं सत्त्वचं समपर्वकम् । पुण्यस्थलसमुत्पन्नं नानाकल्मषशोधितम् ॥१३॥

अदग्धमहतं कीटैः पर्वग्रन्थिविराजितम् । नासादघ्नं शिरस्तुल्यं भ्रुवोर्वा बिभृयाद्यतिः ॥१४॥

The staff or rod called ‘Danda’ should have the following characteristic features—it should be made of bamboo, should be straight, un-sheared and of even number of nodes (or knarls). The bamboo must have its origin in a clean place or location, must not have spots or any mark of disease, must not be scorched or have any marks of being scarred or touched by fire, must not have been harmed by insects, worms, termites or any other

wood eating parasite, and in length it should be not more than the height of the Sanyasi till the tip of the tuft of hairs on his head (13-14).

**दण्डात्मनोस्तु संयोगः सर्वथा तु विधीयते । न दण्डेन विना गच्छेदिषुक्षेपत्रयं बुधः ॥१५॥**

There should be harmony, compatibility or constant company of the Atma of the Sanyasi, which is his true identity, and his 'Danda' (staff or rod). Therefore, a Sanyasi should not go beyond a distance covered by an arrow shot three times, one after another, without being accompanied by his 'Danda'<sup>1</sup> (15).

[Note :- <sup>1</sup>That is, the maximum distance that a Sanyasi is expected to go without holding his 'Danda' should not be more than the average distance covered by an arrow shot three times over, once from the original spot, second from the place where the first shot has landed, and finally the third shot fired from the place or spot where the second shot has landed. The third and final landing spot or place of the arrow is the maximum distance which a Sanyasi is ordained to travel from the original place without holding his 'Danda'. This is a metaphorical way of saying that a Sanyasi should stay close to his Atma represented by his staff or rod which always accompanies him. He should remain concentrated on his Atma and the supreme Brahma. In case he has to divert his attention away from such constant contemplation upon the Atma —such as to attend to nature's call, or go out to beg and seek food as alms, or to sleep —then in all such cases, the duration of time should be kept at a minimum possible, and he should revert back to meditation as soon as possible.]

**जगज्जीवनं जीवनाधारभूतं मा ते मा मन्त्रयस्व सर्वदा सर्वसौम्येति कमण्डलुं परिगृह्य  
योगपट्टाभिषिक्तो भूत्वा यथासुखं विहरेत् ॥१६॥**

Picking up his 'Kamandalu' (a pot made of hollowed-out pumpkin, or made of wood), he should address it as follows — 'Oh the eternal holder of nectar<sup>1</sup>! You hold water which is the foundation (or essential ingredient) of life. Keep in constant contact with me'. Holding the Kamandalu, the Sanyasi should attire himself in clothes befitting his stature as a Sanyasi, and cheerfully and freely, without letting any obstacle come his way, wander here and there, wherever he wishes (16).

[Note :- <sup>1</sup>The words *Sarwasumya* (सर्वसौम्य) literally mean 'the one who embodies all the virtues and goodnesses associated with being calm, sober, tranquil, peaceful, attractive, beautiful and enchanting'. The word also means 'the moon' which not only symbolises these characteristics, but also is the pitcher of nectar or the elixir of the Gods called 'Som'. Since 'Som' is a liquid providing eternity and bliss, and is the divine liquid drunk by the Gods, it symbolises 'water' without which life cannot be sustained. Here it simply means that the Sanyasi requests the 'Kamandalu' to always accompany him in his wanderings so that he is never thirsty and has not to die of thirst. It also means symbolically that he invokes the supreme elixir of life to bless him with eternity and bliss.]

**त्यज धर्ममधर्मं च उभे सत्यानृते त्यज । उभे सत्यानृते त्यक्त्वा येन त्यजसि तत्त्यज ॥१७॥**

A Sanyasi should forsake/discard/abandon all indulgences and abstain from getting involved at all in anything, whether it be righteous, noble and virtuous or not, whether it is truthful or not. [That is, he should not allow himself to be involved in any sort of activity pertaining to this world which can either cause resentment, perplexity, regrets or remorse in him, or give him joy or happiness. He should be totally free from any emotions and remain even, unruffled and dispassionate under all circumstances.] In due course of time, he should even forsake/discard the company of those who do not allow themselves to be involved in anything as motioned above<sup>1</sup> (17).

[Note :- <sup>1</sup>In other words, a true Sanyasi should become inert to, aloof from and inane towards all types of external stimuli originating from this mundane world which might affect his peace and tranquility, his serenity and calmness of mind and demeanours. He should gradually inculcate in him total indifference to whether a thing is good or bad, true or false. He should behave as if he is dumb, deaf, stupid and ignorant in such matters. And in due course of time, as his spiritual pursuit enhances his mental stature, he should forsake even the company of other people who are like him, i.e., other Sanyasis. He should lead a lonely life and avoid the company of even other Sanyasis. This will give him more time to contemplate and meditate without any disturbance whatsoever. While alone, he would not need to talk with anyone, and there would be no one to cause any kind of agitation or restlessness in his mind.]

**वैराग्यसंन्यासी ज्ञानसंन्यासी ज्ञानवैराग्यसंन्यासी । कर्मसंन्यासीति चातुर्विध्यमुपागतः ॥१८॥**

Sanyasis are classified into 4 categories/types— (i) Vairagya Sanyasi (वैराग्य संन्यासी), (ii) Gyan Sanyasi (ज्ञान संन्यासी), (iii) Gyan-Vairagya Sanyasi (ज्ञान-वैराग्य संन्यासी), and (iv) Karma Sanyasi (कर्म संन्यासी) (18).

[Note :- A separate appendix no. 2 of this book elucidates further on this concept of a Sanyasi.]

**तद्यथेति । दृष्टानुश्रविकविषयवैतृष्ण्यमेत्य । प्राक्पुण्यकर्मविशेषात्संन्यस्तः**

**स वैराग्यसंन्यासी ॥१९॥**

A 'Vairagya Sanyasi' is one who has no desires, passions or yearnings for any object of the visible world, or even an imaginary world, which has come down as tradition through the ages and heard about, and in whom 'Vairagya' (renunciation, dispassion, detachment, aloofness and total indifference to the world) has sprouted (arisen) due to the cumulative good effects of all the virtuous deeds done by him in his earlier and/or past lives. If such person accepts the vows of Sanyas, then he is classified as a 'Vairagya Sanyasi' or a Sanyasi who has adopted the path because he has developed total renunciation, indifference and detachment towards this artificial and materialistic world (19).

**शास्त्रज्ञानात्पापपुण्यलोकानुभवश्रवणात्प्रपञ्चोपरतो देहवासनां । शास्त्रवासनां लोकवासनां त्यक्त्वा वमनान्नमिव प्रवृत्तिं सर्वं हेयं मत्वा साधनचतुष्टयसंपन्नो यः संन्यस्यति स एव ज्ञानसंन्यासी ॥२०॥**

A 'Gyan Sanyasi' is the one who adopts the path of Sanyas based on his discriminating intellect and wisdom. This happens when he has acquired the truthful knowledge enshrined in the scriptures, has heard about the various sins and faults as well as the good and virtuous qualities, has witnessed all that the delusionary, artificial, entrapping and sorrowful world has to offer, who has risen above all the worldly imposterings, deceit, falsehoods and delusions, who has forsaken all the Vasanas (allurements, passions, attachments, lusts, attraction, yearnings and desires associated with the body<sup>1</sup>, associated with the scripture<sup>2</sup> and associated with the world<sup>3</sup>), who regards all worldly pursuits as nothing better than vomited food (i.e., he despises them and treats all worldly pursuits with contempt and abhors them), and who takes to the path of Sanyas after acquiring the 4 noble wealths<sup>4</sup> (which would support and sustain him and help him in his chosen path of Sanyas).

A person who takes the vows of Sanyas with these qualities in him after his intellect and wisdom has fully prepared him to see behind the smoke screen of Maya<sup>5</sup> (delusions, illusions and their accompanying ignorance and problems) represented by this world, to see the real essence of things rather than be misled by the external illusionary façade, is called a 'Gyan Sanyasi', or one who has become a renunciate ascetic after he has acquainted himself with the futility of pursuing this artificial, materialistic world, of the despicable and abhorable nature of this perishable body, of the disgusting torments that are associated with the endless cycle of birth and death and the need to break free from this vicious cycle, of the transient and perishable nature of worldly enjoyments, pleasures and sensual gratifications, and of the need to realise the 'truth' behind the smoke-screen of falsehoods associated with this world (20).

[Note :- <sup>1</sup>The 'Vasanas' pertaining to the body relate to the attachments that one has with one's son, property and wealth which a person has acquired and enjoyed with his body, and the world around him —his relatives, his fame, his contacts, his friends, his obligation, contracts and responsibilities. It also means gratification of the sense organs of the body as well as to appease those who are related to him with this body so that they continue to serve and help him and give comfort and pleasure to his body.

<sup>2</sup>The 'Vasanas' pertaining to the scriptures relate to the desire and passion for studying them more and more, acquiring scholarship, expertise and the accompanying fame and money through them, relying too much on the letter of the scriptures and not their spirit, engrossing oneself in endless discussions and debates leading to confusions and contradictions. The scriptures are vast and like a fathomless sea. Trying to realise the Supreme Truth by delving into the depths of the scriptures is like an attempt at extracting pearl by churning the ocean. Though it is theoretically possible, but practically it is impossible.

<sup>3</sup>The 'Vasanas' relating to the world are the various attractions and allurements that this apparently enchanting and captivating world presents to a person, drawing him like iron to a magnet. It also refer to the various and endless responsibilities

and obligations, real and imaginary, that a person has, or imagines he has, towards this world.

<sup>4</sup>The word ‘Gyan’ means enlightenment, wisdom, erudition and the truthful knowledge about the absolute and incontrovertible reality. So a person who takes to Sanyas relying on his intellect and wisdom which wises him on the futility of this world and enlightens him to the absolute and pristine Truth, and which inspires him to pursue the absolute and irrefutable Truth through the path of total renunciation and detachment, is called a *Gyan Sanyasi*. This is in sharp contrast to becoming a Sanyasi due to circumstantial compulsions, sudden burst of emotion or as an impulsive reaction or response to such compelling circumstances or emotions which cause so much mental stress on a man that for some time he becomes totally disinterested, disoriented, disillusioned and disenchanted with life. But as the effect of this disenchantment caused by stress fades and wears away, his detachment and indifference also fades and wears off, and by and by he once again plunges back head-on in pursuing the objects he had always been pursuing before this transient phase of renunciation had overtaken him. Such circumstantial renunciations are like storms in a cup of tea that have no substance. Sometimes a person becomes a Sanyasi as a means to impress others or escape from facing the harsh difficulties and realities of the world; they are imposters and deceitful.

<sup>5</sup>*Maya* is a word which has two parts, Ma + Ya. The first half ‘Ma’ means ‘to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of’, while the second part ‘Ya’ means ‘this or that’. Therefore the composite word *Maya* means neither this nor that; anything that is not real; that which is delusionary, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term *Maya* is used to define all these phenomenons. Hence, *Maya* is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary, imposter, deceitful, invisible and para-natural; all that which has no reality or substance; all that is hollow.

*Maya* has 3 basic constituent qualities. Hence it is called ‘Trigunmayi’ (त्रिगुणमयि), i.e., one which has the 3 Gunas or qualities. These 3 Gunas or qualities are— Sat, Raj and Tam. ‘Sat’ is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvement leading to high thoughts, noble actions and righteous behaviour. ‘Raj’ is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. ‘Tam’ is the third and most lowly of the three qualities and is used as a synonym for darkness and evil. Obviously, ‘Tam’ means ignorance, delusions and all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually

dump him in the dust yard of creation to rust and decay.

These 3 qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of ‘Sat’ makes a man nobler as compared to a high ratio of ‘Tam’ which makes him wicked, pervert and evil. Various proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world. See also (i) chapter 2, Chandogyo-panishad, canto 7, verse no. 16 (note), (ii) chapter 4, Maitrayanyu-panishad, canto 4, verse no. 2 (note), (iii) chapter 5, Maitreyu-panishad, canto 2, verse no. 25 (note), (iv) chapter 9, Maho-panishad, canto 5, verse no. 111 (note) (v) chapter 11, Avyakto-panishad, verse no. 1 (note), (vi) chapter 12, Kundiko-panishad, verse no. 14 (note), and (vii) chapter 15, Jabal Darshano-panishad, canto 10, verse no. 7 [6-7] (note) of this book also in this context.]

**क्रमेण सर्वमभ्यस्य सर्वमनुभूय ज्ञानवैराग्याभ्यां स्वरूपानुसंधानेन देहमात्रावशिष्टः संन्यस्य जातरुपधरो भवति स ज्ञानवैराग्यसंन्यासी ॥२१॥**

A ‘Gyan-Vairagya Sanyasi’ is the one who is endowed with both the virtues of ‘Gyan’ as well as ‘Vairagya’ (see verse no. 20 and 19 respectively). He has practiced both these virtues, he has witnessed and experienced everything worth witnessing and experiencing in this world, he has fully understood and have had deep insight into the truthful meaning and essence of the concept of both ‘Gyan’ and ‘Vairagya’, and who treats this body as a residual entity or a remnant of the actual essence of the creature called his ‘true identity or pure self (Atma/soul)’. A person wise enough to think so, and who takes the path of Sanyas full of wisdom, realisation and enlightenment (called Gyan) as well as renunciation, dispassion and detachment (called Vairagya), both of which have taken firm root in his mind and heart. Such a person is called a true ‘Gyan-Vairagya Sanyasi’ (21).

**ब्रह्मचर्यं समाप्य गृही भूत्वा वानप्रस्थाश्रममेत्य वैराग्याभावेऽप्याश्रमक्रमानुसारेण यः संन्यस्यति स कर्मसंन्यासी ॥२२॥**

A ‘Karma Sanyasi’ is the one who accepts the path of Sanyas as a way of life ordained by tradition and scriptures at the end of the other 3 phases of life which are Brahmacharya, Grihastha and Vaanprastha Ashrams respectively, although he might not have inculcated complete and honest renunciation, detachment and dispassion as developed by the first type of Sanyasi called ‘Vairagya Sanyasi’ (see verse no. 19) in whom it is in-born, as well as the second type of Sanyasi called ‘Gyan Sanyasi’ (see verse no. 20) in whom it is inculcated by wisdom, learning and enlightenment. A ‘Karma Sanyasi’ becomes a Sanyasi just because it is a part of established tradition and his duty as a righteous person who is expected to pursue this way of life at the culmination of the other 3 phases of life. He becomes a Sanyasi because it is his ‘Karma’ or duty to do so at the end of his life as mandated by tradition or scriptures. [see also verse no. 74.] (22)

[Note :- A separate appendix no. 2 describes the various phases in the life of person through which he is expected to pass. This appendix also highlights the salient

features of a Sanyasi as described in all the Upanishadic texts pertaining to this subject.]

**स संन्यासः षड्विधो भवति कुटीचकबहुदकहंस । परमहंसतुरीयातीतावधूताश्चेति ॥२३॥**

Again, a Sanyasi can be further classified into 6 sub-categories or types each having its distinctive features or characteristics— (i) Kutichak (कुटीचक), (ii) Bahudak (बहुदक), (iii) Hans (हंस), (iv) Paramhans (परमहंस), (v) Turiyatit (तुरीयातीत), and (vi) Avadhut (अवधूत) (23).

**कुटीचकः शिखायज्ञोपवीती दण्डकमण्डलुधरः कौपीनशाटीकन्याधरः पितृमातृगुर्वाराधनपरः**

**पिठरखनित्रिशिक्यादिमात्रसाधनपर एकत्रान्नादनपरः श्वेतोर्ध्वपुण्ड्रधारी त्रिदण्डः ॥२४॥**

A 'Kutichak Sanyasi' has the following characteristic features —he wears a tuft of hairs on his head (called a 'Shikha' or a 'Choti'), and the sacred thread is slung across his neck and shoulder, passing over this chest in a diagonal fashion. Besides this, he carries a 'Danda' (a staff or a rod) and 'Kamandalu' (a water pot). He wears a loin cloth and a garment made of patted cotton shreds, covers himself with an ordinary sheet, and he worships his parents and Guru (who is his moral preceptor). Besides the above, he also carries a wide-mouthed pot to cook food, a light pick-axe or a spade and a latticed sling bag to carry his things along. He eats at a single place (i.e., once a day), wears a vertical mark of a trident on his forehead (as a Tilak Mark, त्रिपुण्ड्र), and holds a wooden trident (त्रिदण्ड) in his hands as well (24).

**बहुदकः शिखादिकन्याधरस्त्रिपुण्ड्रधारी । कुटीचकवत्सर्वसमो इ मधुकरवृत्त्याष्टकवलाशी ॥२५॥**

A 'Bahudak Sanyasi' is the one who wears a tuft, garments of patted cotton shreds, and has a trident mark on his forehead etc.. He sustains himself by begging for cooked food, and eats only 8 mouthfuls (25).

[Note :- A 'Kutichak' Sanyasi cooks his own meals and eats his full, while a 'Bahudak' Sanyasi begs for food and eats only 8 mouthfuls.]

**हंसो जटाधारी त्रिपुण्ड्रोर्ध्वपुण्ड्रधारी । असंकल्पमाधुकरान्नाशी कौपीनखण्डतुण्डधारी ॥२६॥**

A 'Hans Sanyasi' wears long lock of hairs matted on his head (called a 'Jata') like thick coiled coir, and has the mark of a trident on his forehead as well as on his heart and upper arms. He begs for food at an unknown place (i.e., he begs from a new household each time), and wears nothing else accepts the loin cloth (26).

[Note :- A 'Hans' Sanyasi wears a crown of matted hairs instead of a tuft on a tonsured head, has the mark of a trident on his body besides the forehead, and wears only a loin cloth instead of covering the other parts of the body with a garment or cloak of patted cotton shreds.]

**परमहंसः शिखायज्ञोपवीतरहितः पञ्चगृहेषु करपात्री एककौपीनधारी ।**

**शाटीमेकामेकं वैणवं दण्डमेकशाटीधरो वा भस्मोद्धूलनपरः सर्वत्यागी ॥२७॥**

A 'Paramhans Sanyasi' (who is superior to 'Hans') does not keep a tuft of hairs on his head, and the sacred thread on his body is also discarded. He begs from only 5 households and eats out of his hands (i.e., from his cupped palms. See also verse no. 95). He keeps only a loin cloth, a sheet of cloth to cover his body, and a bamboo stick (as a staff or rod).

Alternatively, he rubs/smears his body with ash from the fire sacrifice and keeps it (the body) wrapped by a piece of (ordinary and tattered rag-like) cloth. In this case, he abandons all others possessions which other types of Sanyasi can carry. [See verse no. 24-26.] (27)

तुरीयातीतो गोमुखवृत्त्या फलाहारी अन्नाहारी । चेद्गृहत्रये देहमात्रावशिष्टो दिगम्बरः  
कुणपवच्छरीरवृत्तिकः ॥२८॥

A ‘Turiyatit Sanyasi’ is the one who renounces everything. He lives like a cow—humble, submissive, non-aggressive, docile, merciful, compassionate, holy and revered. He also eats like a cow —opens his mouth and fills it directly with food without the use of his fingers (see verse no. 95). He accepts fruits or cooked food from only 3 households. He keeps himself naked (like a cow). He considers his body as good as dead, loses all interest in it, and sustains himself somehow till his end (death) comes naturally to him. [See verse no. 76-82 also.] (28)

अवधूतस्त्वनियमः पतिताभिशस्तवर्जनपूर्वकं सर्ववर्णेष्वजगरवृत्त्याहारपरः स्वरूपानुसंधानपरः ॥२९॥  
जगत्तावदिदं नाहं सवृक्षतृणपर्वतम् । यद्वाह्यं जडमत्यन्तं तत्स्यां कथमहं विभुः ।  
कालेनाल्पेन विलयी देहो नाहमचेतनः ॥३०॥

An ‘Avadhut Sanyasi’ does not follow any set rules or codes of conduct and behaviour. He lives the life of a python —remaining inert and inactive, eating only when hungry, and that also what comes his way instead of begging for food from house to house. He eats anything except those things which are despicable, contemptible, reviled and absolutely absurd to eat (e.g., fecal matters). He keeps himself ever engrossed in the search of his pure and truthful ‘self’ (which is pure conscious Atma, by contemplating and meditating upon it). He thinks thus— ‘This external world consisting of this tree, grass, mountain etc. is different and separate from me (i.e., I do not belong to this gross and artificial world of illusionary enchantment having such and such things of false beauty). Whatever is visible in the external world is all very gross, inane, lifeless, vain and worthless. How is it possible for me to stay and live in it, for I am so vast, fathomless, macrocosmic and infinite in my truthful nature? I am not created by or cannot be imagined to belong to any dimension of time —the past, the present and the future (i.e., I am eternal, infinite and without a beginning or an end). At the same time, I don’t easily dissolve or vanish into nothingness (i.e., my existence is a certainty, a matter of fact, an established truth) and its final annihilation, when ever it comes, will be a once-and-for-all affair and not like the continuous cycle of birth and death as suffered by the other mortal creatures of this world (29-30).

[Note :- The abode where these different types of Sanyasi live and find rest is described in verse no. 74 below.]

जडया कर्णशष्कुल्या कल्यमानक्षणस्थया । शून्याकृतिः शून्यभवः शब्दो नाहमचेतनः ॥३१॥

I (the Sanyasi) am not like that lifeless ‘word’ which has only a momentary life. When spoken, a word exists or lasts for a fraction of time while it is being spoken, only to vanish the next moment. Since I am eternal and timeless, this simile does not apply to me. Similarly,

I am also not ‘the one without a form and shape, living in a void’, and at the same time I am also not ‘one who has a form but lacks conscious’. In short, I am none of it, but am pure consciousness (31).

[Note :- In short, the Sanyasi tries to comprehend who he actually is, i.e., he tries to search his true identify. He compares himself with each of the 5 basic elements that constitute the creation as well as the 5 basic senses of perception that distinguish a living entity from a non-living entity. To begin with, there was the cosmic ‘Naad’ transformed in the word OM. The word ‘word’ here in this verse does not mean the eternal OM, but the other worldly sounds and words which have emerged from this eternal sound and word. These worldly sounds and words are perishable because the words spoken by a man has only a fleeting and momentary existence; they are not like the eternal cosmic sound called ‘Naad’ representing the vibrational energy of the imperishable Brahma who is also known as ‘Akshar’. This word has to connotations —viz., something which is imperishable, and a letter. The ‘worldly word’ is transient, momentary and fleeting, while the ‘cosmic word’ is eternal and imperishable. So the Sanyasi is playing with the word ‘word’ here to mean two different things —one, that he is eternal like the divine word OM as well as not perishable like the worldly words spoken by a person. The 2<sup>nd</sup> character is the ‘form-less supreme soul’, who is said to live in heaven situated in the space beyond the solar system. The 3<sup>rd</sup> character is ‘the creature with a physical and gross body harbouring the live soul’ in its bosom. The Sanyasi essentially says that he is eternal and permanent, hence not the perishable word. He has a body, hence he is not without a form like Brahma. He is living and moving, hence he isn’t inanimate part of creation like a tree or a mountain.]

त्वचा क्षणविनाशिन्या प्राप्योऽप्राप्योऽयमन्यथा । चित्रसादोपलब्धात्मा स्पर्शो नाहमचेतनः ॥३२॥

The ‘skin’, which can be destroyed in a second and which is subject to wear and decay, repair and regeneration, is also distinct from me. [That is, the skin which gives a shape, outline, colour and other features to my body is also not my identity; it is not my real and true self. I am imperishable, without a form, not subject to any diseases etc. whereas the skin has all these characteristic faults and shortcomings.]

I am also not that perception which is known as ‘touch’ which in itself is lifeless but is activated only by the presence of the Atma which infuses life into the skin in the form of the sense of ‘feeling’. Further, since the perception of touch depends upon the skin to become active and effective, it has no relevance to me simply because the skin is not mine and not ‘me’, and therefore, the sense of touch generated by the skin is also not felt by me and is not ‘me’. I am not the skin, for I am pure consciousness (whereas the skin is gross and without any essence in the absence of the Atma) and neither am I the ‘touch or feelings’ that distinguish between a dead skin and a live skin. I am none of them! (32).

लब्धात्मा जिह्वया तुच्छो लोलया लोलसत्तया । स्वल्पस्पन्दो द्रव्यनिष्ठो रसो नाहमचेतनः ॥३३॥

The ‘mind’ characterised by restlessness, agitation, fickleness and constant state of flux is

not my true identity. And neither am I the 'tongue' which is gross and inane except when it is driven by the mind and intellect to taste anything and feel the sense of taste itself. [Since the tongue has no life of its own as is evident from the fact that a man, when he is asleep, does not taste anything, and it is only inspired by the mind to become active and discern a particular taste, it cannot be my form because I do not require anyone else to tell me what to or what not to do; I do not require any other entity to inspire me to become active. I can act on my own and feel on my own and decide on my own.] I am not it (the tongue) because I am pure consciousness (whereas the tongue is lifeless and without any consciousness of its own) (33).

**दृश्यदर्शनयोर्लीनं क्षयि क्षणविनाशिनोः । केवले द्रष्टरि क्षीणं रूपं नाहमचेतनः ॥३४॥**

In a similar way, I am not the gross organ of the 'eye' which has no function or utility if the object or image which is seen as well as the faculty in the brain which enables the eye to carry out the function of seeing or observing, are delinked from it (the eye). The eyes become as useless, lifeless, inane and vain as the tongue if they are not infused with their respective senses of sight and taste respectively by the brain of the creature. Hence, I am only a witness and observer to what I see and observe through the gross entity called the eye. I am pure consciousness (whereas the eye is lifeless and without any consciousness of its own) (34).

[Note :- This fact is very obvious. If our mind is diverted somewhere else, or if the centre in the brain which controls the function of sight is damaged, we may literally stare at things blankly without registering their presence. That is, we might be looking at any thing for hours, but we might not 'actually see' them in the sense that our mind has not registered that image. When asked to describe what we have seen in such a circumstance, we will fail to do so. A dead person's eye might be wide open but he doesn't see anything. So, obviously, eyes have no life and consciousness of their own. A totally blind person also lives without his eyes functioning for him. So, the eyes can never be the true identity of a living creature. Even if we were to argue that one cannot study or read without his eyes, this argument is erroneous because there are so many examples of erudite, wise and enlightened persons who were born blind or became blind later on in life, but still producing vast treasure of literature and preaching stupendous philosophies to the people. In the 'Bhakti' cult of northern India, the most famous example is saint Surdas, the great devotee of Lord Krishna, who was born blind. Then we have the example of Milton, the great poet who was also blind.]

**नासया गन्धजडया क्षयिण्या परिकल्पितः । पेलवोऽनियताकारो गन्धो नाहमचेतनः ॥३५॥**

The perception of 'smell' has its origin from things which are gross and worldly. It is felt through the instrument of the 'nose'. [That is, one cannot smell anything without a nose; the nose is merely a medium for the Atma to enjoy the perception of smell emanating from the gross objects of the external world.] To 'smell', the creature depends upon another gross organ called the 'nose'. The smell, therefore, is not my truthful form, because it

originates in the world of grossness; it needs a medium to be actively perceived, and it has no independent existence of its own because it is the brain which gives the sense of smell any meaning. I am neither the 'smell' nor the 'nose', for I am pure consciousness (whereas the nose and the perception of smell are not independent, they do not have their own lives, and they have to depend upon each other as well as the brain to make any sense out of them. On the other hand, I am complete in my self; I do not need smell to survive. The smell needs the nose to be felt, whereas the nose needs the smell to be of any utility and value to the creature). I am independent! (35).

**निर्ममोऽमननः शान्तो गतपञ्चेन्द्रियभ्रमः । शुद्धचेतन एवाहं कलाकलनवर्जितः ॥३६॥**

I (the Sanyasi) am not misled by the illusion of the 5 sense organs and their sensory perceptions as a reflection of my true individuality and identity. I am also independent of the 'mind' and its activities such as thought. I am free from all blemishes, flaws and faults. On the contrary, I am an embodiment of pure and uncorrupted bliss. I am pure consciousness! (36).

**चैत्यवर्जितचिन्मात्रमहमेषोऽवभासकः । सबाह्याभ्यन्तरव्यापी निष्कलोऽहं निरञ्जनः ।**

**निर्विकल्पचिदाभास एक आत्मास्मि सर्वगः ॥३७॥**

I (the Sanyasi) am even beyond being simply 'consciousness', for I am an embodiment of the very 'light' of self-realisation, enlightenment, wisdom and erudition. I am immanent and all pervading, present uniformly both outside as well as inside the creation, encompassing it and pervading it from everywhere (सबाह्याभ्यन्तरव्यापी). I am unchangeable and immutable (निष्कलोऽहं), am pure, holy, divine and faultless (निरञ्जनः), am unique, matchless and without a parallel or alternative (निर्विकल्प), am an image or reflection of the supreme Soul as it is reflected in the heart/bosom of the creature (i.e., the individual soul of the creature) (चिदाभास), and am called the Atma or soul (आत्मास्मि) which is one in all the creatures of the creation and is universally present uniformly in them (सर्वगः) (37).

**मयैव चेतनेनेमे सर्वे घटपटादयः । सूर्यान्ता अवभास्यन्ते दीपेनेवात्मतेजसा ॥३८॥**

It is the light emanating and radiating from my conscious form that illuminates the whole world, right from the individual's heart to the celestial Sun in the sky; they are radiant and splendid with my light<sup>1</sup> (38).

[Note :- <sup>1</sup>To include the sun in the list of all those who are illuminated by the light emanating from the Atma is very significant—it establishes that the Atma which is referred to here is the basic energy or force which not only keeps the world going but also lightens the sun. We may call it the forces of Nature, we may call it the physical forces that regulate even the working of the atom, because the Atma is no larger than an atom, and this simile is very apt because the body represents the molecule of the gross elements which together constitute this world. All things, animate and inanimate, are made up of atoms. Each atom has its own internal world of electrons, protons, neutrons, photons etc.. They are not working haphazardly at random, but are regulated by some omnipotent, invisible and sublime force. This

regulatory force which manifests itself and makes its presence felt by the sheer power it exerts in keeping everything in this universe in order —right from the inside of the atom to the boiling cauldron of the sun in the sky —is called the Atma by the Upanishadic sages and seers]

**मयैवैताः स्फुरन्तीह विचित्रेन्द्रियवृत्तयः । तेजसान्तः प्रकाशेन यथाग्निकणपङ्क्तयः ॥३९॥**

The various tendencies and habits of the different organs of the body, their characteristic features and activities, are all activated by the signals emanating from my (Sanyasi's) bosom/heart in the form of the life infusing consciousness. [That is, it is my soul or Atma that lends and injects life and enables these sense organs to function properly as living entities.] The situation is similar to the sparks emanating and flying off from a vigorously burning and spluttering fire (39).

**अनन्तानन्दसंभोगा परोपशमशालिनी । शुद्धेयं चिन्मयी दृष्टिर्जयत्यखिलदृष्टिषु ॥४०॥**

This light of enlightenment arises from the bosom and is present (located) there; it is universal and eternal; it provides bliss and happiness, peace and tranquility to the creature. It is the supreme light or vision which supersedes all other visions or views<sup>1</sup> (40).

[Note :- 'This 'light of realisation, wisdom and enlightenment' coming out from the heart is the divine vision of the Atma which enables the seeker to have deep and penetrating powers of insight into the absolute truth and reality. Other forms of vision or sight include knowledge acquired by study, by seeing or observing, by smelling, by tasting, by feeling and touching, by witnessing and experiencing, by hearing etc.. All these various informations or knowledge acquired through the organs of perception of the body cannot match the sublime and subtle divine vision of enlightenment emanating from the heart enshrining the fount of such visions, which is the Atma]

**सर्वभावान्तरस्थाय चैत्यमुक्तचिदात्मने । प्रत्यक्चैतन्यरूपाय मह्यमेव नमो नमः ॥४१॥**

The liberated soul encompasses all possible emotions, sentiments, perceptions, fancies, natures and inclinations of a creature (सर्वभावान्तरस्थाय). It is the eternal, infinite, conscious and enlightened Atma (चिदात्मा) which has no temple or residence of its own (i.e., it cannot be trapped in the heart or body of a creature) (चैत्यमुक्त). I bow before and show my respects to this Atma which is an embodiment of pure consciousness (चैतन्यरूपाय) (41).

**विचित्राः शक्तयः स्वच्छाः समा या निर्विकारया । चिता क्रियन्ते समया कलाकलनमुक्तया ॥४२॥**

**कालत्रयमुपेक्षित्या हीनायाश्चैत्यबन्धनैः । चित्तश्चैत्यमुपेक्षित्याः समतैवावशिष्यते ॥४३॥**

Out of this stupendous vital force of the Atma/soul —which is immutable, indivisible, unequivocal and uniform, beyond imagination and comprehension —has emerged the driving force called intuition (चिता). All the vital forces of life, including intuition, faculty of discrimination and judgment, the various perceptions and their corresponding responses in the form of directions and instructions emanating from the mind to the organs of action —are very strange and mysterious, but all of them have their origin in that Atma which is called 'Chitta Shakti' (चित्तश्चैत्य —literally, the eternally conscious and omnipotent soul, the power derived from intuitive consciousness, knowledge of God, eternal and stupendous

creative energy and vitality of the cosmos). This 'Chitta Shakti' is most stupendous, fascinating, magnificent and majestic in powers and potentials as well as is free from the fetters that tie an ordinary creature to the visible world of material objects (42-43).

सा हि वाचामगम्यत्वादसत्तामिव शाश्वतीम् । नैरात्मसिद्धात्मदशामुपयातैव शिष्यते ॥४४॥

ईहानीहामयैरन्तर्या चिदावलिता मलैः । सा चिन्नोत्पादितुं शक्ता पाशबद्धेव पक्षिणी ॥४५॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन जन्तवः । धराविवरमग्नानां कीटानां समतां गताः ॥४६॥

This 'Chitta Shakti' (the stupendous powers, potential and energy of consciousness that are the hallmarks) of the Atma/soul cannot be comprehended by the faculty of speech. [That is, words and speech are too incompetent and inept to describe it.] It is universal, eternal, authoritative and very endearing.

The 'Chitta Shakti', which is otherwise pure and of stupendous and magnificent powers, becomes maligned and tainted when it allows itself to be trapped and torn between having desires, wishes, yearnings, hopes and expectations pertaining to this world, and by the lack of them, even as a bird, which can otherwise fly freely in the sky, becomes unable to do so when tied by a bird-catcher forcibly or when the bird itself allows its self to be caught voluntarily. [When it becomes uncertain whether to hope for a thing or not to desire or expect a thing, the Atma becomes mired in confusions, doubts and perplexities. It loses its independent character like the bird trapped by the bird catcher.] As a result, being pushed and buffeted by the various hopes, desires and wishes as well as the accompanying agitations, perplexities, consternations and confusions, it becomes fallen and as wretched as a worm or insect lying in a pit in the ground<sup>1</sup> (44-46).

[Note :- <sup>1</sup>The Atma/soul loses its pristine and divine characteristic features by allowing itself to be affected by various worldly hopes and desires, yearnings and expectations, and consequentially falls from its high exalted stature to resemble a lowly creature like a worm or insect lying on the ground in a pit. Here the ground and its pit is a metaphor for the lowest level that an Atma can fall from its most exalted and high stature which is symbolised by the vast sky above.]

आत्मनेऽस्तु नमो मह्यमविच्छन्नचिदात्मने । परामृष्टोऽस्मि बुद्धोऽस्मि प्रोदितोऽस्म्यचिरादहम् ॥४७॥

Honour and respect are paid to my true form of the eternal Atma. I, the Atma, am eternal, infinite, universal, most evident and proved, enlightened and wise, as well as am risen, awakened and exalted (47).

उद्धृतोऽस्मि विकल्पेभ्यो योऽस्मि सोऽस्मि नमोऽस्तु ते । तुभ्यं मह्यमनन्ताय मह्यं तुभ्यं चिदात्मने ॥४८॥

I am an image and a manifestation of that supreme entity, and am beyond alternatives, doubts and confusions. I am 'that' who is indeed 'me'. [That is, I and the supreme Brahma are the one and the same; there is no duality between us; we are one and uniform.] I pay my obeisance and respect to my pure and true self. You and me are infinite and endless; you and me are both eternal and infinite, enlightened and conscious 'souls' called 'Chidatma' (चिदात्मने). [Here 'you' refers to 'Brahma'.] Honour and respect to both of us (48).

नमस्तुभ्यं परेशाय नमो मह्यं शिवाय च । तिष्ठन्नपि हि नासीनो गच्छन्नपि न गच्छति ।  
शान्तोऽपि व्यवहारस्थः कुर्वन्नपि न लिप्यते ॥४९॥

Respects and obeisance are paid to my pure self which is an image of the supreme Lord and Shiva (symbolising wisdom, enlightenment, auspiciousness, truth, beauty, renunciation, simplicity and humility as well as the stupendous powers that can create and annihilate in an instant). This Atma is very unique and paradoxical—it does not remain seated although it sits (in the heart of the creature); it does not wonder about although it never remains at one place; it engrosses or involves itself in various interactions with the world outside although it is at rest and indifferent to it; it does all the works pertaining to this mundane world of activities but it itself remains completely aloof, detached and dispassionate towards it (49).

सुलभश्चायमत्यन्तं सुज्ञेयश्चाप्तबन्धुवत् । शरीरपद्मकुहरे सर्वेषामेव षट्पदः ॥५०॥

This (Atma) is easily accessible to all who are sincere about seeking it. It is like one's own dear brother. It is like a bumble-bee in the lotus-like heart of the creature (50).

न मे भोगस्थितौ वाञ्छा न मे भोगविसर्जने । यदायाति तदायातु यत्प्रयाति प्रयातु तत् ॥५१॥

I (the Atma) do not have the desire to enjoy the comforts of the sensual objects of the world or gratification of the sense organs, nor the desires not to do so. [That is, I'm neutral and without any desire.] Whatever comes, let it come; whatever goes, let it go (51).

मनसा मनसि च्छिन्ने निरहंकारतां गते । भावेन गलिते भावे स्वस्थस्तिष्ठामि केवलः ॥५२॥

When the intellect is separated from the mind (मनसा मनसि च्छिन्ने), when the 'Ahankar' (ego, pride, haughtiness, arrogance, hypocrisy) is dissipated, and when all emotions and sentiments are destroyed—I am established in my pure and healthy form which is the only one Atma (केवलः) (52).

[Note :- (i) 'Healthy' form because all these elements are like a disease for the soul/Atma; it is better they are eliminated at the earliest opportunity. (ii) The difference between intellect and mind is explained in appendix no. 6 of this book. (iii) The word 'Keval' (केवलः) means 'the only one, the one of its kind, unique, unparalleled'—these are some of the characteristic features which define the Atma.]

निर्भावं निरहंकारं निर्मनस्कमनीहितम् । केवलास्पन्दशुद्धात्मन्येव तिष्ठति मे रिपुः ॥५३॥

I (the Sanyasi) am without any emotions and sentiments, am without any 'Ahankar', am with a neutral mind (i.e., am unbiased), and am without any efforts (see verse no. 51 above). On the contrary, my true self is the only one of its kind (केवल) entity called the pristine pure and uncorrupt Atma (शुद्धात्म), which is vibrant and pulsating with life and vitality (स्पन्द न्येव). In this scenario, how can I have any enemy or opponent (रिपुः) anywhere? (53)

तृष्णारज्जुगणं छित्त्वा मच्छरीरकपञ्जरात् । न जाने क्व गतोऽङ्गीय निरहंकारपक्षिणी ॥५४॥

The bird representing 'Nirahankar' (निरहंकारपक्षिणी—literally meaning lack of pride), which resides in the cage represented by my body, has somehow cut off its fetters or strings symbolising 'Trishna' (तृष्णारज्जु—the ties of desires, greed, avarice, yearnings, ambitions, thirst for the world and its comforts and its sensual objects of gratification), and has flown

away somewhere<sup>1</sup> (54)

[Note :- <sup>1</sup>That is, *Trishna* could not keep ‘Nirahankar’ subdued for a long time. The latter was able to free itself from the former and flee from the person who used this thread or chain of ‘Trishna’ to prevent the bird symbolised by the lack of ‘Ahankar’ from escaping. Put simply it means that as long as a person has worldly desires, he cannot lack pride and ego. It is impossible for him to have any control over his pride, ego, haughtiness, arrogance and hypocrisy if he has worldly greed, avarice, yearnings, desires, ambition, volitions and thirst for gratification of the sensual organs of his body.

*Ahankar* and *Trishna* go hand in hand. *Trishna* for worldly gains inspires a man to make greater efforts to fulfill his desire and achieve success in acquiring the objects of his desire. Once successful, it fills him with pride of success and the pride of having acquired something which he had got out of his own strength and intelligence. Besides this, only a person who is able can even think of acquiring any object of comfort in the world which is rare for his compatriots to have. For instance, only a rich man can hope to acquire, say, a costly gadget which is beyond the reach of an ordinary man. So the very fact that he wants that gadget shows that he has a hidden pride in him that he has the capability, the financial prowess and the wherewithal to acquire it. There is a subtle, concealed ‘Ahankar’ hidden in him that he can do such and such thing, he can acquire and enjoy such and such thing, and he is capable of doing it. It is ‘Ahankar’ that propels him to show the world that he is superior in knowledge, wisdom, scholarship, powers, strength, wealth and prosperity. This ‘Trishna’ for one-up-man-ship is directly proportionate to his ‘Ahankar’.]

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते । यः समः सर्वभूतेषु जीवितं तस्य शोभते ॥५५॥

A person (Sanyasi) who does not feel or think that he is the ‘doer of deeds’, whose mind and intellect is free from any sense of attachment, infatuation, endearment and passions, who treats all mortal beings (of the world) equally —verily, the existence and life of such a person (Sanyasi) is auspicious, honourable, revered, praiseworthy and is worth living (तस्य शोभते) (55).

योऽन्तःशीतलया बुद्ध्या रागद्वेषविमुक्तया । साक्षिवत्पश्यतीदं हि जीवितं तस्य शोभते ॥५६॥

A person (Sanyasi) whose inner self is very cool, quiet, comforting, peaceful, serene, unruffled and tranquil, whose mind has freed itself from, ‘Raag’ and ‘Dwesh’ (attachments, attractions, affections, infatuations as well as hatred, animosity, jealousy, ill-will, malice), and who observes this world as a mere witness (i.e., does not get emotionally and mentally involved or engrossed in it) —verily, the life and existence of such an exalted person is indeed auspicious, honourable and worthy (56).

येन सम्यक्परिज्ञाय हेयोपादेयमुज्झता । चित्तस्यान्तेऽर्पितं चित्तं जीवितं तस्य शोभते ॥५७॥

A person (Sanyasi) who has become fully enlightened and wise, who pays no attention to what is good or what is bad, and who has merged his intellect and mind with the supreme knowledge and enlightenment embodied by his Atma —verily, the life and existence of

such a person is really and truly auspicious, worthy of honour and praises (57).

**ग्राह्यग्राहकसंबन्धे क्षीणे शान्तिरुदेत्यलम् । स्थितिमभ्यागता शान्तिर्मोक्षनामाभिधीयते ॥५८॥**

Stable and permanent peace and tranquility is achieved when the relationship between two entities —of one being a customer (or acceptor) of a particular thing and the other being the thing itself (which is accepted) —is disrupted or broken permanently. This is why peace, tranquility, serenity and calmness are treated as equivalent to emancipation and salvation, liberation and deliverance (58).

[Note :- When a persons wants to buy something, he gets emotionally attached to it, always thinks of it and gets worked up until he acquires it. He will go to all ends and adopt all means to get it, to acquire it. Obviously, this creates endless restlessness and agitation in his mind. Once he gets it, he becomes the acceptor. Then he tries his best to protect his acquisition, leading to further agitations. When this link is broken at the very start —i.e., when the person does not want to acquire anything in the first place, the consequential chain of agitations have no validity. This gives peace and tranquility to him and his mind. He has ‘liberated’ himself from the bondage of desire, and liberation is tantamount to ‘deliverance’ from the shackles that seem to tie him down to that desire for that thing. Deliverance produces perfect freedom or ‘emancipation’, and this gives immense peace and bliss to him, which are synonymous with ‘salvation’ from the pit of restlessness and agitations, of anxiety and expectations arising out of his hopes of fulfilling his endless chain of desires.]

**भ्रष्टबीजोपमा भूयो जन्माङ्कुरविवर्जिता । हृदि जीवद्विमुक्तानां शुद्धा भवति वासना ॥५९॥**

Even as a roasted seed is unable to produce a sprout, the heart of a person who has freed himself from the shackles of the world, is unable to have any ‘Vasanas’ (वासना—passion, desires, yearnings, lust; this concept has been elaborated and described in appendix no. 6 of this book) towards the world. His heart becomes pure and cleansed (शुद्धा) of all faults, flaws, shortcomings and blemishes related with these ‘Vasanas’ (59).

**पावनी परमोदारा शुद्धसत्त्वानुपातिनी । आत्मध्यानमयी नित्या सुषुप्तिस्थेव तिष्ठति ॥६०॥**

Such a person (Sanyasi) is able to purify and raise to a higher stature even those who are fallen, lowly and wretched (पावनी) because of their compassionate, most magnanimous and generous nature (परमोदारा). He is the one who faithfully accepts the absolute Truth and Reality, is engrossed in contemplating on the pure self called the Atma, and is established firmly in his eternal form in which there is no awareness of both the external, gross, physically visible world as well as the imaginary world created by the mind. This state of existence is called ‘Sushupta’ ( सुषुप्तिस्थेव—or the deep sleep state of consciousness). [The various states in which a creature exists according to Vedanta has been explained in detail in a separate appendix no. 6 of this book.] (60).

**चेतनं चित्तरिक्तं हि प्रत्यक्चेतनमुच्यते । निर्मनस्कस्वभावत्वान्न तत्र कलनामलम् ॥६१॥**

When the essence called ‘Chetan’ (चेतन) or consciousness is delinked or freed from its interaction with the ‘Chitta’ or the intellect and the mind (चित्तरिक्तं), it is only then that it

becomes pure and pristine conscious factor called the Atma. When it becomes devoid of all desires and habits, inherent tendencies and inclinations (called the 'Vrittis and Vasanas' of the creature), it becomes fully cleansed and pure, and no faults, flaws or taints can arise in it any further (61).

[Note :- How these 'Vrittis and Vasanas' affect the functioning of the soul/Atma is explained with a diagram in appendix no. 6 in this book.]

**सा सत्यता सा शिवता सावस्था पारमात्मिकी । सर्वज्ञता सा संतृप्तिर्नतु यत्र मनः क्षतम् ॥६२॥**

It (the pure and conscious Atma) is the absolute Truth and Reality; it is an embodiment of Shiva (symbolising auspiciousness, wisdom, enlightenment, truth, renunciation, beauty, meditation, contemplation, humility, bliss and other such divine and stupendous powers that Shiva possesses); it is there where the supreme Soul of the cosmos is established; it is omniscient, all-knowing and all-wise; it is fully contented, satisfied and fulfilled. It is not the habitat where the mind is disrupted, distracted and torn apart in confusions and doubts, perplexities and vexations, consternations and confoundedness (62).

**प्रलपन्सृजन्गृह्णन्नुन्मिषन्निमिषन्नपि । निरस्तमननानन्दः संविन्मात्रपरोऽस्म्यहम् ॥६३॥**

A Sanyasi should think thus— 'Though I behave like an ordinary mortal by lamenting or wailing (such as when in anguish or sorrows—प्रलपन्), by creating and producing (सृजन्), by accepting and rejecting (गृह्णन्नुन्मिषन्), by momentarily opening and closing the eyes (निमिषन्नपि), but still essentially I am contemplative and thoughtful by nature (or I have eliminated or got rid of the restless nature of my mind, or I have conquered and subdued my mind or have rejected its dominance over me—निरस्तमन). I am an image or embodiment of bliss, happiness and joy (आनन्दः), and am the enlightened, wise, erudite and knowledgeable supreme, transcendental entity called the Atma itself (संविन्मात्रपरोऽस्म्यहम्) (63).

**मलं संवेद्यमुत्सृज्य मनो निर्मूलयन्परम् । आशापाशानलं छित्त्वा संविन्मात्रपरोऽस्म्यहम् ॥६४॥**

I have separated/delinked my self from the mind which experiences, enjoys and collects stimuli (impulses) from the external world in the form of knowledge (perceptions and informations). I have made (trained) the mind to abandon all its desires and wishes, hopes and expectations. I have broken all shackles representing these. I am an image of enlightenment, wisdom, erudition and truthful knowledge (संविन्मात्रपरोऽस्म्यहम्) (64).

[Note :- Here the pronoun 'I' identifies the Sanyasi with the Atma and not with either his gross body or his subtle body consisting of his sense organs and his mind-intellect complex respectively. When he says 'I', he means his pure self, which is the Atma or the pure conscious, enlightened and self illuminated soul.]

**अशुभाशुभसंकल्पः संशान्तोऽस्मि निरामयः । नष्टेष्टानिष्टकलनः संविन्मात्रपरोऽस्म्यहम् ॥६५॥**

I live calmly and peacefully in a healthy state of existence (निरामयः—literally, a disease free existence) which is free from the ailments represented by the various good or bad 'Sankalps' (संकल्पः—i.e., ambitions, determinations and volitions). [In the absence of any ambitions and volitions, there is no cause of any restlessness or anxiety to fulfill or anyhow accomplish them. This is like a disease for a creature because it snatches away the creature's

peace and tranquility of mind just like any pain or suffering from an affliction of the body makes a person restless, agitated and anxious.]

Having forsaken the fear of being successful or unsuccessful in any endeavour, being perturbed by the prospect of failure and shame, and being excited at the prospects of success and accomplishments, I live in a state of being ‘enlightened and self realised’ (fully knowing who I am, what is the truth, the futility of pursuing various desires, ambitions, hopes and expectations, and remaining ever contented and satisfied, dispassionate and detached, and free from all encumbrances, delusions and hallucinations arising out of ignorance) (65).

आत्मातापरते त्यक्त्वा निर्विभागो जगत्स्थितौ । वज्रस्तम्भवदात्मानमवलम्ब्य स्थितोऽस्म्यहम् ।

निर्मलायां निराशायां स्वसंवितौ स्थितोऽस्म्यहम् ॥६६॥

Having completely forsaken and discarded all emotions of infatuations, love, endearment, fondness, longings, attachments and attractions (आत्माता) as well as of malice, ill-will, animosity and hatred (परते) towards this world, or having abandoned differentiating between ‘my and your’ and ‘me and you’ (आत्मातापरते). I live in this mortal world firmly established in my Atma, which I treat as my habitat (instead of the external, perishable and artificial world full of faults). This Atma (which is my habitat) is uniform, unbreakable and immutable (निर्विभागो) as well as strong, sturdy, steady, unwavering and firm like the ‘Bajra’ (which is the strongest material in existence — वज्रस्तम्भवदात्मान). [The word ‘Stambh’ (स्तम्भ) also means a pillar. With this interpretation, the word ‘Bajra’ (वज्र) would mean ‘diamond’, which is the strongest natural material available in nature, and the Atma would then be compared to a ‘pillar’ or rock of diamond. The word ‘pillar’ is a metaphor for strength, support, sturdiness and stability.] I am firmly rooted in my true form which is pure enlightenment, most wise and an erudite entity (66).

ईहितानीहितैर्मुक्तो हेयोपादेयवर्जितः । कदान्तस्तोषमेष्यामि स्वप्रकाशपदे स्थितः ॥६७॥

I have liberated myself from the desire or inclination to make efforts (to achieve success in any endeavour or acquire things that please me) as well as the tendency to be lazy, indolent and lethargic. [That is, I remain neutral and indifferent to everything, to the various activities of the world, to the allurements of the objects of the world as well as gratification of my sense organs. But my indifference should not be construed as laziness or lethargy, because I remain ever engrossed in contemplation and meditation upon my Atma and Brahma. I am always alert and active in my spiritual pursuits, but I remain aloof from worldly pursuits. See also verse no. 53 and 55.] I have freed myself from either treating anything as contemptible and lowly, or as worthy of acquiring and receiving (because for me, all things are equal — see verse no. 56 and 58 also).

When will I get the contentedness, satisfaction and its consequential peace and tranquility so much characteristic of the Atma? When shall I be established in the abode which is self-illuminated and radiantly splendid? (67).

कदोपशान्तमननो धरणीधरकन्दरे । समेष्यामि शिलासाम्यं निर्विकल्पसमाधिना ॥६८॥

When will I retire to a cave in a mountain range to calmly contemplate, ponder and meditate?

When will I enter the stage of 'Nirvikalp Samadhi' and become steady and effortless like a rock? (68).

[Note :- The 'Nirvikalp Samadhi' is the trance-like state of ascetics when they lose their individuality and merge with the supreme Soul while still retaining in the physical body. This is generally done in a seclude place like a cave and can last indefinitely.]

निरंशध्यानविश्रान्तिमूकस्य मम मस्तके । कदा तार्ण करिष्यन्ति कुलाय वनपत्रिणः ॥६९॥

When will I become so firmly and deeply engrossed in meditating and contemplating upon that Brahma who is without any fraction (i.e., who cannot be partitioned), is immutable and imperishable so much so that I become so steady and unmoving that the cuckoo bird can build its nest on my head (69).

संकल्पपादपं तृष्णालतं छित्त्वा मनोवनम् । विततां भुवमासाद्य विहरामि यथासुखम् ॥७०॥

I have cut down my various 'Sankalps' (determinations, vows, ambitions, volitions) which are like tall trees of a dense forest. I have chopped through the various 'Trishnas' (desires, wants, greeds, avarice and yearnings for worldly objects and comforts) which are like the creepers twined around those trees. I have succeeded in crossing (overcoming, subduing, conquering) this mind of mine with its myriad wishes, inclinations, tendencies and the host of problems, anxieties and agitations accompanying them, which are all like a dense forest for me.

Having crossed this great and intractable forest (i.e., having conquered and subdued my mind with its varied and myriad 'Sankalps' and 'Trishnas'), I have finally emerged in the open plain beyond (that forest) which is clear from these horrible hurdles. Here, I wander around peacefully and in bliss (without facing any moral obstacles and torments) (70).

[Note :- The allegory of the forest will be best understood by those who have ever had the misfortune of getting lost in one. No sun-light (which is symbolic of knowledge, wisdom and enlightenment) enters or penetrates in a deep and dense forest covered with thick canopy of foliage. The traveler knows not in which direction to proceed because there is no sun to guide him. The dense cover of thick foliage, tall trees and a network of creepers act like a formidable wall for the traveler. [Here, the spiritual aspirant or seeker]. This symbolic forest prevents the traveler (the spiritual seeker or aspirant) from obtaining peace; he is so horrified and trapped in its midst that his mind is too busy, anxious and restless with terror to find a quick way out of the forest than to ever have time for the luxury of peace and tranquility. Once the forest is somehow crossed, the sight of the welcoming open sun-lit plains beyond fills the traveler with ecstasy and jubilation, the extent of which just cannot be imagined; for all practical purpose, he deems himself to have attained a new life full of bliss and happiness.]

पदं तदनुयातोऽस्मि केवलोऽस्मि जयाम्यहम् । निर्वाणोऽस्मि निरीहोऽस्मि निरंशोऽस्मि निरीप्सितः ॥७१॥

I am an embodiment of that imperishable and supreme state called 'Param-Pad'<sup>1</sup> (पदं). I

am unique, unparalleled and one of my kind (केवल). I am victory, triumph and success personified (जयाम्यहम्). I personify 'Nirvan' (निर्वाणोऽस्मि—emancipation and ultimate salvation). I am without any ego and pride (निरीह), am without a fraction or part (निरंशो), and am without (i.e., do not have) any desires, hopes, attachments or attractions (निरीप्सतः) of any kind in this delusionary world (71).

[Note :- 'The *Param Pad* is a stature in which a creature reaches the supreme Lord and merges his own individual Atma with the Atma of the supreme Being. The word 'Param' means the most exalted, supreme, greatest and the ultimate, while 'Pad' means feet, state, stature, honour, title etc.. That is, the creature is honoured with the highest title obtainable in this creation in the form of salvation and emancipation of his soul. It also refers to achieving the goal of being near to his Lord.]

**स्वच्छतोर्जितता सत्ता ह्यद्यता सत्यता ज्ञता । आनन्दितोपशमता सदा प्रमुदितोदिता ।**

**पूर्णतोदारता सत्या कान्तिसत्ता सदैकता ॥७२॥**

I am pristine pure, uncorrupt and clean (स्वच्छ), am potent, able and agile (तोर्जितता), am authoritative (सत्ता), and am an embodiment of Truth (सत्यता) as well as of enlightenment and wisdom (ज्ञता). I am blissful and happy (आनन्द) and have established firm restraint over my sense organs as well as over all the various 'Vasanas' (desires, passions, lust) (उपशमता). I am always happy and cheerful (सदा प्रमुदित), fully contended, satiated and fulfilled (पूर्ण). I am compassionate, kind, generous, gracious and magnanimous (तोदारता), am truthful (सत्या), non-dual, unchangable and uniform (सदैकता), and am the radiant and glorious Supreme Authority (कान्तिसत्ता)' (72).

**इत्येवं चिन्तयन्निष्कुः स्वरूपपस्थितिमञ्जसा । निर्विकल्पस्वरूपज्ञो निर्विकल्पो बभूव ह ॥७३॥**

A Sanyasi should think in the above manner (verse nos. 63-72) and be established in his true self (i.e., he should realise his true identity and be convinced of it, and as a result, obtain peace and tranquility, happiness and joy, felicity and beatitude, emancipation and salvation, liberation and deliverance et al). He should acquire full awareness and knowledge of the state of existence called 'Nirvikalpa' (see verse no. 68) and become one like it (73).

**आतुरो जीवति चेत्क्रमसंन्यासः कर्तव्यः । न शूद्रस्त्रीपतितोदक्या संभाषणम् ।**

**न यतेर्देवपूजनोत्सवदर्शनम् । तस्मान्न संन्यासिन एष लोकः । आतुरकुटीचकयोर्भूलोकभुवर्लोकौ ।**

**बहूदकस्य स्वर्गलोकः । हंसस्य तपोलोकः । परमहंसस्य सत्यलोकः । तुरीयातीतावधूतयोः**

**स्वात्मन्येव कैवल्यं स्वरूपानुसंधानेन भ्रमरकीटन्यायवत् ॥७४॥**

If a person is eager to take to the life of a Sanyasi, he should wait for the proper time and adopt the vows of a Sanyasi in due course. This is called 'Karma Sanyas' (see verse no. 18 and 22). Such a Sanyasi should not talk with a 'Shudra' (low caste man or a lowly and mean man), a woman, specially a menstruating woman, and those persons who have fallen from their chosen path or stature.

A Sanyasi should never, under any circumstance, go to witness any religious function held in honour of any God—such worldly activities are not meant for a Sanyasi (see also verse no. 75 of this canto of this Upanishad as well as verse no. 26 of canto 2 of Maitreyu-

panishad which is chapter 5 of this book).

For Sanyasis classified as 'Aatur' (literally meanings those who are eager to take to Sanyas; see verse no. 7), their abode is in the 'Bhu-Loka' (भूः—i.e., the world). For those who are called 'Kutichak', their abode is in the 'Bhuvaha-Loka' (भुवः—the sky). For 'Bahudak Sanyasis', their 'Loka' (abode or destination) is in the 'Swarg' (स्वर्ग लोकः—i.e., the heavens). For 'Hans Sanyasis', their 'Loka' is called 'Tapaha' (तपो लोकः —i.e., the abode obtained through doing severe Tapa or penances and austerities). And for the 'Paramhans Sanyasis', their abode is in the 'Satya Loka' (सत्य लोकः —or the abode which is the ultimate destination for a creature's soul, where there is only 'truth').

The last two categories of Sanyasis are called 'Turiyatit' and 'Avadhut' who live a life like a bumble-bee (or a honey bee) trying to find out about and research on (अन्वेषण) the nature of their true self and the essential truth and reality of existence (which is like searching for nectar by the bee). They eventually realise it and become established in that Truth (just like the bee alights on the flower once it traces the flower having nectar) which is immaculate, immutable, unique, one of its kind, unparalleled, uniform, indivisible and universal Reality. They become one with that supreme Truth and Reality which is the essence of the Atma and which is their true identity (74).

[Note :- The various types of Sanyasis and their characteristic features which define them are elaborated in verse no. 18-30 as well as in appendix no. 2 of this book.]

स्वरूपानुसंधानव्यतिरिक्तान्यशास्त्राभ्यास उष्ट्रकुङ्कुमभारवद्व्यर्थः । न योगशास्त्र प्रवृत्तिः ।  
न सांख्यशास्त्राभ्यासः । न मन्त्रतन्त्रव्यापारः । नेतरशास्त्रप्रवृत्तिर्यतेरस्ति ।  
अस्ति चेच्छवालंकारवत्कर्मचारविद्यादूरः । न परिव्राणनामसंकीर्तनपरो यद्यत्कर्म  
करोति तत्तत्फलमनुभवति । एरण्डतैलफेनवत्सर्वं परित्यजेत् । न देवताप्रसादग्रहणम् ।  
न बाह्यदेवाभ्यर्चनं कुर्यात् ॥७५॥

Except contemplating and meditating upon his pure and true self as well as searching out its real essence (स्वरूपानुसंधान), it is futile for a Sanyasi to study and practice different scriptures even as it is useless to load a camel with saffron. (See verse no. 21, Canto 2 of Mitreyu-panishad, Chapter 5 of this book which tells us that the study of scriptures is not the best means to spiritual pursuits. It is contemplation upon and research of the Atma, the real truth, the personification of Brahma, which is the best path).

For a Sanyasi, following the precepts and practices of Yoga (meditation exercises), or the business (practice, tradition) of using 'Mantras' and 'Tantras' (i.e., use of divine words and symbols for incantations and occult practice) for worship, or practicing the teachings 'Sankhya Shastra' (which is one of the 6 schools of Indian philosophies), or following any other tradition or scripture whatsoever (except the Upanishadic tenets), is best avoided. That is, a Sanyasi should not waste his time in pursuing so many varieties of paths, each promising emancipation and salvation for its adherents. Too many paths and too many advisers will only cause confusion in his mind. So he is best advised to shun all, and instead follow one single path—and that path is contemplation upon the pure, conscious

and enlightened Atma residing in his own bosom; doing meditation on this Atma will fill him with complete bliss. He should exclude all other paths for his spiritual pursuits because they act as a drag in his spiritual upliftment. These ritualistic forms of worship (such as 'Tantra', use of 'Mantra' and various 'Yoga' practices) are only meant for those who are not as elevated and exalted in the spiritual hierarchy as a truly realised and enlightened Sanyasi is. In fact, these practices only seem to bog him down in endless, time consuming rituals which are not worthwhile and meaningful. Similarly, endless debates and discussions on scriptures are only the cause for vexations for the spirit, and they disturb the tranquility of his inner self.

If however, inspite of the prohibition, any Sanyasi does it, then he is akin to an ornament lying on a dead body (i.e., worthless, abhorable and as forsakeable as the dead body itself). It is in violation of the principles, ethos and practices of true and pure Sanyas.

A Sanyasi should not participate in the group chanting or chorus singing of the name of any God in a practice called 'Kirtan' (नामसंकीर्तन) because, if he does so, he will be violating the principle tenets and code of conduct prescribed for Sanyasis (that they should not worship any God except their own Atma as the supreme Brahma), and therefore they will have to suffer the consequences of such violation.

Hence, a Sanyasi should forsake all these worldly activities just like the foam collected on the surface of castor oil. A Sanyasi should neither accept any food that has been offered to any outside God or Goddess (न बाह्यदेवाभ्यर्चनं कुर्यात्) because he is supposed to treat his own Atma as the supreme God called Brahma who is the supreme Lord of all, and he should worship that supreme Brahma with this firm conviction (75).

[Note :- Please also refer to verse no. 74 of this canto above as well as verse no. 21 and 26 of Canto 2 of Maitreyu-panishad, Chapter 5 of this book on the subject of not attending the worship of other Gods.]

**स्वव्यतिरिक्तं सर्वं त्यक्त्वा मधुकरवृत्त्याहारमाहरन्कृशीभूत्वा मेदोवृद्धिमकुर्वन्विहरेत् ।**

**माधुकरेण करपात्रेणास्यपात्रेण वा कालं नयेत् । आत्मसंमितमाहारमाहरेदात्मवान्यतिः ॥७६॥**

A Sanyasi should abandon all company and beg for food which he should accept directly in his cupped hands and eat from there. [That is, he should not either hoard food or eat more than essential, but just sufficient enough in order to sustain life.] This must be his routine life style to ensure that he does not become obese and lethargic. He should always be on the move, accepting food either in his cupped hands or directly in his mouth (like a cow) in order to sustain himself. He should exercise self-restraint and contemplate upon his Atma (76).

**आहारस्य च भागौ द्वौ तृतीयमुदकस्य च । वायौः संचरणार्थाय चतुर्थमवशेषयेत् ॥७७॥**

A Sanyasi should eat only sufficient enough to fill half of his stomach. The third quarter should be filled with water and the remaining fourth quarter should be left empty, i.e., it should be filled with air. [That is, he should never over eat] (77).

**भैक्षेण वर्तयेन्नित्यं नैकान्नाशी भवेत्क्वचित् । निरीक्षन्ते त्वनुद्विग्नास्तद्गृहं यत्नो ब्रजेत् ॥७८॥**

A Sanyasi should always rely on alms and begging to survive. He should not accept food always from the same household, i.e., he should seek from a different house each time he goes for begging (see also verse no. 79). He should go to accept food only from those persons who wait patiently for the Sanyasi to arrive and accept it from them (i.e., from the household from where the Sanyasi expects to get respect, where he is welcome, and the food is especially earmarked for him. He should not go somewhere where he is not welcome, appears to be a burden, treated contemptuously or even scolded and insulted and told to get away). He should accept food with dignity and honour, and not after being subjected to any kind of insult or humiliation (78).

पञ्चसप्तगृहाणां तु भिक्षामिच्छेत्क्रियावताम् । गोदोहमात्रमाकाङ्क्षेन्निष्क्रान्तो न पुनर्व्रजेत् ॥७९॥

A Sanyasi should go to beg for food in five or seven households at the most which follow the righteous path or live noble lives. There, he should wait for food for a period which is not more than the time taken to milk a cow. He should not go to the same place again (see verse nos. 27, 28 and 78 in this context) (79).

नक्ताद्वरश्चोपवास उपवासादयाचितः । अयाचिताद्वरं भैक्षं तस्मात्भैक्षेण वर्तयेत् ॥८०॥

It is better to fast than to eat during the night. Compared to fasting, it is better to accept food that has not been asked for (i.e., the food which comes as alms or charity or offering to the Sanyasi at his place of stay by someone who comes to him and offers the food to him without his actually seeking it). Better than eating food which has come in this way without his asking for or expecting it, a Sanyasi should eat food for which he has begged. [That is, it is better to beg for food than to eat something without begging or which has been offered to him without his formally asking for it.] Hence, as far as possible, he should rely on begging for food to eat (80).

नैव सव्यापसव्येन भिक्षाकाले विशेद्गृहान् । नातिक्रामेद्गृहं मोहाद्यत्र दोषी न विद्यते ॥८१॥

While on the mission to beg for food, the Sanyasi should not approach the household from either the right or the left —i.e., the Sanyasi should approach the household directly from the front. [That is, he should approach with dignity, self respect and honour from front, and not stealthily sneak in from the side to catch the residents of the house unawares. By approaching from the front, he ensures that by the time he reaches the door, his arrival would have been known to the people. And, on the contrary, if he comes from the side, it indicates that he does not wish to foretell his arrival and wishes to come in secretly like a thief or someone who is ashamed at begging, a thought that should never occur to a Sanyasi. This is the approach not taken by those who are bold and exalted in their stature.] He should not leave a house (or turn away from it) from which there is no fault in accepting food as alms or charity either because of any personal emotions (such as grudge) or by mistaken beliefs (that such a household is of a low caste) (नातिक्रामेद्गृहं मोहाद्यत्र) (81).

श्रोत्रियात्रं न भिक्षेत श्रद्धाभक्तिबहिष्कृतम् । ब्राह्मण्यापि गृहे भिक्षेच्छ्रद्धाभक्तिपुरस्कृते ॥८२॥

If a person from whom the food is begged for is a Brahmin who is an expert in the Vedas but lacks affection, humility, respect and devotion (towards the Sanyasi as well as the

supreme Lord), then a Sanyasi should not accept food from him or his household (though he is a Brahmin). On the contrary, even if a person has not been traditionally of a high birth or stature in society, or is not of a high standing and purity, but if he has these attributes of affection, humility, reverence, respect and devotion (towards the guest Sanyasi as well as the supreme Lord), then the Sanyasi should not hesitate or think twice from accepting alms or charity from him or his household (82).

**माधूकरमसंकल्पं प्राक्प्रणीतमयाचितम् । तात्कालिकं चोपपन्नं भैक्षं पञ्चविधं स्मृतम् ॥८३॥**

Seeking of food as alms or begging for it by a Sanyasi has been classified into 5 categories—viz, (i) Asankalp (मसंकल्पं), (ii) Prakpranit (प्राक्प्रणीतं), (iii) Ayaachit (अयाचितम्), (iv) Tatkaalik (तात्कालिकं), and (v) Upapanna (चोपपन्नं). These have been described below (83).

**मनः संकल्परहितांस्त्रीनृहान्यञ्च सप्त वा । मधुमक्षिकवत्कृत्वा माधूकरमिति स्मृतम् ॥८४॥**

The 1<sup>st</sup> type of 'Madhukar' (माधूकर—literally, begging for food) is when the Sanyasi is not certain of what and where he will get something to eat. He begs for food from three, five or at the most seven houses, taking a little from each, like a honey bee. [A honey bee collects nectar from flowers at random and does not visit a flower twice. Likewise the Sanyasi collects whatever is available, or whatever is forthcoming in the way of food, and remains contented and satisfied with whatever he gets.] This is called 'Asankalp Madhukar' (संकल्परहितां—literally, begging for food without determination or certainty) (84).

**प्रातःकाले च पूर्वद्युर्द्धतैः प्रार्थितं मुहुः । तद्भैक्षं प्राक्प्रणीतं स्यात्स्थितिं कुर्यात्तथापि वा ॥८५॥**

The 2<sup>nd</sup> type of 'Madhukar' (begging for food) is when a Sanyasi accepts food from a person who has affectionately, devotedly and respectfully requested (र्द्धतैः प्रार्थितं) him the previous day (पूर्वद्युय) or early morning of the same day (प्रातःकाल) to accept food from him or his household (as a token of showing grace and blessing on the giver by accepting his food). This is called 'Prakpranit' (प्राक्प्रणीतं—literally, food which has come by the inspiration of a pure heart infused with devotion and respect) (85).

**भिक्षाटनसमुद्योगाद्येन केन निमन्त्रितम् । अयाचितं तु तद्भैक्षं भोक्तव्यं च मुमुक्षुभिः ॥८६॥**

The 3<sup>rd</sup> type of 'Madhukar' (begging for food) is when a Sanyasi, while roaming for food, is invited by a complete stranger on the way to take food from him or his household, though the Sanyasi has not approached him or his household. The Sanyasi should accept his invitation and the food offered by him. This is called 'Ayaachit' (अयाचितं—literally, unsolicited food). Such food is acceptable by seekers of emancipation and salvation (मुमुक्षुभिः—i.e., a Sanyasi) (86).

**उपस्थानेन यत्प्रोक्तं भिक्षार्थं ब्राह्मणेन तत् । तात्कालिकमिति ख्यातं भोक्तव्यं यतिभिः सदा ॥८७॥**

The 4<sup>th</sup> type of 'Madhukar' (begging for food) is when a Sanyasi is approached by a Brahmin to accept food from him even as the former is getting ready to embark on his wandering mission in search of food, or has just stepped out to do so. Then he should invariably accept this food. [That is, in such a case, the Sanyasi should abandon his wandering mission and immediately accept that food.] This is called 'Tatkaalik' (तात्कालिकमिति—literally, 'immediate'; the food that has come on the spur of the moment, or

in the eleventh hour) (87).

**सिद्धमन्नं यदा नीतं ब्राह्मणेन मठं प्रति । उपपन्नमिति प्राहुर्मुनयो मोक्षकाङ्क्षिणः ॥८८॥**

The 5<sup>th</sup> type of food is one which is prepared by a Brahmin in a monastery or an abbey and brought to the Sanyasi to eat; then wise saints (प्राहुर्मुनयो) call this type of food as 'Upapanna' (उपपन्नमिति—literally, noble or superior form of cooked food). It should be gladly and willingly accepted by a Sanyasi who is a seeker of emancipation and salvation (मोक्षकाङ्क्षिणः) (88).

**चरेन्माधुकरं भैक्षं यतिर्लेच्छकुलादपि । एकान्न नतु भुञ्जीत बृहस्पतिसमादपि ।**

**याचितायाचिताभ्यां च भिक्षाभ्यां कल्पयेत्स्थितम् ॥८९॥**

If it becomes necessary due to circumstances, a Sanyasi can accept food as alms or charity even from a heretic or an atheist (भैक्षं यतिर्लेच्छकुलादपि), but he should not accept it twice from the same place even though it might be a household of a man who is as senior and as respected as Lord Vrihaspati himself. [Vrihaspati is the moral preceptor of Gods.] It is best for a Sanyasi to accept food either by going out begging for it or seeking it, or from a person who himself approaches him respectfully and invites him to accept food from him (याचितायाचिताभ्यां च भिक्षाभ्यां) (89).

**न वायुः स्पर्शदोषेण नाग्निर्दहनकर्मणा । नापो मूत्रपुरीषाभ्यां नात्रदोषेण मस्करी ॥९०॥**

The Wind touches all and sundry; the Fire burns everything (good or bad) that falls in it; everything, including urine and fecal matter (i.e., most repugnant and contemptible things) is drooped in Water (of a river, for example) —but none of them (Wind, Fire, Water) is considered as getting polluted or defiled by the touch of even the most deplorable of things. Likewise, a Sanyasi is not deemed to be polluted or tainted or tarnished by any external faults or blemishes (such as accepting food from a heretic or atheist as well as from a non-Brahmin (see verse nos. 89 and 82, 92 respectively) (90).

[Note :- This verse indicates that external things don't ever defile a Sanyasi. It is the fault that might arise in his inner-self — such as his heart, mind and intellect — that can defile him or pull him down to a lowly state from his exalted stature. Pollution and defilement comes from inside and not from outside because a Sanyasi's true identity is his Atma residing cocooned in the causal body that is surrounded by the subtle body (mind-intellect complex), and not the gross body consisting of the various sense organs that comes in contact with the external world. The pollution or corruption or defilement, if any, is suffered by either the gross, physical body or the subtle body, but not the causal body which houses the Atma.]

**विधूमे सन्नमुसले व्यङ्गारे भुक्तवज्जने । कालेऽपराहणे भूयिष्ठे भिक्षाचरणमाचरेत् ॥९१॥**

An ascetic (Sanyasi) should accept food during the afternoon hours from a place which is devoid of various sounds, sights and smells associated with the preparation of food — such as lighting of the fire, smoke, pounding of the pestle to grind condiments, spices and herbs, aroma of cooking food, all delicacies arranged on the dining table etc.. This should be a place where the fire lit for cooking food has died down and everyone has finished

eating. [That is, a Sanyasi should accept the leftovers only after the meal has been eaten by the people] (91).

**अभिशास्तं च पतितं पाषण्डं देवपूजकम् । वर्जयित्वा चरेद्भैक्षं सर्ववर्णेषु चापदि ॥९२॥**

In cases of emergency, an ascetic (Sanyasi) can accept food as alms or charity from all castes and creeds except families who are publically condemned and excommunicated, or are lowly and fallen from their status in society, and those who are imposters, cunning, deceitful, evil and scheming (92).

**घृतं श्वमूत्रसदृशं मधु स्यात्सुरया समम् । तैलं सूकरमूत्रं स्यात्सूपं लशुनसंमितम् ॥९३॥**

**माषापूपादि गोमांसं क्षीरं मूत्रसमं भवेत् । तस्मात्सर्वप्रयत्नेन घृतादीन्वर्जयेद्यतिः ॥९४॥**

For a Sanyasi, clarified butter (ghee) is equivalent to dog's urine (घृतं श्वमूत्रसदृशं), honey is like drinking wine (मधु स्यात्सुरया समम्), oil is akin to pig's urine (तैलं सूकरमूत्रं), food containing garlic, horse beans and fried sweets are like beef (स्यात्सूपं लशुनसंमितम् माषापूपादि गोमांसं), milk is no less abhorable than urine (क्षीरं मूत्रसमं) —hence, a true ascetic should accept food (by begging or otherwise) which is free from these prohibited ingredients (93-94).

**घृतसूपादिसंयुक्तमन्नं नाद्यात् कदाचन । पात्रमस्य भवेत्पाणिस्तेन नित्यं स्थितिं नयेत् ।**

**पाणिपात्रश्चरन्योगी नासकृद्भैक्षमाचरेत् ॥९५॥**

He should never accept food containing clarified butter (घृत) or spicy food or soups (सूपादिसंयुक्तमन्नं). For him, his cupped hands (joined palms) are the pot to accept food; it is in it that he should always accept food (and not in any other pot or container or vessel. Refer also verse nos. 27-28). [See verse no. 111 also. There, a Sanyasi is permitted to accept fried and spiced food in cases of extreme emergencies] (95).

**आस्येन तु यदाहारं गोवन्मृगयते मुनिः । तदा समः स्यात्सर्वेषु सोऽमृतत्वाय कल्पते ॥९६॥**

He should accept food only once a day, never twice. An exalted hermit (मुनिः) who takes food in his mouth only (i.e., does not store any food; see verse no. 27-28) becomes equanimous and non-differentiating in his outlook and attains the elixir of supreme bliss (or, he enjoys the taste of the essence of the nectar which gives everlasting joy and happiness, eternal bliss and beatitude —सोऽमृतत्वाय कल्पते) (96).

**आज्यं रुधिरमिव त्यजेदेकत्रात्रं पललमिव गन्धलेपनमशुद्धलेपनमिव क्षारमन्त्यजमिव  
वस्त्रमुच्छिष्टपात्रमिवाभ्यङ्गं स्त्रीसङ्गमिव मित्राह्लादकं मूत्रमिव स्पृहां गोमांसमिव ज्ञातचरदेशं  
चण्डालवाटिकामिव स्त्रियमहिमिव सुवर्णं कालकूटमिव सभास्थलं श्मशानस्थलमिव  
राजधानीं कुम्भीपाकमिव शवपिण्डवदेकत्रात्रं न देवतार्चनम् । प्रपञ्चवृत्तिं परित्यज्य  
जीवन्मुक्तो भवेत् ॥९७॥**

Butter or fat and accumulated, collected or stored food should be abhorred by a Sanyasi as if they were blood or meat respectively. An ascetic (Sanyasi, hermit) should also forsake the following— (i) perfumes and scented ointments as if they were nasty pastes, (ii) salt as if it was an untouchable product, (iii) clothes as if they were spoiled pots, (iv) oil massage as if it was equivalent to an union with a women, (v) friendly chatter and small, loose talk as if it was urine, (vi) pride, haughtiness and ego as if they were beef, (vii) begging for

food from the house of an acquaintance as if it was begging from an outcaste, (viii) a woman as if she was a serpent, (ix) gold (i.e., any costly and valuable thing) as if it was the horrible poison called 'Kaalkut', (x) gatherings, congregations, assemblies and crowds as if they were funeral parties at the cremation ground, (xi) the capital city (or any large town) as if it were the most deplorable hell called 'Kumbhipak', (xii) and food from a single household as if it was an offering of 'Pinda', which are ball shaped cooked cereals offered to dead ancestors.

A Sanyasi should (xiii) never involve himself in the worship, adoration, showing respect and offering of prayers to Gods (न देवतार्चनम्). [This prohibition is repeatedly stressed—see also verse no. 74 and 75.] (xiv) He should abstain from all futile worldly activities (because they are artificial and cause vexation and confusion for the spirit; such worldly activities create unnecessary and avoidable perplexities, agitations, anxieties, restlessness and consternation for the Sanyasi). By doing so (i.e., by observing the above principles), he should endeavour to be spiritually freed from the fetters that shackle and pillory an ordinary creature to this deceitful, imposter, artificial, delusionary, mundane and temporal world while he is physically living in it (जीवन्मुक्तो भवेत्)<sup>1</sup> (97).

[Note :- 'That is, when a Sanyasi or hermit or an ascetic observes the tenets as prescribed in this Upanishad, he attains truthful liberation and deliverance of his soul by breaking the fetters that tie him down to this illusionary and entrapping world full of imposterings, deceit, conceit, show-offs and falsehoods, thereby giving deliverance to his soul. He finds complete peace and is at ease with himself while he is still living with his body on this earth. When the proper time comes, he discards his body like the cuticle of a snake and finds the final emancipation by escaping from it and merging himself with the supreme Brahma like the air trapped inside a vacant mud pot is merged imperceptibly, indistinguishably and irretrievably with the external, wide open space or wind element present outside the pot.]

**आसनं पात्रलोपश्च संचयः शिष्यसंचयः । दिवास्वापो वृथालोपो यतेर्बन्धकराणि षट् ॥९८॥**

The following 6 things act as bondages or shackles for a Sanyasi— (i) to sit for a long time at a place (आसनं), (ii) desire to have or carry a pot or vessel of any kind (पात्रलोपश्च), (iii) to collect, accumulate, store or hoard (संचयः), (iv) to make disciples and collect a group of followers (शिष्यसंचयः), (v) to sleep during the day (दिवास्वापो), and (vi) to talk worthlessly and chatter endlessly (वृथालोपो) (98).

**वर्षाभ्योऽन्यत्र यत्स्थानमासनं तदुदाहृतम् उत्कालाब्बादिपात्राणामेकस्यापीह संग्रहः ॥९९॥**

**यतेः संव्यवहाराय पात्रलोपः स उच्यते । गृहीतस्य तु दण्डादेर्द्वितीयस्य परिग्रहः ॥१००॥**

Long habitation at a place except during the rainy season is called 'taking an Aasan' or living at a place for a long duration. [The word 'Aasan' (आसनं) means a seat, to sit for a long time; it also means sitting in meditation, meditative posture which are trance like states.] Out of prescribed pots that he can have, he should carry only one, preferably one made from hollowed-out pumpkin. If he happens to lose it and takes the pot of another ascetic (as a

replacement) it is tantamount to 'a desire to have a pot' or 'greed for a pot' (पात्रलोपः). Similarly, when he loses his own personal staff/rod and takes one belonging to another ascetic, it is equivalent to 'seizing another person's property or asset' or 'usurping another's asset or property' (परिग्रहः). [See also verse no. 112 below in this context.] (99-100)

कालान्तरोपभोगार्थं संचयः परिकीर्तितः । शुश्रूषालाभपूजार्थं यशोऽर्थं वा परिग्रहः ॥१०१॥

'Sanchaya' (संचयः) is defined as storing or accumulating or hoarding anything for use in the future. The benefit or comfort of being served, to want to get worshiped, honoured or adored and acquire fame, name and renown are also tantamount to 'Parigraha' (परिग्रहः—i.e., the desire to seize, catch hold of, acquire, attach oneself to, to yearn for, to desire to have etc.) (101).

शिष्याणां नतु कारुण्याच्छिष्यसंग्रह ईरितः । विद्या दिवा प्रकाशत्वादविद्या रात्रिरुच्यते ॥१०२॥

Only a person who approaches an ascetic (Sanyasi) with humility and compassion, with a sincere desire for self-upliftment and emancipation, should be accepted as a disciple. Besides such a person, making anyone else as disciple is called 'Sishya Sangraha' (शिष्य संग्रह—i.e., collection of, or gathering a crowd of disciples around a Sanyasi). [See also verse no. 98 in this context.] In Sanyas, 'Vidya' (knowledge) is regarded as being synonymous with 'day' (standing for light and illumination), while 'Avidya' (ignorance, lack of knowledge) is treated as 'night' (standing for darkness of ignorance and delusions) (102).

विद्याभ्यासे प्रमादे यः स दिवास्वाप उच्यते । आध्यात्मिकीं कथां मुक्त्वा भिक्षावार्तां विना तथा । अनुग्रहं परिग्रहं वृथाजल्पोऽन्य उच्यते ॥१०३॥

This is the reason why showing laziness in pursuit of truthful knowledge is regarded as being equivalent to 'sleeping during the day'. Any talk except on spiritual matters, metaphysical topics, subjects pertaining to essential facets of the life of a Sanyasi, such as begging for food and seeking necessary alms and charities, and replying to polite questions on any of these subjects (when asked by someone), is regarded as futile banter, useless chatter, worthless gossip, loose talk and talking in vain (103).

एकान्नं मदमात्सर्यं गन्धपुष्पविभूषणम् । ताम्बूलाभ्यञ्जने क्रीडा भोगाकाङ्क्षा रसायनम् ॥१०४॥

कथनं कुत्सनं स्वस्ति ज्योतिश्च क्रयविक्रयम् । क्रिया कर्मविवादश्च गुरुवाक्यविलङ्घनम् ॥१०५॥

संधिश्च विग्रहो यानं मञ्चकं शुक्लवस्त्रकम् । शुक्रोत्सर्गो दिवास्वापो भिक्षाधारस्तु तैजसम् ॥१०६॥

विषं चैवायुधं बीजं हिंसां तैक्ष्ण्यं च मैथुनम् । त्यक्तं संन्यासयोगेन गृहधर्मादिकं व्रतम् ॥१०७॥

गोत्रादिचरणं सर्वं पितृमातृकुलं धनम् । प्रतिषिद्धानि चैतानि सेवमानो ब्रजेदधः ॥१०८॥

[The following 5 verses list the various prohibitions from which a Sanyasi/ascetic should keep himself at bay. Please also refer to verse nos. 93-98, 109-110 in this context.]

A Sanyasi/ascetic should completely and without any reservations of any kind or second thoughts forsake or discard the following —

(i) eating one type of food or from one household repeatedly (एकान्न); (ii) pride, vanity, ego and haughtiness (मद); (iii) envy, jealousy, ill-will, hatred and malice (मात्सर्य); (iv) perfumes, scents, fragrances of all kinds (गन्ध); (v) flowers of all kinds (पुष्प); (vi) ornaments

and jewelry as well as other decorative paraphernalia or ornamentations for the body (विभूषणम्); (vii) eating betel leaves as mouth fresheners (ताम्बूल); (viii) oil massaging (लाभ्यङ्गने); (ix) sports and games (क्रीडा); (x) desires for gratification of the senses and enjoying the pleasures and comforts of the objects of the world (भोगाकाङ्क्षा); (xi) use of chemicals (e.g., drugs) (रसायनम्); [104] (xii) flattery, false praise and honour, sycophancy, repeated pleadings and coaxings to gain anything (कल्प्न); (xiii) criticism, speaking ill of and finding faults with others (कुत्सन); (xiv) asking for other's well-being and enquiring about their personal affairs (स्वस्ति); (xv) asking unnecessary, impertinent questions about the future (e.g., such as approaching astrologers, soothsayers, clairvoyants etc.) (ज्योतिश्च); (xvi) talking of trade and commerce (क्रयविक्रयम्); (xvii) talking about routine worldly chores, rituals, ceremonies and sacraments (क्रिया कर्म); (xviii) getting involved in debates, discourses, disputations, discussions and controversies (विवादश्च); (xix) disobeying the orders of one's Guru (moral preceptor and teacher) (गुरुवाक्यविलङ्घनम्); [105] (xx) talk of either confrontation or compromise with anyone, friend or foe (संश्लिष्ट विग्रहो); (xxi) to have a mattress/bedstead to sleep upon or a vehicle to mount on (यानं मञ्चक); (xxii) wearing white, clean clothes (i.e., good looking garments) (शुक्लवस्त्रकम्); (xxiii) ejaculation of sperms (शुक्रोत्सर्गो); (xxiv) sleeping during the day time (दिवास्वापो); (xxv) carrying a metal pot (भिक्षाधारस्तु); (xxvi) any valuable metal having luster and value (तैजसम्); [106] (xxvii) carrying poisonous or intoxicating or harmful things (i.e., harmful and hallucinating drugs) (विष); (xxviii) arms and armaments (चैवायुध); (xxix) violence and cruelty towards other creatures (बीजं हिंसा); (xxx) anger, wrath and vengeance (तैक्ष्ण्य); (xxxi) and having sex (मैथुनम्). All these should be completely forsaken and abhorred outright by a true and sincere Sanyasi/ascetic.

Further, a Sanyasi is also required to abstain from the following (i.e., he is expected to completely forsake or avoid them also)— (xxxii) The codes of conduct and norms of behaviours prescribed for householders (गृहधर्मादिकं व्रतम्) [107], (xxxiii) as well as the other classes and clans of society (गोत्रादिचरण), and (xxxiv) inheriting and enjoying parental property (सर्वं पितृमातृकुलं धनम्), etc. —a Sanyasi who adheres or attaches himself to any of these three (from s. nos. xxxii to xxxiv) is condemned to a lowly stature. They are prohibited from all these things (as listed in these 5 verses) and are ordained to keep a safe distance from them (प्रतिषिद्धानि चैतानि सेवमानो ब्रजेदधः) [108] [104-108].

**सुजीर्णोऽपि सुजीर्णासु विद्वांस्रीषु न विश्वसेत् । सुजीर्णास्वपि कन्यासु सज्जते जीर्णमम्बरम् ॥१०९॥**

A wise and erudite Sanyasi who has become old of age should not have faith even upon an old woman. [That is, he shouldn't be in the company of or have contact with any woman whatsoever, notwithstanding her old age.] This is because a coat or jacket made of used patted cotton is sewed together using used and tattered cloth or rags (109).

[Note :- A Sanyasi should be careful and diligent in exercising self control because even an old woman can cling to him and arouse his passion and sympathies, and tie him down to worldly relationships even as old cloth and pieces of rag, which are seemingly worthless and useless, help in sewing and hemming together pieces of

patted cotton tatters to make a garment, such as an overcoat. Without the old cloth as the covering, the shreds of cotton would fall apart and scatter. The company of a woman might hem in and tie down the ascetic (Sanyasi) and prevent him from finding absolute liberation which is a prerequisite for deliverance and dissolution into nothingness, leaving behind no memories or attachments of any kind that linger on after his death. The contact with the old woman, even though she might be his own mother, might cause some attachment in the heart of the Sanyasi towards this world and create worry for her well being, should he die before her.]

**स्थावरं जङ्गमं बीजं तैजसं विषमायुधम् । षडेतानि न गृह्णीयाद्यतिर्मूर्खपुत्रीषवत् ॥११०॥**

A Sanyasi should never accept the company of (i.e., posses) any of the following six— (i) immovable (स्थावरं) and (ii) movable assets (जङ्गमं), (iii) seeds or grains (बीजं), (iv) gold or other valuable metals having luster and dazzle (तैजसं), (v) poison or hallucinating drugs (such as opium) (विष), (vi) arms and armaments (such as axe) (आयुधम्) etc.. He should abhor and treat them with the same contempt and disdain as one treats urine and faecal matters (110).

[Note :- Please also refer to verse no. 93-98 and 104-108.]

**नैवाददीत पाथेयं यतिः किञ्चिदनापदि । पक्वमापत्सु गृह्णीयाद्यावदन्नं न लभ्यते ॥१११॥**

Except carrying necessary items to meet emergencies, a Sanyasi should not carry anything with him during his wanderings. If he cannot find bland and ordinary food to eat, then in cases of extreme emergencies and unavoidable circumstances, he can accept fried and spiced food (111).

[Note :- Verse no. 76 says that he should not accept any food which might fatten him; verse nos. 93-95 and 97 list the various foods which are proscribed. Now in this verse, the above restriction on a Sanyasi is lifted in situations where he has no option but to partake of richly cooked food. This, and other such instances, show that the rules are not so rigid and inviolable and sacrosanct that their following can mean causing undue hardships and suffering to the Sanyasi. The rules are to act as guidelines which a Sanyasi is supposed to follow for his own benefit under normal circumstances. A true Sanyasi will be a renouncer of the world from his heart and not by external show or useless and meaningless dos and don'ts. This view is endorsed in verse no. 90 which emphasises that purity comes from within and not from without, and nothing external can ever pollute or corrupt a clean heart if the cleanliness is from within, and it is sincere and honest. There is no prudence, wisdom and sense in dying of hunger just to be trying to be rigidly following rules and regulations, for they are merely aids in spiritual pursuit and not the object of those pursuits.]

**नीरुजश्च युवा चैव भिक्षुर्नावसथे वसेत् । परार्थं न प्रतिग्राह्यं न दद्याच्च कथंचन ॥११२॥**

A healthy and youthful Sanyasi should never stay in any household. He should neither take nor borrow anything from anyone, and neither should he give or lend his own things to anyone else (112).

[Note :- This helps to prevent him from establishing any relationship with anybody,

however perfunctory, superficial or transient. See also verse no. 99-101.]

दैन्यभावात् भूतानां सौभगाय यतिश्चरेत् । पक्वं वा यदि वाऽपक्वं याचमानो व्रजेदधः ॥११३॥

A Sanyasi should show compassion and kindness to other living beings. Asking for food—whether cooked or uncooked—is forbidden for him (113).

[Note :- This last verse seems a bit absurd and out of order, for he is supposed to beg for food to eat and sustain himself. But when the full verse is interpreted properly, the meaning becomes clear—a Sanyasi should not ask for food for himself if there is someone near him who is hungry and has not eaten. It is his moral duty to let the other creature, who is hungry, to eat first—i.e., to show compassion and mercy, empathy and sympathy, kindness and graciousness towards him, even if it means going hungry himself. If the food is only sufficient enough to feed the other person and the Sanyasi cannot find anything to eat himself, he is not expected to ask for food again. This is the interpretation of this verse.

Besides this, it also means that he should accept whatever is offered to him and not demand this or that type of food or be fussy about it. Since he is not supposed to store any food or cook himself, there is no sense in asking for uncooked raw food, and since he is supposed to have conquered his taste buds, demanding a particular type of cooked food which might titillate his taste buds is also out of the question. So, in essence, he should quietly accept whatever is given or offered to him as alms or charity.]

अन्नपानपरो भिक्षुर्वस्त्रादीनां प्रतिग्रही । आविकं वानाविकं वा तथा पट्टपटानपि ॥११४॥

प्रतिगृह्य यतिश्चैतान्यतत्येव न संशयः । अद्वैतं नावमाश्रित्य जीवन्मुक्तत्वमाप्नुयात् ॥११५॥

Having a constant desire for tasty food and good clothes made of wool or silk, and even for clothes which are not woolen and silken but new and of good quality nevertheless, and accepting such food and/or clothes (even in the form of charity or alms), is sure to degrade, denigrate or demote a Sanyasi from his high stature. His dignity, honour, respect and spiritual upliftment will take a beating, as it were (because desires and expectations, which should be the bane of a good Sanyasi, are still present in his heart).

Instead of all these worldly trivial pursuits, he should ride the boat of non-dual realisation of the Atma and Brahma, and consequentially endeavour to attain the exalted stature of being liberated and delivered from the mundane, artificial, deceptive and entrapping world surrounding him, and become free from its entrapping shackles inspite of physically living in it and bearing his gross body (like a yoke) before it is finally shed at the time of death (114-115).

[Note :- The example of a boat is noteworthy here. When a man wishes to cross a river, he steps onto a boat. As soon as he steps into it, he has shaken off his contact with the ground. These are symbolic metaphors. The world is represented by the ground at the bank of the river which the person has just left, the boat is the realisation of the non-dual essential nature of the Atma and Brahma, the water of the river symbolises the various trappings of the world which can very easily drown a person

if he steps out of this boat even by mistake, and the passenger of the boat is the Sanyasi himself. The other side of the river is the ultimate salvation which the passenger, or the Sanyasi, is aiming to reach or attain. Once he has ridden the boat, he should aim to get across as soon as possible and step ashore in the world of emancipation and salvation on the other side of the river at the end of his journey symbolising his life in this world.

If there is a hole, even a tiny one in the boat, the latter would sink midstream. All the prohibitions listed in this Upanishad are meant to ensure that this boat of renunciation does not sink. They are a kind of precautions that a Sanyasi should take, and preliminary checks that he should carry out to ensure a safe journey for himself.]

**वाग्दण्डे मौनमातिष्ठेत्कायदण्डे त्वभोजनम् । मानसे तु कृते दण्डे प्राणायामो विधीयते ।॥११६॥**

If a Sanyasi wishes to punish his speech (for inadvertently violating its rules of conduct), he should keep quiet. If he wishes to punish his body, he should not eat (i.e., fast). If he wishes to punish his heart and mind, he should practice 'Pranayam' (a Yogic or meditative exercise where breath is regulated and controlled) (116).

**कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते । तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः ।॥११७॥**

All creatures are tied down by their deeds, and are liberated by self-realisation. For this reason, a wise Sanyasi should keep away from getting or allowing himself from being involved in doing deeds (117).

[Note :- What is implied here is that a Sanyasi should remain detached, dispassionate and indifferent to the deeds that he has to do while he is alive in this world.]

**रथ्यायां बहुवस्त्राणि भिक्षा सर्वत्र लभ्यते । भूमिः शय्यास्ति विस्तीर्णा यतयः केन**

**दुःखिताः ।॥११८॥**

Old clothes and tatters (e.g., rags) are available in non-descript lanes (i.e., even in ordinary households); food as charity is also available everywhere. The earth has ample place where he (Sanyasi) can lie down to sleep (and relax his physical body). Then say, what problems do a Sanyasi have? (118)

**प्रपञ्चमखिलं यस्तु ज्ञानोग्नौ जुहुयाद्यतिः । आत्मन्यग्नीन्समारोप्य सोऽग्निहोत्री महायतिः ।॥११९॥**

A Sanyasi should burn to ashes all his delusions, ignorance and misconceptions in the fire of wisdom, erudition, truthful knowledge and enlightenment. The person that establishes this fire in his inner-self or his Atma is called very wise, most erudite and highly enlightened. His is also called 'Agnihotri' or a person who performs the holy fire sacrifice (and is deemed to be the beneficiary of all the blessing, boons, goodness and virtues which such fire sacrifices bestow upon the seeker or aspirant) (119).

**प्रवृत्तिर्द्विविधा प्रोक्ता मार्जारी चैव वानरी । ज्ञानाभ्यासवतामोतुर्वानरीभाक्तमेव च ।॥१२०॥**

A Sanyasi basically has two types of inherent tendencies or inclinations of the heart and mind — the first is 'Maarjari' (मार्जारी)<sup>1</sup> and the other is 'Vaanari' (वानरी)<sup>2</sup>. Those who practice and follow the path of Gyan (truthful knowledge about the Atma and Brahma) have the former quality in predominance, while those in whom this tendency is dormant have the

latter quality as their predominant characteristic. Therefore, those Sanyasi who have an inherent, inborn bend of mind towards Brahma and the supreme truth are called 'Maarjari', and they might have cultivated this wisdom by studying of scriptures and paying attention to preaching of the tenets and doctrines of the scriptures and their elucidation by experts. On the contrary, those who lack their own wisdom and erudition, their own intelligence and discriminatory powers, and do as they are told, are called 'Vaananari' (120).

[Note :- <sup>1</sup>The word *Maarjari* (मार्जरी) means a 'broom, a wiper'; its adjective is 'Marjit' (मार्जित) meaning 'cleansed, refined, purified'. Hence, a Sanyasi with predominance of the 'Maajari' quality are those who have cleansed or refined their inner-self with the aid of truthful knowledge about the pure self, about Brahma, about the oneness (or non-dual nature) of them, about the basic pureness and sublimity of their true self, about their true self being as pure consciousness and bliss, about the falsehood of this external artificial world and their bodies which interacts with such a world.

<sup>2</sup>The word *Vaanar* (वानर) refers generally to the monkeys. Hence, those in whom wisdom and enlightenment is dormant and they have taken to Sanyas as a matter of course, have a monkey-like tendency —restless, quarrelsome, desirous and nibbling constantly at food, lack self-restraint in every matter, keep company, keep clinging to this dead and gross world like a she-monkey clinging to its young one, lack of wisdom, and having animal-like instincts. Such persons must learn from the scriptures about the virtues of Sanyas and first learn to tame themselves before adopting that way of life. They must do as they are told to do by their seniors and Gurus (moral preceptors, teachers or guides).

Conversely, the word 'Vaananari' also means 'a person who is well steeped in the knowledge of Brahma'. Kenopanishad 4/6 states that the word 'Van' means a forest; it also means 'Brahma'. The word 'Vaan' therefore means someone who 'resides in a forest' or 'someone who resides with Brahma'. So, such persons, though not as learned as their Maarjari bretherens, are nevertheless entitled to the attainment of Brahma through obtaining emancipation by Sanyas.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यम्,

स य एतेदं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ (Kenopanishad 4/6).]

नापृष्टः कस्यचिद्ब्रूयात् चान्यायेन पृच्छतः । जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥२१॥

A Sanyasi should not speak unless spoken to. He should also not answer questions which are apparently unrighteous, degrading, cunning, mischievous, crafty, impertinent, unjustified and asked just for the sake of asking anything to initiate some kind of discussion. In spite of possessing wisdom and knowledge, he should pretend to be stupid, foolish and ignorant in public (because this will ensure that no one troubles him with unnecessary questions and queries). [See also verse no. 98.] (121)

सर्वेषामेव पापानां सङ्घाते समुपस्थिते । तारं द्वादशसाहस्रमभ्यसेच्छेदनं हि तत् ॥२२॥

If due to unavoidable circumstances, a Sanyasi inadvertently commits any sin or other misdeeds of any kind, then he should absolve (free) himself of its bad effect or wash it off or dispel it by repeating the famous ‘Tarak Mantra’ (तार) 12 thousand times (द्वादशसाहस्रम्) (122).

[Note :- The ‘Tarak Mantra’ pertains to Sri Ram as enunciated in Ram Uttar Tapiniyopanishad. It is ‘OM RANG RAMAYE NAMAH’ (ॐ रां रामाय नमः). A full English version of this Upanishad along with others pertaining to Sri Ram have been published separately by this author under the title ‘Anthology of the Principal Upanishads of Sri Ram’.]

यस्तु द्वादशसाहस्रं प्रणवं जपतेऽन्वहम् । तस्य द्वादशभिर्मासैः परं ब्रह्म प्रकाशते इत्युपनिषद् ॥१२३॥

A Sanyasi who repeats the divine word OM representing Brahma or ‘Pranav’ 12 thousand times daily is able to witness and experience the supreme, sublime, transcendental Brahma in a short period of nearly 12 months. This is verily the secret as propounded by this Upanishad (123).

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं

मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

\*\_\_\*\_\_\*\_\_\*

## Chapter 11

### Abyakto-panishad/अव्यक्तोपनिषद्

This Upanishad describes how Brahmaa made efforts to create the world. He was himself produced from the entity known as ‘Abyakta’ which literally means ‘one which is unspoken, one which cannot be correctly or properly or precisely defined, expressed and described by speech, which is without a manifest form and attributes, which is beyond the purview or reach of the various sense perceptions’. All the entities mentioned in this fascinating genesis of creation are un-manifest in the sense that none of the visible creation as we know it, the manifest world, is described here. Whether it is Brahma, Brahmaa, Rudra, Indra, Gods, Vasus etc., or the origin of the Vedas, Chandas, the divine word OM, the symbolic fire sacrifice done by Brahmaa to start the process of creation, et al—all are subtle, non-visible, eclectic and ethereal aspects of creation, or the ‘Abyakta’ part of creation, and from which principal this Upanishad derives its name—‘That which cannot be seen, felt, heard or known, and if so, which cannot be expressed, defined, described or narrated by the use of words and speech, in a definitive and precise form, is called Abyakta’.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥  
ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

स्वाज्ञानासुराङ्ग्रासस्वज्ञाननरकेसरी । प्रतियोगिविनिर्मुक्तं ब्रह्ममात्रं करोतु माम् ॥

Ignorance about one’s Atma is called ‘Agyan’. It is like a demon that devours a creature. The wisdom, erudition, truthful knowledge and enlightened view about the Atma are like a lion that devours that ignorance. Oh Lord, let me be like Brahma who is wise and enlightened, who has no match, no parallel and no competitor, who is unique and one of his kind. [That is, the seeker/aspirant prays to the Lord to remove his ignorance and make him wise and enlightened.]

हरिः ॐ ॥ पुरा किलेदं न किञ्चनासीन्न द्यौर्नान्तरिक्षं न पृथिवी केवलं ज्योतिरूपमनाद्यनन्तमन—  
ष्वस्थूलरूपमरूपं रूपवदविज्ञेयं ज्ञानरूपमानन्दमयमासीत् । तदनन्यतद्वेधाऽभूद्धरितमेकं रक्तमपरम् ।  
तत्र यद्रक्तं तत्पुंसो रूपमभूत् । यद्धरितं तन्मायायाः । तौ समगच्छतः । तयोर्वीर्यमेवमनन्दत् ।  
तदवर्धत् । तदण्डमभूद्धैमम् । तत्परिणममानमभूत् । ततः परमेष्ठी व्यजायत । सोऽभिजिज्ञासत  
किं मे कुलं किं मे कृत्यमिति । तं ह वागदृश्यमाना ऽभ्युवाच—भो भो प्रजापते  
त्वमव्यक्तादुत्पन्नोऽसि व्यक्तं ते कृत्यमिति । किमव्यक्तं यस्मादहमासिषम् । किं तद्व्यक्तं यन्मे

कृत्यमिति । साऽब्रवीदविज्ञेयं हि तत्सौम्य तेजः । यदविज्ञेयं तद्व्यक्तम् । तच्चेज्जिज्ञाससि  
माऽवगच्छेति । स होवाच कैषा त्वं ब्रह्मवाग्यदसि शंसात्मानमिति । सा त्वब्रवीत्तपसा मां  
विजिज्ञासस्वेति । स ह सहस्रं समा ब्रह्मचर्यमध्युवासाध्युवास । १॥

Salutations to Hari-OM (i.e., Lord Vishnu is also known as Hari, and OM is the divine word representing Brahma)! Verily, there was nothing in the beginning. There was no heaven (द्यौ), no sky (अन्तरिक्ष) and no earth (न पृथिवि). There was only that indescribable entity which was an embodiment of light (or a divine spark; it glowed with a divine illumination), was without a beginning, was infinite and eternal, was vast but subtle, was attributeless and featureless but most stupendously glorious, magnificent and beautiful, was beyond comprehension and knowledge but was knowledge and wisdom personified, and was blissful and happy.

Now, that which is an immutable, uniform, indivisible and wholesome one, metamorphosed into two subtle forms with two hues or shades of colours—one was green (हरित) and the other was blood-red (रक्तम्). Out of these two, the latter (red) transformed into a ‘male’ (तत्पुंसोरूपममृत), while the former (green) became ‘Maya’, or the female aspect (signifying worldly attachments and allurements) (तन्मायया)<sup>1</sup>. These two entities or divisions together formed a ‘couple’ and complemented each other. The ‘vital and subtle stupendous energy’ or ‘Teja’ (or ‘the sperm and ova’) of the two fused with each other without leaving any separate or distinct entity (i.e., they merged into one another and became one single entity—तयोवीर्यमिवमनन्दत). This single fused entity developed gradually and it became yellow-coloured and shaped like an egg (तदण्डममृद्भैरम्). This was a step towards change and mutation.

From this primordial egg emerged ‘Paramesthi’ or Brahmaa, the creator (परमेष्ठी व्यजायत). This Brahmaa wished to know what was his clan (i.e., who was his ancestor and father; his family lineage) and what is he supposed to do (i.e., what was the duty that he is expected to perform)? As a result of his mental enquiry, an invisible voice (called Akashvani) said, ‘Oh Prajapati (प्रजापते—literally meaning the husband, Lord or caretaker of the subjects of creation)! You have been created or born from him who is ‘Abyakta’ (त्वमव्यक्तादुत्पन्नौ—that is, one who cannot be described, seen, has no attributes and shapes). But you are a manifest form of that un-manifested entity; hence your deeds will also be manifest (like your self). [That is, your ancestor or father from whom you are born cannot be seen by you, and he cannot be described to you. But whatever you do will be visible for everyone to see. This is your deed—to bring into practice what your father, the Abyakta Brahma, wishes to do, i.e., to create the visible world using you as a medium.]’

Prajapati Brahmaa became more inquisitive. He wished to know ‘what, which or who is that attributeless, formless, un-manifest and indefinable entity from whom I am born. What is the apparent, manifest, verifiable and quantifiable work that I am supposed or destined or expected to do?’

That formless, invisible voice said again, ‘that pleasant and glorious ‘Teja’ or divine energy source is beyond comprehension; it cannot be known, is indefinable and un-manifest.

If you wish to know about it, then don't do so, because you can't!

Brahmaa was confused, perplexed and confounded. He wondered, 'who are you who speaks so authoritatively without being manifest or visible to me?'

The un-manifest and unformed voice replied, 'you can realise or know me by doing 'Tapa' (i.e., by doing severe penances and observing rigorous austerity, keeping stern vows and being steadfast in righteousness). And do it by observing the vows of 'Brahmacharya' (continence, abstinence, self restraint of passion, celibacy, suffering hardship with fortitude and equanimity) for 1000 years' (1).

[Note :- <sup>1</sup> *Maya* is a word which has two parts, Ma + Ya. The first half 'Ma' means 'to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of', while the second part 'Ya' means 'this or that'. Therefore the composite word *Maya* means neither this nor that; anything that is not real; that which is delusionary, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term *Maya* is used to define all these phenomenons. Hence, *Maya* is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary, imposter, deceitful, invisible and para-natural; all that which has no reality or substance; all that is hollow.

*Maya* has 3 basic constituent qualities. Hence it is called 'Trigunmayi' (त्रिगुणमयि), i.e., one which has the 3 Gunas or qualities. These 3 Gunas or qualities are— Sat, Raj and Tam. 'Sat' is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvement leading to high thoughts, noble actions and righteous behaviour. 'Raj' is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. 'Tam' is the third and most lowly of the three qualities and is used has a synonym for darkness and evil. Obviously, 'Tam' means ignorance, delusions and all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually dump him in the dust yard of creation to rust and decay.

These 3 qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of 'Sat' makes a man nobler as compared to a high ratio of 'Tam' which makes him wicked, pervert and evil. Various proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world. See also (i) chapter 2, Chandogyo-panishad, canto 7, section 16, verse no. 1 (note), (ii) chapter 4, Maitrayanyu-panishad, canto 4, verse no. 3 (note), (iii) chapter 5, Maitreyu-panishad, canto 2, verse no. 25 (note), (iv) chapter 9, Maho-panishad, canto 5, verse no. 111 (note), (v) chapter 10, Sanyaso-

panishad, canto 2, verse no. 20 (note no. v), (vi) chapter 12, Kundiko-panishad, verse no. 14 (note), and (vii) chapter 15, Jabal Darshano-panishad, canto 10, verse no. 7 [6-7] (note) of this book also in this context.]

अथापश्यद्वचमानुष्टुभीं परमां विद्यां यस्याङ्गान्यन्ये मन्त्राः । यत्र ब्रह्म प्रतिष्ठितम् । विश्वेदेवाः  
प्रतिष्ठिताः । यस्तां न वेद किमन्यैर्वेदैः करिष्यति । तां विदित्वा स च रक्तं जिज्ञासयामास ।  
तामेवमनूचानां गायत्रासिष्ट । सहस्रं समा आद्यन्तनिहितोङ्कारेण पदान्यगायत् । सहस्रं  
समास्तथैवाक्षरशः । ततोऽपश्यज्योतिर्मयं श्रियालिङ्गितं सुपर्णरथं शेषफणाच्छादितमौलिं  
मृगमुखं नरवपुषं शशिसूर्यहव्यवाहनात्मकनयनत्रयम् । ततः प्रजापतिः प्रणिपपात नमो  
नम इति । तथैवर्चाथ तमस्तौत् । उग्रमित्याह उग्रः खलु वा एष मृगरूपत्वात् ।  
वीरमित्याह वीरो वा एष वीर्यवत्त्वात् । महाविष्णुमित्याह महतां वा अयं महोन्नोदसी व्याप्त  
स्थितः ज्वलन्तमित्याह ज्वलन्निव खल्वसाववस्थितः । सर्वतोमुखमित्याह सर्वतः खल्वयं  
मुखवान्विश्वरूपत्वात् । नृसिंहमित्याह यथा यजुरेवैतत् । भीषणमित्याह भीषा वा अस्भादादित्य  
उदेति भीतश्चन्द्रमा भीतो वायुर्वाति भीतोऽग्निर्दहति भीतः पर्जन्यो वर्षति । भद्रमित्याह  
भद्रः खल्वयं श्रिया जुष्टः । मृत्योर्मृत्युमित्याह मृत्योर्वा अयं मृत्युरमृतत्वं प्रजानामन्नादानाम् ।  
नमामित्याह यथा यजुरेवैतत् । अहमित्याह यथा यतुरेवैतत् ॥२॥

Subsequent to this conversation, Brahmaa had a vision of the divine ‘Richa’ or sacred words of the hymns of the Vedas. The letters or syllables of the ‘Richa’ embodied supreme Gyan or supreme, transcendental, ethereal and truthful knowledge and wisdom required to create and sustain this creation called ‘Param Vidya’. They were in the form of ‘Anustup Chanda’ (i.e., a Vedic verse of 4 lines, each having 8 letters = total 32 letters in a verse). The hymns of the ‘Richas’ (Vedas) had many ‘Mantras’ (a combination of divine words having mystical and spiritual powers. The supreme Brahma was present in these Mantras or these Mantras embodied Brahma in the form of words. In other words, the Mantras were a valuable medium to access and know Brahma). The Lord of the universe is symbolically established in those ‘Mantras’. He who does not know that language, or is not well-versed in those divine and sublime words having stupendous and fascinating powers and potentials, wisdom and erudition, what will he do or what will he achieve or gain or realise by simply reading or knowing other ‘Vedas’ which literally means other scriptures or bodies of knowledge?’ [That is, if a person does not understand the subtle and the sublime meaning of the hymns of the Vedas which together enlighten the creature about Brahma and his Atma as well as about their relationship, than it is futile and waste of time and energy in pursuing voluminous treatises on metaphysics and theology and the books related to them.]

When ‘Paramesthi Brahmaa’ had come to know about those divine words of the ‘Anustup Richa’ (referring to the Veda) and their subtle meanings, he became eager to know or learn more about the one who had a ‘blood-red countenance’ (i.e., the first male created from the primordial egg. This refers to the ‘Viraat Purush’ or the cosmic male aspect of Nature— रक्तं जिज्ञासयामास).

Realising that he has been advised to do Tapa and having had this divine vision of the enchanting and fascinating words of the ‘Richa’ in which was established Brahma in a subtle, latent and inherent form, Brahmaa chanted or repeated (or literally sang— गायत्रासिष्ट) those hymns for a thousand years. He prefixed and suffixed the verses or stanzas of those divine hymns with the salutation word marking the invocation of the divine and sublime entity, and this word was OM (आद्यन्तनिहितोद्गारेण). He sang them uninterruptedly for a thousand years.

At the end of it, he had a divine vision of Lord ‘Trimoli’ (त्रिमौलि—literally, Shiva) in the form of a divine and glorious effulgent shaft effusing and radiating with a magnificent, stupendous and glorious energy (ज्योतिर्मयं श्रियालिङ्गितं) mounted on a golden chariot or seat (सुपर्णरथं), and covered by or having a canopy formed by the hoods of the legendary serpent (a python — शेषफणाच्छादितं) on his head. He had a face resembling that of an animal (मृगमुखं), a body of a male (नरवपुषं) and three eyes resembling the Sun, the Moon and Fire (शशिसूर्यहव्यवाहनात्सकनयनत्रयम्).

Thence, Prajapati reverentially bowed to that vision of the Lord ‘Trimbak’ by saying ‘Namo Namha’ (नमो नमः — ‘I bow my head to you in reverence’). Then he (Brahmaa) prayed to that ‘Richa’ (the hymn of the Veda) in a similar way.

[After that, he used the different epithets and adjective to praise and honour that Lord as follows—] (a) He is indeed called ‘Ugra’ (उग्रमित्याह) and ‘Khal’ (खलु), literally meaning ‘violent, wrathful, angry, hot, sharp, terrible, horrible, strong, fierce’ and ‘the sun, the earth, granary, a tree, a place or habitat’ respectively. This indeed is true. The Lord is ‘Ugra’ (violent, strong and merciless) as he is also known as ‘Pashupati’ or the Lord of animals (see Jabalu-panishad, verse nos. 1-16, Chapter 16 of this volume) and hence possesses these qualities. Being a sustainer of creation he also possesses qualities called ‘Khal’ —i.e., qualities that are possessed and symbolised by the sun, the earth, the tree and the granary etc..

(b) He is indeed called ‘Vir’ (वीरमित्याह) as he is certainly very ‘brave, strong, valiant, courageous, invincible, potent, powerful, majestic, almighty etc.’.

(c) He is indeed called the ‘Maha Vishnu’ (महाविष्णुमित्याह) or the ‘greatest sustainer and caretaker of the world.’

(d) He indeed pervades all the three worlds and all the ten direction of the creation (महोत्तरोदसी व्याप्त स्थितः). [The three worlds are —terrestrial, subterranean, and celestial; it also refers to the earth, the sky and the deep space or heaven represented by the words Bhu, Bhuvaha and Swaha. The ten directions are the following— north, east, south, west, north-east, south-east, south-west, north-west, up and down.]

(e) He is indeed radiant, splendid, illuminated, effulgent and glorious (ज्वलन्तमित्याह), and is established everywhere with these virtues.

(f) He is indeed called the ‘face of all creation’ (सर्वतोमुख), i.e., he is present in all the creatures of all possible places in this creation. He is the visible face of creation. That is, all shapes of creatures, whether they are humans or animals, insects or worms, terrestrial

or water-borne creatures, tress or plants, animate or inanimate —all of them are a manifestation of the same Brahma.

(g) He is indeed called ‘Narsingh’ (नृसिंहमित्याह) meaning ‘half lion and half man’, or a lion amongst humans. That is, he is the Lord of humans even as a lion is the lord of the animals. It also means that both the humans as well as the animals are nothing more than a half image of that supreme Lord, they are a part of the whole picture, and they complement each other to form the entire entity called creation.

(h) He is indeed called the ‘Yajur Veda’ (यजुर्वेदः). That is, he represents the science and knowledge which is necessary for the substance, propagation, enhancement and annihilation of this creation as laid out in this Veda.

(i) He is indeed called ‘formidable’ (भीषणमित्याह).

(j) He is indeed called the ‘rising Sun’ known as ‘Aditya’ (अस्मादादित्य उदेति), and he is indeed also ‘the one who is feared’ by that rising sun, that is the moon (भीतश्चन्द्रमा) because as soon as the sun rises, the moon goes into hiding, the wind (भीतो वायु) because when the sun is very hot, strong wind starts blowing in a desert or on the plains, the burning fire (भीतोऽग्निर्दहति) because under a scorching summer sun, no one wishes to light a fire to add heat to the already hot environ, and the cloud that pours rain everywhere (भीतः पर्जन्यो वर्षति) because the clouds disperse when the sun becomes visible. [That is, the supreme Lord has control over all the forces of nature.]

(k) He is indeed called a ‘Bhadra’ (भद्रमित्याह) because he is gentle, kind and gracious as well as auspicious and a provider of welfare.

(l) He is a bestower of richness, prosperity, well-being and welfare as well as majesty, pomp, glory and pageantry (खल्वयं श्रिया जुष्टः) to all in this creation, hence called ‘Shriya’. [These assets are known as ‘Shree’ (श्री).]

(m) He is called the ‘death’ as well as ‘the end of death’ itself (मृत्योर्मृत्युमित्याह).

(n) He is the one who ‘gives the Amrit or ambrosia or the elixir of eternity which can conquer death’ (मृत्युसमृत्त्वं). [This is an example of the paradox presented by creation — the Lord spares not even death itself and ultimately the ‘death’ which kills everything living in this world has also to die one day. But at the same time, the Lord can provide the panacea to remain alive and be eternal forever.]

(o) He is the one who is known to provide nourishment and food to his subjects for their substance and survival (प्रजानामन्नादानाम्).

I (Prajapati Brahmaa) most reverentially bow before such a Lord who symbolises the Yajur Veda. I assert truthfully (अहमित्याह) that he is indeed the Yajur Veda personified (यथा यजुर्वेदः) (2).

अथ भगवांस्तमब्रवीत्प्रजापते प्रीतोऽहं किं तवेप्सितं तदाशंसेति । स होवाच भगवन्नव्यक्तादुत्पन्नोऽस्मि  
व्यक्तं मम कृत्यमिति पुराऽश्रावि । तत्राव्यक्तं भवानित्यज्ञायि व्यक्तं मे कथयेति । व्यक्तं वै  
विश्वं चराचरात्मकम् । यद्व्यज्यते तद्व्यक्तस्य व्यक्तत्वमिति । स होवाच न शक्नोमि  
जगत्सृष्टुमुपायं मे कथयेति । तमुवाच पुरुषः प्रजापते शृणु सृष्टरूपायं परमं यं विदित्वा सर्वं

ज्ञास्यसि । सर्वत्र शक्ष्यसि सर्वं करिष्यसि । मय्यग्नौ स्वात्मानं हविर्ध्यायेत्तयैवाऽनुष्ठुभर्चा ।  
ध्यानयज्ञोऽयमेव । एतद्वै महोपनिषद्देवानां गुह्यम् । न ह वा एतस्य साम्ना नर्चा न यजुषाऽर्थो  
नु विद्यते । य इभा वेद स सर्वान्कामानवाप्य सर्वाल्लोकाञ्जित्वा मामेवाभ्युपैति न स  
पुनरावर्तते य एवं वेदेति ॥३॥

When Prajapati prayed thus (as in paragraph no. 2 above), the Lord said to him, ‘I am pleased with you. What is your wish? Tell me’.

Prajapati Brahmaa replied, ‘Oh Lord! I have heard earlier that I have been born from ‘Abyakta’ (that which is un-manifest and attributeless; see verse nos. 1), but to manifest is my designated job (i.e., I am supposed to create the visible world). [That is, though my origin is from something which is un-manifest, I and my creation are expected to be manifest.] Out of these two apparently opposite situations, you represent the former (un-manifest, subtle and sublime form). This much I have come to know about you. Now tell me about the manifest aspect’.

The Lord replied, ‘The animate (moveable) as well as the inanimate (that which does not move) world is called ‘Vyatka’ (व्यक्तं —manifest, visible, apparent, formed and with attributes)’.

Brahmaa said, ‘I am incompetent to create that world. Tell me how to do it’.

The invisible and un-manifest Lord replied, ‘Listen to the great secret of creation, knowledge of which will enable you to know everything; it will enable you to do anything anywhere. Think that I am a symbolic sacred fire (मय्यग्नौ) and offer your pure-self or your Atma (स्वात्मानं) as an offering in that fire (हविर्ध्यायेत्), i.e., offer yourself to me. Use the verses of the Vedas (Richas) to offer prayers to me while performing the symbolic fire sacrifice to initiate the process of creation. Such a type of mental fire sacrifice is called ‘Dhyan Yagya’ (ध्यानयज्ञोऽयमेव).

This is the most secret (गुह्यम्) and a great knowledge called the great ‘Upanishad of the Gods’ (महोपनिषद्देवानां). [That is, this is a secret of creation, and the process of it is only known to the Gods and not to the humans. And that is why humans can only procreate like themselves, but they cannot create new species of animals, plants etc., nor can they create by their mental powers because they need a physical union between a male and a female, an intercourse, to bring it about.] Neither singing of the hymns of the Sam Veda nor study of the Yajur Veda (न साम्ना नर्चा न यजुषा) can reveal the mystery and secret meaning (ऽर्थो) of this Upanishad<sup>1</sup>.

A person who knows this fact or realises the factual position or understands the essence, is able to fulfill all his wishes, conquer all the Lokas, literally though, and arrive at my abode (called the Brahma Loka) from where there is no return. You must understand this’. [In other words, he will get emancipation and salvation because of his wisdom and enlightenment.] (3)

[Note :- <sup>1</sup>That is, the secret encrypted in this creation-related Upanishad cannot be known by simply chanting of the Vedas. Well, for all practical purposes, this was the

basic reason why the Upanishads came into existence. The principles enshrined in the Vedas were so abstract and difficult to be comprehended that the sages devised a simpler, question-answer format to explain those Vedic complicated texts in simple language to their disciples. The knowledge elucidated by those wise scholarly sages and seers came to be known as the Upanishads. Whereas the Vedic rituals were reduced to mere physical exercises, their intellectual interpretations were done in the Upanishads. Therefore, what is essentially meant in this paragraph is that merely repeating the verses of the Vedas will yield no results if one does not use one's brain and intelligence to understand their implications and philosophical aspects.]

प्रजापतिस्तं यज्ञाय वसीयांसमात्मानं मन्यमानो मनोयज्ञेनेजे । सप्रणवया तयैवर्चा  
हविर्ध्यात्वाऽऽत्मानमात्मन्यग्नौ जुहुयात् । सर्वमजानात्सर्वत्राशक्तस्सर्वमकरोत् । य एवं  
विद्वानिमं ध्यानयज्ञमनुतिष्ठेत्स सर्वज्ञोऽनन्तशक्तिः सर्वकर्ता भवति । स सर्वल्लोकाजित्वा  
ब्रह्म परं प्राप्नोति ॥४॥

Prajapati Brahmaa obeyed the instruction or advice given by that invisible voice. He mentally performed that symbolic fire sacrifice to honour and pay his respects to the Lord. He used the divine words for 'Pranav' (i.e., OM) as a prefix and a suffix to the hymns that he had witnessed, heard and visualised in his mind (or the divine words of which he had a vision) earlier, and used those hymns as prayers while symbolically offering his pure-self or his Atma into the sacrificial fire. Everyone cannot do it because everyone does not know the 'true self' and the intricacies of the process, does not have the requisite depth of knowledge, expertise and erudition, and everywhere the circumstances are not favourable and conducive to do it (सर्वमजानात्सर्वत्राशक्तस्सर्वमकरोत्).

A wise, erudite and expert person who performs such a 'Dhyan Yagya' (i.e., who performs the symbolic sacred fire sacrifice mentally, offering his self into the sacred fire which symbolically means burning of his ego and pride, or 'Ahankar'), he becomes all knowing (सर्वज्ञ), infinitely strong and valiant (अनन्तशक्ति) as well as competent and capable of doing anything that he wishes to do (सर्वकर्ता भवति). He is able to vanquish (conquer, control) the entire world (सर्वल्लोकाजित्वा) and attain the supreme abode of Brahma (i.e., he attains emancipation and salvation by overcoming all the obstacles in his spiritual path) (ब्रह्म परं प्राप्नोति) (4).

[Note :- A lot of symbolism is involved in this Upanishad. For example, the sacrifice is only imaginary, not a physical exercise or ritual of an elaborate formal fire sacrifice as is generally understood. The offering of the self is a metaphor for enlightenment and self realisation wherein a wise person merges his Atma which the supreme Atma of the creation. He offers his various faults, such as 'Ahankar', to the fire to get rid of them. As a result, he develops a shine resembling that of gold which has been put into the fire for purification purposes. The person realises who is 'true self' is, i.e., he realises his Atma and becomes enlightened. This is the aim of all spiritual knowledge and pursuit; this is the aim of metaphysics and theology.]

अथ प्रजापतिर्लोकान्सिसृक्षमाणस्तस्या एवं विद्याया त्रिंशदक्षराणि तेभ्यस्त्रींल्लोकान् । अथ द्वे द्वे अक्षरे ताभ्यामुभयतो दधार । तस्या एवर्चो द्वात्रिंशद्विरक्षरैस्तान्देवान्निर्मने । सर्वैरेव स इन्द्रोऽभवत् । तस्मादिन्द्रो देवानामधिकोऽभवत् । य एवं वेद समानानामधिको भवेत् । तस्या एकादशभिः पादैरेकादश रुद्रान्निर्ममे । तस्या एकादशभिरेकादशादित्यान्निर्ममे । सर्वैरेव स विष्णुरभवत् । तस्माद्विष्णुरादित्यानामधिकोऽभवत् । य एवं वेद समानानामधिके भवेत् । स चतुर्भिश्चतुर्भिरक्षरैरष्टौ वसूनजनयत् । स तस्या आद्यैर्द्वादशभिरक्षरैर्ब्राह्मणमजनयत् । दशभिर्दशभिर्विद्वक्षत्रे । तस्माद्ब्राह्मणो मुख्यो भवति । एवं तन्मुख्यो भवति य एवं वेद । तूष्णो शूद्रमजनयत्तस्माच्छूद्रो निर्विधोऽभवत् । न वेदं दिवा न नक्तमासीदव्यावृतं । स प्रजापतिरानुष्टुभाभ्यामर्धर्चाभ्यामहोरात्रावकल्पयत् । ततो व्यैच्छत् व्येवास्मा उच्छति । अथो तम एवापहते । ऋग्वेदमस्या आद्यात्पादादकल्पयत् । यजुर्द्वितीयात् । साम तृतीयात् अधर्वाङ्गिरसश्चतुर्थात् । यदष्टाक्षरपदा तेन गायत्री । यदेकादशपदा तेन त्रिष्टुप् । यच्चतुष्टुपदा तेन जगती । यद्द्वात्रिंशदक्षरा तेनानुष्टुप् । सा वा एषा सर्वाणि छन्दांसि । य इमां सर्वाणि छन्दांसि वेद । सर्वं जगदानुष्टुभ एवोत्पन्नमनुष्टुप्प्रतिष्ठितं प्रतितिष्ठति यश्चैवं वेद ॥५॥

Thence, Prajapati Brahmaa, with a desire to create the world, used the 32 letters of the 'Anushtup Chanda' (referred to in paragraph no. 2 above). The first 30 letters or syllables were used to created the three worlds (Bhu— earth, Bhuvaha —the sky, Swaha —heaven; त्रिंशदक्षराणि तेभ्यस्त्रींल्लोकान्) then he used the last 2 letters or syllables as pegs or posts to hold it in place (द्वे द्वे अक्षरे ताभ्यामुभयतो दधार).

Then again he used the 32 letters or syllables of that 'Richa' (the Vedic hymn he had a vision of), in different permutations and combinations, to create the various Gods (द्वात्रिंशद्विरक्षरैस्तान्देवान्निर्मने), and from the composite of all the letters and syllables came Indra in existence. Therefore, Indra is considered superior to all other Gods (or he is the king of Gods) (तस्मादिन्द्रो देवानामधिकोऽभवत्). A person who knows this is similarly considered superior amongst his peers and compatriots (एवं वेद समानानामधिको).

Out of the 11 verses of that hymn were produced the 11 Rudras<sup>1</sup> (forms of Lord Shiva). Another 11 verses were used to create the 11 Suns<sup>2</sup> (Adityas). Vishnu was created out of all these 'Adityas', hence he is regarded as superior to the Sun (because the sun is only one of those 11 Adityas) (सर्वैरेव स विष्णुरभवत् । तस्माद्विष्णुरादित्यानामधिकोऽभवत्). A wise person who realises this fact is honoured amongst his peers.

After that, he (Prajapati) used the 8-letters to create the 8 Vasus<sup>3</sup> (चतुर्भिश्चतुर्भिरक्षरैरष्टौ वसूनजनयत्).

Then he used the first 12 letters of that hymn to create the Brahmins (आद्यैर्द्वादशभिरक्षरैर्ब्राह्मणमजनयत्) who are consider the learned and elderly in society. He used the next 10 letters to create the 'Kshatriyas' who are the warrior class with the job to give protection to the society, and the following 10 letters were used to create Vaishyas (दशभिर्दशभिर्विद्वक्षत्रे) who were designated to provide the society with its basic needs such as food, clothing, comfort and other material objects. Hence, being created as first human beings, the Brahmins are regarded as superior to others (तस्माद्ब्राह्मणो मुख्यो भवति). A person who

understands this fact becomes chief amongst humans (तन्मुख्यो भवति य एवं वेद).

Thereafter, Prajapati became silent and produced the 'Shudras'. That is why 'Shudras' are not considered wise and they lack knowledge (तूष्णीं शूद्रमजनयत्तस्माच्छूद्रो निर्विधो).

In the beginning, there was no Vedas, nor any distinction between the day and the night (न वेदं दिवा न नक्तमासीदव्यावृत्तं). So Prajapati Brahmaa invoked the two halves of that 'Richa' to mentally create day and night respectively. But this did not satisfy him, so he bestowed them (the day and the night) with the quality of being widespread, diffusive and extensive (व्यापक). [That is why the whole world witness day and night. This is also why a half of the earth has daylight while the other half is in darkness.]

Now, in order to remove darkness (तम एवापहते) representing ignorance and delusions, he created knowledge in the form of the Vedas —such as the Rig Veda created from the initial or the first verses (ऋग्वेद आद्यात्पादाद). Those creations were imagined in his mind (कल्पयत्), and this imagination or visualisation, which was the result of his wish, metamorphosed into the words of the Vedas.

Subsequently, he created the Yajur Veda from the second verse of the hymn or 'Richa' (यजुर्द्वितीयात्), the Sam Veda from the third (साम तृतीयात्), and the Atharva Veda and its essence from the forth verse (अथर्वान्विंशसंश्रुतार्थात्).

Now in order to give a definite textual shape to and condense these Vedas into words that can be read, recited, taught, learnt and preached, stored and transmitted, he devised the various Chandas (छन्द) which are poetic compositions having a fixed numbers of letters and syllables in each verse or line. [The Vedas therefore were in the form of poetry, and not as a prose.] Hence, to accomplish the composition of the Vedic sacred hymns in the form of Chandas, he used 8-letters to create a verse known as 'Gayatri Chanda' (यदष्टाक्षरपदा तेन गायत्री), 11 letters to creates a verse known as 'Tristup Chanda' (यदेकादशपदा तने त्रिष्टुप), 4 line verses were called 'Jagati Chanda' (यच्चतुष्टपदा तेन जगती), and 32 letters were used by him for creating the 'Anushtup Chanda' (यद्द्वविंशदक्षरा तेनानुष्टुप).

In this way, he created or invented the basic style to compose poetry, and this style was the various meters or lengths of lines, number of letters or syllables to a line and the verse as a whole, number of lines etc.. These were collectively called 'Chandas' and all the Vedas were composed using these various poetical systems of verses (इमां सर्वाणि छन्दांसि वेद).

A person who knows this secret learns about the origin of the whole world as well as the genesis of creation of the Vedas in the form of letters and words of the various Chandas such as the 'Anushtup Chanda' (सर्वं जगदानुष्टुभ एवोत्पन्नम्). He sees or realises that all the Vedas are established in the form of these Chandas such as the 'Anushtup' etc. (मनुष्टुप्रतिष्ठितं प्रतिष्ठितं) (5).

[Note :- (A) <sup>1</sup>The 11 *Rudras* are the following— (i) Mannu (मन्यु), (ii) Manu (मनु), (iii) Mahinas (महिनस), (iv) Mahan (महान), (v) Shiva (शिव), (vi) Ritdhvaj (ऋतध्वज), (vii) Ugrareta (उग्ररेता), (viii) Bhav (भव), (ix) Kaal (काल), (x) Vamdeo (वामदेव), (xi) Dhritvrat (धृतिव्रत).

<sup>2</sup>The 11 *Adityas* are the mythological suns which are seen together at the time

of the doomsday. The chief of them is the Sun visible in the sky from the earth.

<sup>3</sup>The word *Vasu* refers to a divine God having 8 subordinate Gods under him. The word also refers to the patron Gods of gem or wealth, fire, water, gold as well as the Sun, Shiva and Vishnu (the Trinity Gods) and a pious person (e.g., sages, seers, hermits, monks, ascetics, mendicants or any other holy person).

(B) This paragraph establishes that *sound*—from which the various words of the language emerged—was the first brick laid by Prajapati Brahmaa in order to start the physical exercise of creation. Prior to this, everything was subtle, homogenous and indistinguishable from one another. There was no distinction between day and night—there was a perpetual twilight since eternity. When the ball of creation was set rolling, there appeared the night which symbolised darkness of ignorance. In order to remove it or dispel it, or to counter balance it, Brahmaa created day which symbolised knowledge, and which was an antidote to ignorance. But how was it to be propagated and made beneficial for his creation and the creatures that would inhabit that creation? So he (Brahmaa) created the Vedas, the first being the Rig Veda and then the subsequent Vedas, all of which contained all the knowledge that would be required by the creature for his sustenance and propagation. But these Vedas were abstract and complicated and difficult to understand, so to make them comprehensible and come within the reach of an ordinary creature, he devised ‘words’ to act as a vehicle to disseminate that knowledge, help in storing it and propagating it. In order to facilitate storage in the mind, he devised rhymes or poetry because it was easier to memorise anything by singing rather than by routine learning by rote of long, dry prose. Thus came into being the various ‘Chandas’ and the Sam Veda. As we see, all these apparently imaginary hypothetical concepts have a practical and understandable meaning notwithstanding the abstract and hypothetical way our ancient sages or seers had tried to describe them in the way they could. We find it difficult to understand them with our limited knowledge and comprehension, and therefore we ridicule them and view them with incredulity. But in fact, if we delve deeper, we find everything said by those sages and seers in the form of the Upanishads to be perfectly logical and scientific and based on sound rational thinking and immaculate and matured reasoning.]

अथ यदा प्रजाः सृष्टा न जायन्ते प्रजापतिः कथं न्विमाः प्रजाः सृजेयमिति चिन्तयन्नुग्रमितीमामृचं  
गातुमुपाक्रामत् । ततः प्रथमपादादुग्ररूपा देवः प्रादुरभूत् । एकः श्यामः पुरतो रक्तः पिनाकी  
स्त्रीपुंसरूपस्तं विभज्य स्त्रीषु तस्य स्त्रीरूपं पुंसि च पुंरूपं व्यधात् । स उभाभ्यामंशान्यां  
सर्वमादिष्टः । ततः प्रजाः प्रजायन्ते । य एवं वेद प्रजापतेः सोऽपि त्र्यम्बक इमामृचमुद्रायन्नुहू—  
धितजटाकलापः प्रत्यग्ज्योतिष्यात्मन्येव रन्तारमिति । इन्द्रौ वै किल देवानागनुजावर  
आसीत् । तं प्रजापतिरब्रवीद्गच्छ देवानामधिपतिर्भवेति । सोऽगच्छत् । तं देवा ऊचुरनुजावरोऽसि  
त्वमस्माकं कुतस्तवाधिपत्यमिति । स प्रजापतिमभ्येत्योवाचैवं देवा ऊचुरनुजावरस्य  
कुतस्तवाधिपत्यमिति । तं प्रजापतिरिन्द्रं त्रिकलशैरमृतपूर्णैरानुष्टुभाभिमन्त्रितैरभिषिच्य तं

सुदर्शनेन दक्षिणतो ररक्ष पाञ्चजन्येन वामतो द्वयेनैव सुरक्षितोऽभवन् । रौक्मे फलके सूर्यवर्चसि मन्त्रमानुष्टुभं विन्यस्य तदस्य कण्ठे प्रत्यमुञ्चत् । ततः सुदुर्निरीक्षोऽभवत् । तस्मै विद्यामानुष्टुभीं प्रादात् । ततो देवास्तमाधिपत्यायानुमेनिरे । स स्वराडभूत् । य एवं वेद स्वराड भवेत् । सोऽमन्यत पृथिवीमपि कथमपां जयेयमिति । स प्रजापतिमुपाधावत् । तस्मात्प्रजापतिः कमठाकारमिन्द्रनागभुजगेन्द्राधारं भद्रासनं प्रादात् । स पृथिवीमभ्यजयत् । ततः स उभयोर्लोकयोरधिपतिरभूत् । य एवं वेदोभयोर्लोकयोरधिपतिर्भवति । स पृथिवीं जयति यो वा अप्रतिष्ठितं शिथिलं भ्रातव्येभ्यः परमात्मानं मन्यते । स एतमासीनमष्टि तिष्ठेत् । प्रतिष्ठितोऽशिथिलो भ्रातव्येभ्यो वसीयान्भवति यश्चैवं वेद यश्चैवं वेद ॥६॥

Still Prajapati Brahmaa could not succeed in creating the cosmos and its inhabitants. Wondering how to do it, he began to sing those 'Richas' (the hymns of which he has had a divine vision earlier). From its first stanza appeared or emerged (प्रादुर्भूत) a fierce, violent, sharp, stern and strong looking God (प्रथमपादादुग्ररूपो). He was dark complexioned and had the colour of blood (श्यामः पुरतो रक्तः), and he was called 'Pinaki' (पिनाकी) (which is an epithet for Lord Shiva because he held a bow called 'Pinak').

This 'Pinaki' transformed himself into a 'half male and half female' form (स्त्रीपुंसरूपस्ते) and then split into two separate and distinct identities of a male and a female (विभज्य स्त्रीषु तस्य स्त्रीरूपं पुंसि च पुंरूपं व्यधात्) . They were endowed with all the organs present in a male and a female independently, and from them the rest of the subjects of the creation (i.e., the creatures) were created (ततः प्रजाः प्रजायन्ते).

The new creator of the cosmos (i.e., the Male or Shiva) was also called 'Triyambak' (प्रजापतेः सोऽपि त्र्यम्बक). He also sang the 'Richas' which had earlier been sung by Prajapati Brahmaa. He was wearing a matted lock of hairs on his head (as a crown) and was glorious and splendours like the fire (प्रत्यग्ज्योतिष्यात्मन्येव). He was younger than other Gods such as Indra (इन्द्रो वै देवानामनुजावर). But Prajapati Brahmaa blessed him by saying that he shall become senior than or superior to all the other Gods (प्रजापतिरब्रवीद्रच्छ देवानामधिपतिर्भवेति).

This of course was not liked by the Gods, and they told him (newly created 'Triyambak', Shiva or Rudra), 'You are our junior or younger than us; how can we accept your seniority (देवा ऊचुरनुजावरोऽसि कुतस्तवाधिपत्यमिति)?'

Then Indra (the chief amongst the Gods) went to Prajapati and told him what the other Gods had said. Thereafter (to teach Indra a lesson), Prajapati showed honours to him by offering oblations to him using the sanctified elixir called 'Amrit' contained in 3 golden pitchers (त्रिकलशैरमृतपूर्णैरानुष्टुभाभिमन्त्रितैरभिषिच्य). After that, he gave protection to Indra by placing the 'Sudarshan' (discuss) to his right (सुदर्शनेन दक्षिणतो ररक्ष) and the 'Panch Janya' to his left (पाञ्चजन्येन वामतो). [These 'Panch Janya' are the legendary 5 Shaktis or the female aspects of Nature.]

Then Prajapati made Indra eat the fruit (or drink the ambrosia) of knowledge in the form of the glorious Mantras of the 'Anushtup Chanda' (फलके सूर्यवर्चसि मन्त्रमानुष्टुभं) and prayed to him (विन्यस्य). In this way, Indra was given protection and blessed with seniority to assuage his ruffled ego that he has been superseded by 'Triyambak' or Lord Shiva.

Having eaten this fruit or having drunk this ambrosia, Indra acquired the power to remain invisible (ततः सुदुर्निरीक्षोऽभवत्) and become wise because Prajapati had given him the ‘Anushtup Chandas’ as a symbolic fruit of knowledge to eat (तस्मै विद्याभानुष्टुभीं प्रादात्).

As a result, Indra was deemed to have been restored to his superior position amongst the Gods (or, the Gods accepted him —Indra —as their chief once again —ततो देवास्तमाधिपत्यायानुमेनिरे). So, Indra once again became the Lord of creation (स्वराडभूत). Any person who knows about this too becomes equivalent to being a Lord of creation (i.e., he becomes senior amongst all his compatriots and peers —य एवं वेद स्वराड् भवेत्).

Having established his lordship in the havens (and over the Gods), Indra wondered how to establish his authority over the earth (i.e., the mortal world inhabited by mortal creatures—पृथिवीमपि कथमपां जयेयमिति). So he rushed (धावत्) to Prajapati once again with this wish. At his request, Prajapati Brahmaa respectfully put the earth on the back of the legendary tortoise who in turn was supported on the hoods of the legendary ‘Sheshnath’ called ‘Naag Bhujang’ (or the great and formidable legendary hooded python) (कमठाकरमिन्द्रनागभुजगेन्द्रधारः)<sup>1</sup>.

In this way, he established his lordship over the earth (i.e., he literally conquered the earth—पृथिवीमभ्यजयत्). Hence, Indra became Lord of both the worlds— the heaven and the earth (उभयोर्लोकयोरेधिपतिरभूत्). Anyone who understands this becomes equally senior as Indra and conquers the earth (स पृथिवीं जयति—that is, he is able to establish his authority on the creatures of the earth as well as over the terrestrial realm).

Such a person is looked upon by his less privileged and unfortunate brethrens (अप्रतिष्ठितं शिथिलं भ्रातृव्येभ्यः) as God or being equivalent to the supreme Lord himself (परमात्मानं मन्यते). Such a person ascends to this high stature and is put there by his less privileged brethrens (प्रतिष्ठितोऽशिथिलो भ्रातृव्येभ्यो). He becomes their sustainer, protector and caretaker (वसीयान्भवति). This is verily what the Vedas say, what the Veda says (यश्चैवं वेद यश्चैवं वेद). [This last phrase is repeated twice to emphasis its truth] (6).

[Note :- <sup>1</sup>The story goes that Brahmaa had blessed Shiva to acquire a senior stature amongst the Gods. But the jealous Indra thought that his authority was being compromised. So, to appease him, Prajapati Brahmaa showed him all due honours. But when Indra was not able to retrieve the earth from the doomsday deluge when it sank deep into the water, Brahmaa asked Vishnu to support the earth on his back, which the latter did in his incarnation as the legendary tortoise called ‘Kamath’. But the tortoise also began to sink in the netherworld due to the weight of the earth. Then Sheshnath, the legendary hooded python, held that tortoise on his hood. This Sheshnath is an ornament of Lord Shiva, so the combined weight of the earth, the tortoise, and the Sheshnath holding these two on his hood was borne by Lord Shiva. But in his ignorance and stupidity, Indra thought that he has salvaged the earth, and the Gods, in their own ignorance and stupidity, proclaimed him to be the Lord of the earth besides that of the heaven of which Indra was already a Lord.

The implicit meaning of this story is that though Indra is the Lord of the world, the Gods etc., it is actually someone else —Lord Shiva —who is the de facto Lord,

and hence known as Mahadev, the great God. This is the impact and subtle meaning of the world 'Abyakta' used in this Upanishad. There are certain subtle and silent facts that are not obvious or apparent on the surface, but these hidden facts are the real truths as compared to things that are visibly apparent but are not the real truths.]

य इमां विद्यामधीते स सर्वान्वेदानधीते । स सर्वैः ऋतुभिर्यजते । स सर्वतीर्थेषु स्नाति । स महापातकोपपातकैः प्रमुच्यते । स ब्रह्मवर्चसं महदाप्नुयात् । आ ब्रह्मणः पूर्वानाकल्पांश्चोत्तरांश्च वंश्यान्पुनीते । नैनमपस्मारादयो रोगा आदिष्वेयुः । सयक्षाः सप्रेतपिशाचा अप्येनं स्पृष्ट्वा दृष्ट्वा श्रुत्वा वा पापिनः पुण्याल्लोकानवाप्नुयुः । चिन्तितमात्रादस्य सर्वेऽर्धाः सिद्धेयुः । पितरमिवैनं सर्वे मन्यन्ते । राजानश्चास्यादेशकारिणो भवन्ति । न चाचार्यव्यतिरिक्तं श्रेयांसं दृष्ट्वा नमस्कुर्यात् । न चास्मादुपावरोहेत् । जीवन्मुक्तश्च भवति । देहान्ते तमसः परं धाम प्राप्नुयात् । यत्र विराण् नृसिंहोऽवभासते तत्र खलूपासते । तत्स्वरूपध्यानपरा मुनय आकल्पान्ते तस्मिन्नेवात्मनि लियन्ते । न च पुनरावर्तन्ते । न चेमां विद्यामश्रद्धधानाय ब्रूयान्नासूयावते नानूचानाय नाविष्णुभक्ताय नानूतिने नातपसे नादान्ताय नाशान्ताय नादीक्षिताय नाधर्मशीलाय न हिंसकाय नाब्रह्मचारिण इत्येषोपनिषत् ॥७॥

One who studies this Upanishad is deemed to have studied all the Vedas; he is deemed to have offered worship by doing all the possible types of fire sacrifices (Yagya); his is deemed to have taken a ritualistic purifying bath in all the holy sites. Such a person is freed from the effects of sins, small and big. He acquires the radiance, splendours and glory associated with Brahma. He purifies Brahma himself (आ ब्रह्मणः पुनीते) as well as all the ancestors of his clan (वंश्या) that existed in the beginning up till the time the clan comes to an end (पूर्वानाकल्पांश्चोत्तरांश्च). Such a person does not suffer from epilepsy and other such diseases (अपस्मारादयो रोगा आदिष्वेयुः). Even ghosts, phantoms, Yakshas and evils spirits (सयक्षाः सप्रेतपिशाचा) who see him, touch him and hear of him (स्पृष्ट्वा दृष्ट्वा श्रुत्वा) are freed from their sinful and degraded existence, and they go to heaven instead (पापिनः पुण्याल्लोकानवाप्नुयुः).

Such an erudite person's wishes are fulfilled by simply thinking of them. He is respected and honoured by all the people with the same reverence as they have for their own ancestor. Even the kings of the realm obey him. Such a person is so exalted that excepting his senior teachers, he is not required to bow to others when he sees or meets them (न चाचार्यव्यतिरिक्तं श्रेयांसं दृष्ट्वा नमस्कुर्यात्). This does not create or occasion any crime of insult or insinuation or misdemeanour or misbehaviour, or is the cause of any fault on his part (न चास्मादुपावरोहेत्). [That is, though it is good manners to bow to one's senior when one comes in contact with him, a person who is well-versed in the Upanishad is not required to follow this code of conduct because he himself is deemed to be a very senior person.] While alive, he is deemed to be 'Jivan Mukta' (जीवन्मुक्तश्च भवति — literally a person who is freed from the bondage associated with the mundane existence in this entrapping world; here referring to the various fetters that shackles a creature to this world), and after death (देहान्ते) he abandons this lowly world and goes to an exalted abode which is the highest stature of attainment called 'Param Dham' (तमसः परं धाम प्राप्नुयात्)<sup>1</sup>.

Such a person should worship and meditate upon the Lord in the form of the glorious ‘Narshingh’ (नृसिंहोऽवभासते तत्र खलूपासते) at a lonely, secluded and serene place. Those sages who worship and meditate upon such a Lord (तत्स्वरूपध्यानपरा मुनयः) are able to merge or dissolve their souls with the supreme soul of the Lord (तस्मिन्नेवात्मनि लियन्ते) at the end of their lives (कल्पान्ते), and they do not have to take birth again (न पुनरावर्तन्ते).

The knowledge (Vidya) contained in this Upanishad should not be given (or told) to non-believers who have no faith (न चेमां विद्यामश्रद्धधानाय), to those with evil and pervert mind and temperament (ब्रूयान्नसूयावते), those who are dumb (because it will be of no use to them) (नानूचानाय), those who are not devotees of Lord Vishnu (नाविष्णुभक्ताय), those who do not speak the truth (नानृत्तिने), those who do not observe austerities and strict righteous vows (नातपसे), those who do not observe self-restraint (नादान्ताय), those who are agitated and restless (नाशान्ताय), those who are not initiated or baptised (नादीक्षिताय), those who do not follow the tenets of the path of Dharma —i.e., are not righteous, or do not follow the path of probity, propriety, noble thought and conduct (नाधर्मशीलाय), those who are cruel, merciless and lack compassion (न हिंसकाय), and those who are not Brahmacharis (i.e., that is, those who are indulgent in passions and gratification of their sense organs —नाब्रह्मचारिण). This is verily what this Upanishad says (7).

[Note :- 'Indra lives in heaven. Though better than earth, this heaven is not the supreme, ultimate and the transcendental abode of Brahma called the ‘Param Dhaam’ (परं धाम). So while the rest of the wise, righteous and religious people go to a simple heaven whose Lord is Indra, a person who has wisened up to the knowledge contained in this Upanishad as well as other Upanishads is deemed to be more enlightened amongst his peers, and hence he is eligible to acquire or attain a status which is superior to the others, and consequentially he goes far beyond the ordinary heaven, he goes into the superior heaven called the ‘Param Dhaam’ of Brahma, the supreme Being. This stature is called the ultimate emancipation and salvation of the soul which in simple terms means the merger of the individual soul of the creature with the cosmic soul of the cosmos from where there is no return.]

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

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## Chapter 12

### Kundiko-panishad/कुण्डिकोपनिषद्

In this Upanishad belonging to the Sam Veda tradition, the period of life called ‘Sanyas’ is described in detail. This is the phase in the life of a man when the householders hands over the responsibilities of his worldly affairs to his heirs and, renouncing all his links with this world, he becomes a wondering mendicant and heads for the forest. There he leads an austere life full of rigors, spends his time in contemplation and meditation on the ultimate truth, gradually elevating himself spiritually to finally attain salvation.

Technically speaking, stepping out of the house and going to the forest is called ‘Vaanprastha’, but it is a stepping stone for ‘Sanyas’. Similarly, if the true essence of Sanyas is taken into count, then even the first stage in the life of a man when he is a student under the tutelage of a wise teacher, the phase when he is a Brahmachari, at that time he can also become a Sanyasi because a Brahmacharya Ashram also requires the same stringent life as expected of a Sanyasi. Likewise, a householder, who follows the basic tenets of Sanyas in his heart and mind while doing his worldly duties with dispassion and total detachment from them, also comes under the ambit of Sanyas.

This Upanishad describes the regulations to be followed by a Sanyasi and details his way of life. It should be read in conjunction with other Upanishad on the subject of Sanyas, such as Aarunyu-panishad and Sanyaso-panishad which are part of this book as separate chapter nos. 3 and 10 respectively. A separate appendix no. 2 has also been added to this book which deals with the concept of ‘Sanyas’ in detail. The beauty of this appendix lies in the fact that it contains a large selection of verses from ‘Vairagya Ashtakam’ composed by the legendary renunciate king Bhartrihari on this topic.

The Holy Bible enunciates the reasons why a man should renounce his household and other worldly affairs and take to Sanyas— *‘And a man’s foes shall be they of his own household. He that loveth son or daughter more than me is not worthy of me. And he that take it not his cross and followeth after me is not worthy of me. He that findeth his life shall lose; and he that loseth his life for my sake shall find it’* (Gospel of St. Matthew, 10/36-39).

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं

मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

**ब्रह्मचर्याश्रमे क्षीणे गुरुशुश्रूषणे रतः । वेदानधीत्यानुज्ञात उच्यते गुरुणाश्रमी ॥१॥**

At the completion of 'Brahmacharya Ashram'<sup>1</sup>, when the student has completed his formal study of the Vedas under the tutelage of a wise teacher, he should take permission from the Guru, whom he has been serving during his student days, to go home. Such a person who has got his Guru's permission to go home is called 'Ashrami' (आश्रमी) (1).

[Note :- <sup>1</sup>The life of a man has been divided by the Vedas into 4 segments of roughly 25 years each. The first phase is called 'Brahmacharya Ashram', which is the phase when a man studies the scriptures under an erudite teacher. During this period, he is expected to lead an austere life, observing strict rules of discipline and conduct. This helps him to concentrate in his studies. When he is fully educated, he enters the second phase of life called 'Grihastha Ashram', which is the householder's life. During this second phase, he marries, raises a family and takes care of it, looking after the welfare of his compatriots and dependents in the process. He also enhances his prosperity and wealth. At the end of this phase, when he is around 50 years of age, he should handover the affairs of the household and the world to his son or any other heir, and look forward to the next phase of life of renunciation. During this third phase, he should delink himself from routine involvement in the day to day running of the household and other worldly affairs, remain detached from them, and finally move out of the house altogether and head for the forest. This is done to leave the new generation to itself, and if the need arises, the renunciate parent can give wise advice. This phase is called 'Vaanprastha Ashram', literally meaning 'those who go to live in the forest'. This Ashram is a phase between the second and the last phase of life. After Vaanprastha comes the 'Sanyas Ashram'. This Upanishad deals with the last phase called the Sanyas Ashram and describes in detail the life that is expected of them to be lead. During this phase, the person has no links at all with the world; he contemplates upon his Atma and Brahma, and like a wise person prepares himself for the final exit from this world to obtain salvation.]

**दारमाहृत्य सदृशमग्निमाधाय शक्तिः । ब्राह्मीमिष्टिं यजेत्तासामहोरात्रेण निर्वपेत् ॥२॥**

It is expected of a wise man that he would accept a wife who is compatible to and emotionally in tune with him, light the fire of the household (i.e., enter into the second phase of life as a householder and take up the responsibility of lightening and keeping the hearth warm and lighted in his home so that his family is well fed and looked after) and keep it burning with the faith that he is symbolically performing the sacrificial fire dedicated to the supreme Brahma. With this conviction, he should lead a life which is in accordance with the principles laid out for this phase (2).

[Note :- The very thought that his householder's life and its incumbent responsibilities and problems are a part of the wider spectrum of sacrifices that a man must make to purify and uplift himself towards the supreme Brahma, which is the ultimate destination where an erudite soul should aim for, will make all his activities automatically become religiously inclined and injected with the element of

righteousness. Without any prodding or coercion, such a man will himself, on his own account, lead a regulated, righteous, virtuous, non-indulgent and a dispassionate life because his intellect would be consistently directing him and making him aware of the fact that each of his actions are like an offering given to the formal religious sacrificial holy fire. Even as a man performing any religious ritual does it with fervour, faith, devotion and humility if he is sincere about that ritual, and not doing it for cheating others, such a man's outlooks towards life and its requirements and demands undergo a sea change. He is no more a man of senses who is a prisoner to his desires and gratifications, but instead he becomes an enlightened person who does everything in a dispassionate and detached manner based on the merit of the case, and always thinking that each of his action are like one offering to the holy fire lit during the second phase of the life. This stage of life is called 'Grihastha Ashram'.]

**संविभज्य सुतानर्थे ग्राम्यकामान्विसृज्य च । संचरन्वनमार्गेण शुचौ देशे परिभ्रमन् ॥३॥**

At the end of his term as a householder, he should distribute his wealth amongst his sons (heirs), delegate all his authorities and powers to them, and after handing over all his responsibilities pertaining to his household and the village (i.e., the society, community, worldly affairs) to them, he should finally depart from his house and head for the forest as a wondering mendicant. After leaving the house, he should first roam in the holy places (i.e., go on a journey of pilgrimage) before going to the forest for good (3).

[Note :- This is the third phase of life called 'Vaanprastha'. See note to verse no. 1 and 6 also.]

**वायुभक्षोऽम्बुभक्षो वा विहितैः कन्दमूलकैः । स्वशरीरे समाप्याथ पृथिव्यां नाश्रु पातयेत् ॥४॥**

[Now, the life and times of a Sanyasi who is a person who has totally forsaken the world, who lives in seclusion in a forest in preparation for death and his ultimate salvation, is being described in the following verses—]

A Sanyasi (a renunciate and wandering ascetic or a mendicant) should protect his body (survive) by eating wind and drinking water. If that is too harsh for him, he should eat edible roots, stems and bulbs. He should treat this world as being limited to this gross body and never shed tears for it (i.e., he should remain even in the case of joys or sorrows, of agony of separation from his dear ones and happiness of union with them)<sup>1</sup> (4).

[Note :- <sup>1</sup>A 'Sanyasi' should treat all the relationships with this world as being limited to his body which is not his true identity, because his pure or truthful self is the Atma and not the body. The gross body belongs to the world, and when the world has been forsaken, the body automatically loses its relevance and must also be forsaken. The pure or truthful self of the Sanyasi is his Atma which belongs to the supreme soul or Brahma. In other words, a rightful Sanyasi realises that his true dear one is Brahma and not the world. The distinction between his true near and dear one, the Brahma, and his false near and dear one, the world, becomes clear to him. As a result, he longs to reach Brahma and move away from the world.]

**सह तेनैव पुरुषः कथं संन्यस्त उच्यते । सनामधेयो यस्मिंस्तु कथं संन्यस्त उच्यते ॥५॥**

But it should be clarified that by merely observing these simple and basic vows (as noted in the above verses) will not make a person a ‘true Sanyasi’, for this is just a fraction of the whole gamut of regulations and tenets that are to be observed by him before he is elevated to an exalted stature of a ‘true Sanyasi’. The way of life, the rules of conduct, the ethics, the vows and the tenets to be observed by him are more profound, are of much greater importance, have a broader impact and cover a wider range of activities than merely eating fruits etc. (5).

तस्मात्फलविशुद्धाङ्गी संन्यासं संहितात्मनाम् । अग्निवर्णं विनिष्क्रम्य वानप्रस्थं प्रपद्यते ॥६॥

For this (i.e., to become a true renunciate Sanyasi who wanders like a mendicant in search of the ultimate truth), one should have no desires for any reward or enjoyment of benefits for observing the stringent ethics and moral codes of conduct pertaining to any one of the 4 classes of the society to which that person belongs. He should enter Sanyas Ashram with the express intention of attaining ultimate emancipation and salvation. He should leave his household fire behind (i.e., he should completely detach himself from his home and its affairs) before proceeding to the forest as a ‘Vaanprastha’. (See note to verse nos. 1 and 3 also) (6).

लोकवन्द्यार्याऽऽसक्तो वनं गच्छति संयतः । संत्यक्त्वा संसृतिसुखमनुतिष्ठति किं मुधा ॥७॥

What is the benefit of going to the forest to get involved in observing so many severe austerities and following so many strict codes of conduct and leading a rigorous way of life after abandoning the comforts of the household and not remaining contented with the comforts obtained from a wife and other worldly objects like any other person? (7)

किंवा दुःखमनुस्मृत्य भोगांस्त्यजति चोच्छ्रितान् । गर्भवासभयाद्धीतः शीतोष्णाभ्यां तथैव च ॥८॥

Scared of the prospects of having to dwell in the hellish environs of a mother’s womb and taking birth only to suffer from cold and heat, extremes of sorrows and joys leading to restlessness, perplexities, consternations, confoundedness and uncertainties in this world, why does a man willingly abandon the comforts and pleasures derived from the materialistic world and head for the forest to lead the rigorous and stern life of a Sanyasi? (8)

गुह्यं प्रवेष्टुमिच्छामि परं पदमनामयमिति । संन्यस्याग्निमपुनरावर्तनं यन्मृत्युर्जायमावहमिति ।

अथाध्यात्ममन्त्राज्जपेत् । दीक्षामुपेयात्काषायबासाः । कक्षोपस्थलोमानि वर्जयेत् ।

ऊर्ध्वबाहुर्विमुक्तमार्गो भवति । अनिकेतश्चरेद्विक्षाशी । निदिध्यासनं दध्यात् ॥९॥

The subtle reason why that person who becomes a Sanyasi goes to such an extent of taking these great troubles and decides to face all the difficulties and rigors associated with a harsh life of a forest dwelling renunciate and a wandering mendicant or a reclusive monk is that he wishes to enter that supreme state of existence which is called ‘Param Pad’ (परम पद —literally, the supreme, most exalted stature, which is the attainment of emancipation and salvation, or being able to reach Brahma).

He always remembers the great God symbolising death, the Mahakaal who is Lord Shiva himself<sup>1</sup>. He constantly and persistently goes on repeating the various spiritual Mantras (divine words). He accepts initiation into this bold path of Sanyas by accepting

its stringent vows and wears ocher cloth.

Excepting the hairs on the abdomen and around the genitals, he should get all other hairs on other parts of the body shaved. He lifts both his hands upwards towards the sky<sup>2</sup> and wonders in all the directions as per his free will.

Without a house and hearth, he manages to live on food obtained by begging (or by alms seeking). He should spend his time in observing austerities and doing meditation (9).

[Note :- <sup>1</sup>Lord Shiva is a patron God of renunciate ascetics. He is the greatest renunciate God and mythology depicts him in a perpetual state of contemplation and meditation. He is also the God of 'conclusion of life', or death. So, by constantly remembering Mahakaal, a form of Lord Shiva, a Sanyasi not only seeks the blessings of his patron deity (Lord Shiva) but also keeps himself aware of the imminent, overriding presence of death which would act as a guard against his falling prey to any temptations. Mahakaal would always remind him that death is fast approaching and he should be ware, as it were.

<sup>2</sup>This gesture of raising both the hands upwards towards the sky marks his total surrender and non-violent demeanour as well as to proclaim that he has nothing with him and nothing to hide; he has no enmity with anyone and he is headed towards the supreme Lord present in the heavens. The raised hands also symbolises his proclamation of being a Sanyasi and a token of his extended hands to welcome Brahma with an outstretched arm.]

पवित्रं धारयेज्जन्तुसंरक्षणार्थम् । तदपि श्लोका भवन्ति । कुण्डिकां चमसं शिक्यं  
त्रिविष्टपमुपानहौ । शीतोपघातिनीं कन्यां कौपीनाच्छादनं तथा पवित्रं स्नानशाटीं च  
उत्तरासङ्गमेव च । अतोऽतिरिक्तं यत्किञ्चित्सर्वं तद्वर्जयेद्यतिः । १० ॥

There is a Sholka (an edict in verses) regarding what he should do (श्लोका भवन्ति). To protect himself from spirits, he should wear a 'Pavitri' (पवित्रं) which is a ring of Kush grass (a dark green grass called Kush) worn on the ring finger. He should carry a 'Kamandal' (कमण्डल — a wooden pot or a hollowed out pumpkin shell to hold water etc.) and a large tong with him (चमसं), wear a tuft of hair called 'Shikha' (शिक्यं) on his head and the mark of 'Tilak' called 'Trivishtap' (त्रिविष्ट) on his body. For protecting himself from cold, he should keep a patted-cotton blanket (कन्या). Besides these, he should wear a loin cloth (कौपीना) and carry a towel and a body wrapping piece of cloth called 'Dhoti' with him which he should use to wrap his body (उच्छादनं). He should also carry a 'Pavitri' (पवित्रं) which is made of Kush grass and worn round a finger as a ring as a symbol of austerity, abstinence and observance of strict vows. This Pavitri is used by him for doing rituals after the bath (स्नानशाटीं). He should also carry a towel to cover the upper part of his body (उत्तरासङ्गमेव) to perform the sacrament rituals after taking his bath. Except these bare essentials, a Sanyasi should abandon everything else (10).

नदीपुलिनशायी स्याद्देवागारेषु बाह्यतः । नात्यर्थं सुखदुःखाभ्यां शरीरमुपतापयेत् । ११ ॥

If he (a Sanyasi) so wants, he can sleep on the banks of a clean river. It is not wise to unnecessarily subject the body to troubles and excitements (11).

स्नानं पानं तथा शौचमद्भिः पूताभिराचरेत् । स्तूयमानो न तुष्येत निन्दितो न शपेत्परां । १२ ॥

Clean water should be used for taking a bath, drinking and going to attend to nature's call. He (a Sanyasi) should neither feel elated at being honoured and praised, nor get annoyed and dismayed and curse anyone on being insulted and criticised (i.e., he should be tolerant, forbearing, patient, calm and equanimous) (12).

**भिक्षादिवैदलं पात्रं स्नानद्रव्यमवारितम् । एवं वृत्तिमुपासीनो यतेन्द्रियो जपेत्सदा ॥१३॥**

He (a Sanyasi) should accept any pot available in which to beg and any clean water to bathe etc.. By following this path which is said to be the best path for a Sanyasi and adopting this praise worthy demeanour, the self restrained ascetic should rather focus his attention in doing constant 'Japa' (repetition of the divine Mantra; here the Mantra should be OM which is the word symbol for Lord Brahma) (13).

**विश्वाय मनुसंयोगं मनसा भावयेत्सुधीः । आकाशद्वायुर्वायोज्योतिर्ज्योतिष आपोऽद्भ्यः  
पृथिवी । एतेषां भूतानां ब्रह्म पपद्ये । अजरममरमक्षरमव्ययं प्रपद्ये । मय्यखण्डसुखाम्भोधौ  
बहुधा विश्ववीचयः । उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥१४॥**

A wise, erudite, sagacious and knowledgeable person should be firmly convinced of the fact and firmly believe that the cosmic form of Brahma (i.e., the vast universe visible to the eye) and the subtle form in the form of the soul of that cosmos, called 'Pranav' or OM, which in turn is called 'the imperishable word', are all synonymous with each other. The latter (i.e., OM) is also called 'Akshar Brahma' (अक्षर ब्रह्म) which has a dual meaning— one, 'Akshar' meaning a letter, so this Brahma is represented by the divine letters A, U, M constituting the word OM, and second, 'Akshar' meaning imperishable, immutable, eternal and that which does not decay and come to an end; so Brahma has these virtues also.

The seeker should be aware of the fact that the wind was produced from the sky, the light (fire) from the wind (due to friction), water from this fire (to cool it down), and earth from the water (due to sedimentation and solidification process). These five are called the basic elements or 'Bhoots' in metaphysics. [The 5 Bhoots are sky, wind, fire, water and earth.] The imperishable and immutable Brahma pervades uniformly in all these elements or 'Bhoots', thereby injecting them with the vitality and energy of life. The enlightened Sanyasi should firmly think that he has attained that same Brahma; that he has attained a stature which is equivalent to Brahma and marked by such characteristics as not being liable to decay and destruction, being eternal, imperishable, infinite and immutable.

He should think that he is an embodiment/image/personification of the endless ocean of supreme bliss.

Strong winds representing 'Maya' (worldly delusions, ignorance, hallucinations accompanied by attachments and infatuations with this world and their accompanying troubles, torments and miseries)<sup>1</sup> strike on my surface, creating waves which form and dissipate continuously. But these waves (representing the various agitations and perplexities, doubts and confusions, excitements and depressions, consternations and fears) are only superficial and transient in nature; they do not represent my true form (which is the dense, fathomless and measureless body of water of the ocean of bliss and happiness, of beatitude

and felicity in the form of my Atma, or enlightened and pure consciousness) (14).

[Note :- <sup>1</sup>Maya is a word which has two parts, Ma + Ya. The first half 'Ma' means 'to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of', while the second part 'Ya' means 'this or that'. Therefore the composite word Maya means neither this nor that; anything that is not real; that which is delusionary, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term Maya is used to define all these phenomenon. Hence, Maya is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary, imposter, deceitful, invisible and para-natural; all that which has no reality or substance; all that is hollow.

Maya has 3 basic constituent qualities. Hence it is called 'Trigunmayi' (त्रिगुणमयि), i.e., one which has the 3 Gunas or qualities. These 3 Gunas or qualities are— Sat, Raj and Tam. 'Sat' is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvement leading to high thoughts, noble actions and righteous behaviour. 'Raj' is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. 'Tam' is the third and most lowly of the three qualities and is used has a synonym for darkness and evil. Obviously, 'Tam' means ignorance, delusions and all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually dump him in the dust yard of creation to rust and decay.

These 3 qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of 'Sat' makes a man nobler as compared to a high ratio of 'Tam' which makes him wicked, pervert and evil. Various proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world. See also (i) chapter 2, Chandogyo-panishad, canto 7, section 16, verse no. 1 (note), (ii) chapter 4, Maitrayanyu-panishad, canto 4, verse no. 3 (note), (iii) chapter 5, Maitreyu-panishad, canto 2, verse no. 25 (note), (iv) chapter 9, Maho-panishad, canto 5, verse no. 111 (note), (v) chapter 10, Sanyaso-panishad, canto 2, verse no. 20 (note no.v), (vi) chapter 11, Avyakto-panishad, verse no. 1 (note), and (vii) chapter 15, Jabal Darshano-panishad, canto 10, verse no. 7 [6-7] (note) of this book also in this context.]

न मे देहेन संबन्धो मेघेनेव विहायसः । अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तिषु ॥१५॥

I do not have any relationship with the gross body of mine even as the sky has nothing to do with the cloud<sup>1</sup>. Hence, what do I, the pure conscious truthful Atma, have to do with the 3 states of existence of the body such as the waking state (जाग्रत), the dreaming state

(स्वप्न), and the deep sleep state (सुषुप्त)? (15)

[Note :- <sup>1</sup>The *cloud* appears to be in the sky, but it is obviously distinct from the subtle entity called the sky, for the latter stretches out infinitely into the deep recesses of space whereas the cloud is limited to a particular area of the sky. The cloud is so miniscule in comparison to the vastness of the space called the sky that it has no relevance in the larger perspective of things. Again, the sky is perpetual, infinite and uniform, whereas the cloud is transient, limited and ever changing in form. Similarly, the Atma is like the subtle, pure, vast, infinite, spotless and eternal space or sky while the body of the creature is like the cloud —gross, transient, unstable, ever-changing in shape and contours, always on the move and most inconsequential as well as burdened by the darkness of faults even as a cloud is a metaphor representing a shroud of ignorance and delusions because it obstructs the bright rays of the splendorous sun.]

आकाशवत्कल्पविदूरगोऽहमादित्यवद्भास्यविलक्षणोऽहम् ।

अहार्यवन्नित्यविनिश्चलोऽहमम्भोधिवत्पारविवर्जितोऽहम् ।१६॥

I, the Atma/soul of the creature, am beyond comprehension, imagination and reach like the fathomless space of the sky. I am distinct and pre-eminent like the Sun is among other bright objects in the sky. I am rock-stable like a mountain, and am vast like the ocean (16).

नारायणोऽहं नरकान्ताकोऽहं पुरान्तकोऽहं पुरुषोऽहमीशः ।

अखण्डबोधोऽहमशेषसाक्षी निरीश्वरोऽहं निरहं च निर्ममः ।१७॥

I am Narayan (Vishnu, the macrocosmic Viraat Purush of the universe). I am, verily, ‘Narkantak’ (the Lord who slayed the demon Narkasur), ‘Purantak’ (Lord Shiva, who killed the demon Tripura), the ‘Purush’ (the Viraat Purush or the macrocosmic Male from whom the rest of the creation emerged; here referring to Lord Vishnu) and ‘Ishwar’ (the Lord of Gods). I am indeed an image of enlightenment and wisdom, erudition and sagacity. I am a witness to all the creatures (i.e., the whole creation), without a Lord over my head (i.e., I am the Lord of myself and I do not have to serve anyone else; I am most senior and exalted, and I do not have to obey anyone else), am without an ‘Ahankar’ in me (i.e., I have no pride, ego, vanity and haughtiness in me) and have no ‘Mamta’ (attachment, endearments, infatuations and attractions) at all for this world in me. [That is, I am a personification of the exalted Gods such as Vishnu, Shiva, Brahmaa. I am the boss of my own self, and I do not have ‘Ahankar’ and other such denigrating characteristics in me which could lower my high stature to a lower profile.] (17)

तदभ्यासेन प्राणापानौ संयम्य तत्र श्लोका भवन्ति । वृषणापानयोर्मध्ये पाणी आस्थाय

संश्रयेत् । संदश्य शनकैर्जिह्वां यवमात्रे विनिर्गताम् ।१८॥

[Now, how to harness the two vital winds called ‘Pran’ or breath and ‘Apan’ or the wind passing down the body is being described here. The reader is expected to also read the other Upanishads dealing with this subject —viz., Yog Chudamanu-panishad which is Chapter 7 of this volume.]

The practioner should place both his hands (palms) between the groins and the

anus. The tongue should be gradually pressed by the teeth so that only a tiny tip of it, the size of a grain of barley (यवमात्रे), protrudes outside from between the teeth (18).

[Note :- This practice helps the seeker to exercise control over his organs of excretion and reproduction which are the anus and genitals respectively as well as the organs of touch, which is the hand, and the organ of speech and taste, which is the tongue.

The idea expressed from verse nos. 18 till 22 is to exercise control over the various organs of perception in the body and to delink them from their respective senses. This helps to shut off all external disturbances which might interfere with contemplation upon the Atma or Brahma, and thereby enabling the Sanyasi to turn inwards and plunge in an ocean of complete peace, calmness and tranquility. This gives him pure bliss.]

**माषमात्रां तथा दृष्टिं श्रोत्रे स्थाप्य तथा भुवि । श्रवणे नासिके गन्धा यतः स्वं न च संश्रयेत् ॥१९॥**

The eye sight should be focused on a small spot which is as tiny as a horse bean (माषमात्रा), on the ears (श्रोत्रे) and on the ground (भुवि). This will prevent any smell (or sound in the case of the ears) to enter the nostrils (and the ears) respectively (19).

[Note :- The Upanishadic sage/seer is referring to a point at the root of the nose and the inner portion of the ears which coincide with each other. It is a point where the nerves carrying the perceptions of sound and smell originating from the outside world or the 'earth element', come together and are coordinated to form a signal to the brain. The focusing of the eyes is symbolic of the laser beam which is directed at this spot, thereby burning these two nerve coordination point. This enables the seeker to exercise control over his organs of 'hearing' and 'smelling'. But to enable to do so, he has to close his eyes, thereby practically shutting off the perception of 'sight' as well.]

**अथ शैवपदं यत्र तद्ब्रह्म ब्रह्म तत्परम् । तदभ्यासेन लभ्येत पूर्वजन्मार्जितात्मनाम् ॥२०॥**

He who constantly contemplates upon Brahma becomes an image of Brahma himself<sup>1</sup>; he is Shiva himself. [Here, the word Shiva means 'the truthful, the beautiful and enlightened one'. That is, once the person becomes aware of his true nature as being an image of Brahma, he becomes truthful, and truth is beauty and auspiciousness.] That Brahma can only be attained by virtue of the accumulated good deeds done by a seeker in his previous life as well as by the sincerity of purpose, diligence, commitment and constant practice and having firm faith and conviction during the current phase of life<sup>2</sup> (20).

[Note :- <sup>1</sup>It is true because there is an old adage 'what you think, so you become'.

<sup>2</sup>The good deeds and habits inspire a man to walk on the righteous and auspicious path as compared to evil deeds done by him which impel him to perversions and a demoting evil path. Constant practice of noble thoughts and contemplation upon the truth inculcates and enhances the already positive energy present in the seeker. By and by, it uplifts his soul to the stature which is equivalent to that of Brahma. The same creature can go down hill and sink into the pit of evils, vices, perversions and a stinking hell of his own creation if his past deeds are bad and corrupt and he does

not attempt to overcome or rectify their denigrating, demoting and degenerating effects. So we deduce that whether a creature attains the highest of statures of being equivalent to Brahma or denigrates himself into a wriggling worm in a drain depends upon it and no one else.]

संभूतैर्वायुसंश्रावैर्हृदयं तप उच्यते । ऊर्ध्वं प्रपद्यते देहद्वित्वा मूर्धनिमव्ययम् ॥२१॥

When the various wind forces of life act in tandem with each other, i.e., when they do not move or blow haphazardly at random but are directed towards a particular direction through a proper channel, the frequencies of the energy waves contained in them overlap each other. This overlapping enhances their subtle strength and power, and they start resonating with greater energy. This resonance becomes profound as more and more compatibility of these wave frequencies are obtained and as more and more waves coalesce into one another. Gradually, the humming caused by these waves becomes greater and louder, and finally culminates into a cosmic sound known as 'Naad'. This Naad is the background sound of the cosmos and it itself is heard against the background of complete silence of the void of the cosmos, or nothingness of the universe<sup>1</sup>.

The emergence of this Naad marks the culmination of the 'Tapa' done by the heart (which is the epicenter of the Pran). This Naad, which is the vibrations produced by Pran or the vital wind force of life, is present in the heart. The vital wind which produces this Naad rises up into the head and is located in the 'Vyom Chakra' in the head (मूर्धनिमव्ययम्). It finally escapes from the body by piercing through it (i.e., by either splitting the skull or through the nostrils)<sup>2</sup>. [The mind hears the Naad during meditation, and the hissing and rustling sound heard when breath passes through the nostrils are manifestations of this Naad. The sound vibration activates the 'Brahma Randhra Chakra' which in turn makes the aspirant experience the bliss of Brahma realisation. ] (21)

[Note :- <sup>1</sup>A detailed analysis of this 'Naad' is presented in the Naadbindu Upanishad, a detailed version of which is included in the author's anthology of Rig Veda Upanishads published separately. A separate appendix no. 4 is also included in this volume which deals with the concept of Naad, OM, Brahma and Atma.

<sup>2</sup>The detailed process by which the various wind forces can be channelised and raised up along with the 'Pran' is described in detail in the Yog Chudamanu-panishad which is chapter 7 of this volume. The various Chakras are diagrammatically depicted in appendix no. 3 of this book.]

स्वदेहस्य तु मूर्धानं ये प्राप्य परमां गतिम् । भूयस्ते न निवर्तन्ते परावरविदो जनाः ॥२२॥

To be able to divert the 'Pran' (vital wind) to the top of the head (मूर्धानं) and establish it in the subtle energy center located there (called the Vyom Chakra or the Brahma Randhra Chakra; see verse no. 21) is equivalent to obtaining the supreme stature of existence called 'Param Gati' (परमां गतिम्). The wise and enlightened person who successfully achieves this stature finds liberation from the cycle of transmigration (birth and death). As noted in previous verse, this state is 'Brahma realisation'. (22).

न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम् । अविकारमुदासीनं गृहधर्माः प्रदीपवत् ॥२३॥

A seeker/aspirant, who is without faults and blemishes of any kind and is detached from and dispassionate towards the deeds and the mundane world, remains as a mere witness to all that is happening around him without getting emotionally attached or involved in what he is observing, seeing or witnessing. This resembles the situation where a lighted lamp illuminates the house and enables the members to carry on with their activities in its light, but it is unaffected by either the members of the house or their activities and their results (23).

जले वापि स्थले वापि लुठत्वेण जडात्मकः । नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥२४॥

Whether this gross body of mine remains lying in water or stays dry on ground, I—who is the pure consciousness represented by the ‘Pran’ residing in that body—am not at all affected by it even as the space or air inside a pitcher is not at all affected whether that pitcher is put inside the water or not<sup>1</sup> (24).

[Note :- <sup>1</sup>The water remains on the outside surface of the pitcher when it is put inside it; it does not wet its inner surface. Similarly, the vital wind called ‘Pran’ is separated from the external world by the ‘wall’ of the gross body of a creature. This body only acts as a membrane separating the Pran from its environs even as the body of a pitcher separates the air inside from the environment outside the pitcher. Just like the air in the pitcher can escape outside by two means— either through its opening at the top or by breaking the wall of the pitcher, the Pran too can also escape either by splitting of the skull or by the breath through the nostrils. This is what is meant in this verse.]

निष्क्रियोऽस्म्यविकारोऽस्मि निष्कलोऽस्मि निराकृतिः । निर्विकल्पोऽस्मि नित्योऽस्मि  
निरालम्बोऽस्मि निर्द्वयः ॥२५॥

सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः । केवलाखण्डबोधोऽहं स्वानन्दोऽहं निरन्तरः ॥२६॥

I, the pure conscious Atma, am inactive (i.e., I do not indulge in anything and simply remains a mute witness and spectator to all that is happening), am without any faults, blemishes, taints or defects, am spotless, untarnished, pure, immaculate and innocent, am without any form, shape or contours, am stable, steadfast, certain, immutable, constant and uniform, am eternal and infinite, am without any prop or support (i.e., I am self sustained and self supporting, complete in all respects and independent of all), am non-dual, am the soul of all creation, am beyond everything, and am singular and without a second.

I am an image of enlightenment and wisdom who is constantly and permanently in a state of supreme bliss and happiness, beatitude and felicity (25-26).

स्वमेव सर्वतः पश्यन्मन्यमानः स्वमद्वयम् । स्वानन्दमनुभुञ्जानो निर्विकल्पो भवाम्यहम् ॥२७॥

I constantly see nothing else but my pure and truthful self. I regard myself as a non-dual entity present everywhere. All that is visible is that non-dual entity, and that is ‘me’ whose true identity is the Atma, Brahma or pure consciousness. I enjoy myself and remain in a perpetual state of blissfulness and felicity. I am without a second. I am without any doubts,

alternatives and options (i.e., my pure and truthful existence is pure consciousness which is enlightened and beyond any doubt or confusion). Verily, I am like that! (27)

[Note :- The pronoun 'I' refers to the Atma which is the true self and the truthful identity of the Sanyasi. The use of the word 'I' is not to be misinterpreted as a show of arrogance, ego or haughtiness on the part of the Sanyasi. It simply emphasises the point that he has realised his true nature and has overcome all delusions pertaining to his correct and truthful identity. With this realisation, he is filled with ecstasy and proclaims loudly that he has realised the truth about himself.]

गच्छंस्तिष्ठन्नुपविशञ्चयानो वाऽन्यथापि वा ।

यथेच्छया वसेद्विद्वानात्मारामः सदा मुनिरित्युपनिषत् ॥२८॥

Always on the move, remaining at a place, sitting, sleeping or doing any work—that wise Atma in the body of a Sanyasi (sage/seer/ascetic/hermit) should be fully satisfied and contented with itself in any position in life. The Sanyasi should spend his life according to his free will (after he has realised the truth). This is verily what this Upanishad says (28).

[Note :- The last sentence 'to live freely' is not a license for recklessness, and unbridled and indulgent living. It simply means that the various restrictions that have been laid out in the different scriptures for different classes of people and phases of life are meant to act as moral guidelines for a regulated and civilised way of life. Otherwise there would be utter chaos and anarchy in the society and people would become like savages. But for those who have an inborn sense of civility, probity, propriety, righteousness, commonsense, rational thinking, morality, ethos and decency, it does not matter whether or not they have studied in an university, or whether they have been taught civic sense or not in a college, they would nevertheless certainly not act like an uncivilised savage. So this analogy would explain this verse—for those who are wise and enlightened, for those who are sincere renunciates (as opposed to imposters and those who are forced to become a Sanyasi due to various reasons), for those who have Brahma realisation, living a free life would not change their attitude and perspective. Rather, it would give them freedom and space to live in peace with themselves without bothering about the formal niceties and etiquettes of the world. After all, 'freedom and peace' are tantamount to liberation, deliverance, emancipation and salvation, collectively called Moksha, from the fetters that tie a creature to this horrible world of formalities and bondages.]

\*\_\_\*\_\_\*\_\_\*

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

\*\_\_\*\_\_\*\_\_\*

## Chapter 13

### Savitru-panishad/सावित्र्युपनिषद्

This is a short Upanishad dealing with the concept of male and female union on the macrocosmic scale with the name of Savita and Savitri respectively. A number of metaphors are used to represent the universal creative process. The importance of Gayatri is also highlighted in this Upanishad. The concept of 'Goddess worship', as elucidated in this Upanishad, has profound, esoteric and mystical symbolism. Superficial reading without delving deep into the sublime, subtle and universal truths which are cryptically encoded in such ancient texts may arouse skepticism in a modern mind. They must be understood in their correct ancient context; otherwise they seem to be ridiculous and incredulous, whereas they aren't.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
 सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
 मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥  
 ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

कः सविता का सावित्री अग्निरेव सविता पृथिवी सावित्री स यत्राग्निस्तत्पृथिवी यत्र वै  
 पृथिवी तत्राग्निस्ते द्वे योनिः तदेकं मिथुनम् ॥१॥

Who is Savita, and who is Savitri? 'Agni' (fire) is Savita, 'earth' is Savitri. Where there is fire, there is earth, and vice versa. They form a couple, and by their mutual acquiescence and union, the world is produced. Both of them form an interacting and conjugal relationship (मिथुनम्). They complement and supplement each other (1).

[Note :- <sup>1</sup>The dictionary meaning of the words *Savita* and *Savitri* are— (i) *Savita* = the Sun; the number 12; the plant 'swallow wart' or *calotropis gigantea* (called *Aak* or *Madaar*). (ii) *Savitri* = the mother of Vedas called *Gayatri*; *Saraswati* (the Goddess of speech and learning); the wife of *Brahma*, the creator; the wife of *Dharma*, the patron God of righteousness, probity, propriety and virtuousness; daughter of *Daksha Prajapati*; rivers *Yamuna* and *Saraswati*; a lady with a living husband.

<sup>2</sup>The *fire* is a metaphor for warmth and heat. It is obvious that creation cannot exist on earth if the earth was frigid cold. Again, anything that has a dense composition and a heavy mass can retain heat for a longer time, e.g., a ball of iron as compared to a block of wood. So, heat/fire has a natural habitat in the earth which is the grossest element in creation. Fire injects fertility and vitality in the bowls of the earth. The only

celestial body that gives out heat is the Sun. Hence, the latter is 'Savita' or Fire. Since the earth harbours life in its bowls, it is 'mother', and hence 'Savitri'.]

**कः सविता का सावित्री वरुण एव सविताऽऽपः सावित्री स यत्र वरुणस्तदापो यत्र वा  
आपस्तद्वरुणस्ते द्वे योनिः तदेकं मिथुनम् ॥२॥**

Who is Savita, and who is Savitri? 'Varun' is Savita, and 'water' is Savitri. Where there is Varun, there is water, and vice a versa. Both of them form a couple to create this world. They complement and supplement each other (2).

[Note :- *Varun* is the patron God or the vitality and essential life-bearing truthful essence in the water element, while *water* is the medium that carries that vital and truthful essence. So Varun is like the male God, while water is the fluid present to harbour that God, much like the primordial fluid present in the cosmos before the creation came into being or took shape. Another analogy could be the sperm and the semen, where the sperm represents Varun and the semen represents water.]

**कः सविता का सावित्री वायुरेव सविताकाशः सावित्री स यत्र वायुस्तदाकाशो यत्र वा  
आकाशस्तद्वायुस्ते द्वे योनिस्तदेकं मिथुनम् ॥३॥**

Who is Savita, and who is Savitri? 'Vayu' (wind) is Savita, and the 'sky' is Savitri. Where there is wind, there is the sky/space, and vice versa. They are inseparable couple responsible for creating this world by their union. They complement and supplement each other (3).

[Note :- The *wind* has a powerful presence; it is forceful and strong, as is evident in the case of fierce storms. This strong and powerful entity lives in the space of the *sky* which is its natural habitat much like the earth is the natural habitat of the fire. Hence, the wind is the 'Savita', and its counterpart, the sky, is 'Savitri'. They coexist.]

**कः सविता का सावित्री यज्ञ एव सविता छन्दांसि सावित्री स यत्र यज्ञस्तत्र छन्दांसि यत्र वा  
छन्दांसि स यज्ञस्ते द्वे योनिस्तदेकं मिथुनम् ॥४॥**

Who is Savita, and who is Savitri? 'Yagya' (the various fire sacrifices and religious sacraments) is Savita, and 'Chanda' (the poetic composition which is the medium used to compose the hymns of the Vedas; here referring to their melodious chanting and incantation) is Savitri. Where there is a fire sacrifice, there is the chanting of hymns, and vice versa. They are like a couple and their union produces the world. They complement and supplement each other (4).

[Note :- A woman is generally sweet voiced as compared to a male. So the *Chandas* which are scriptural hymns sung sweetly are called 'Savitri', while the fire sacrifice called *Yagya*, having the fire as the basic element, is the Savita. Please also see verse no. 1.]

**कः सविता का सावित्री स्तनयित्पुत्रेव सविता विद्युत्सावित्री स यत्र स्तनयित्पुस्तद्विद्युत् यत्र  
वा विद्युत्तत्र स्तनयित्पुस्ते द्वे योनिस्तदेकं मिथुनम् ॥५॥**

Who is Savita, and who is Savitri? The 'cloud' which rumbles and thunders is called Savita, while the 'lightening' in it is called Savitri. Where there is cloud, there is lightening, and vice versa. They are like a couple, and they have conjugal relationship (i.e., they

cannot be separated from one another) (5).

[Note :- Lightening has stupendous and majestic powers, much like the great Goddess in Hindu mythology. Whenever Gods, including Vishnu, failed to conquer demons representing evil forces of Nature, the cosmic energy manifested itself as a Goddess to kill them. The male usually is more loud mouthed and bellicose, talking too much about his strength and powers and bragging about his potentials, throwing his weight around and trying to terrify others much like the thundering and rumbling of the cloud. But it is the lightening that actually has the potential energy to strike and do something worthwhile. This lightening is also called Shakti, while the cloud has no Shakti in itself. Therefore, the *cloud* is like Savita, while the *lightening* is like Savitri.]

कः सविता का सावित्री आदित्य एव सविता द्यौः सावित्री स यत्रादित्यस्तद्द्यौर्यत्र वा  
द्यौस्तदादित्यस्ते द्वे योनिस्तदेकं मिथुनम् ॥६॥

Who is Savita, and who is Savitri? ‘Aditya’ (Sun) is Savita, and the ‘heaven’ is Savitri. Where there is the Sun, there is the heaven, and vice versa. They are like an inseparable couple, and their union produces the world. They complement and supplement each other (6).

[Note :- Much like a fire present in the earth, Varun in the water and wind in the sky, Sun is present in the heaven. The heaven is the habitat of the Sun. Hence, *Aditya* (Sun) is Savita and *heaven* is Savitri.]

कः सविता का सावित्री चन्द्र एव सविता नक्षत्राणि सावित्री स यत्र चन्द्रस्तन्नक्षत्राणि यत्र वा  
नक्षत्राणि स चन्द्रमास्ते द्वे योनिस्तदेकं मिथुनम् ॥७॥

Who is Savita, and who is Savitri? The ‘Moon’ is Savita, and the ‘stars’ are Savitri. Where there is the Moon, there are the stars, and vice versa. They are inseparable couple having a conjugal relationship. They co-exist. They complement and supplement each other (7).

[Note :- Just like a king having a number of courtesans surrounding him in his palace, the Moon rules the roost of the night sky with all the glittering Stars acting like its courtesans, surrounding it from all sides. These Stars exist only as long as the Moon exists, because when the day dawns, the Moon along with its courtesan Stars vanish from sight. Hence, the *Moon* is Savita and *Stars* are Savitri.]

कः सविता का सावित्री मन एव सविता वाक् सावित्री स यत्र वा मनस्तद्वाक् यत्र वा वाक्  
तन्मनस्ते द्वे योनिस्तदेकं मिथुनम् ॥८॥

Who is Savita, and who is Savitri? The ‘Mun’ (mind and heart) is Savita, while the ‘faculty and organs of speech’ (Vaak Shakti) is Savitri. Where there is the mind and heart (Mun), there is the power of speech (having its relevant organ), and vice versa. [The mind as well as the heart jointly control what we speak.] They form a union and are interdependent upon each other. They have a conjugal, inseparable relationship. They complement and supplement each other (8).

कः सविता का सावित्री पुरुष एव सविता स्त्री सावित्री स यत्र पुरुषस्तत्स्त्री यत्र वा स्त्री स

पुरुषस्ते द्वे योनिस्तदेकं मिथुनम् ॥९॥

Who is Savita, and who is Savitri? The ‘male’ is Savita, and ‘female’ is Savitri. Where there is male, there is a female, and vice versa. They form a conjugal relationship and their union creates the world. They complement and supplement each other (9).

[Note :- Thus we see, that a ‘male’ is likened to fire, Varun, wind, fire sacrifice, cloud, the sun, the moon and the Mun, while the ‘female’ is like earth, water, sky, Chanda, lightening, heaven, stars and the power of speech. Hence, the *male* is Savita and the *female* is Savitri.]

तस्या एव प्रथमः पादो भूस्तत्सवितुर्वरेण्यमित्यग्निर्वै वरेण्यमापो वरेण्यं चन्द्रमा वरेण्यम् ॥१०॥

The 1<sup>st</sup> step of the great Savitri is called ‘Bhu’ (प्रथमः पादो भूस्तत्सवितुर्वरेण्यं) meaning the earth. So, Savitri personifies mother earth and is adorable and honourable as such. The earth should be honoured as an image of Savitri. The fire (अग्नि) is worthy of adoration and acceptance, the water (Apaha—आपो) is worthy of adoration and acceptance, and the moon (चन्द्रमा) is also worthy of adoration and acceptance<sup>1</sup> (10).

[Note :- <sup>1</sup>The earth is the grossest form which is worth paying tribute to. This is because it is on earth that fire and water reside, and it is the earth from which the moon had emerged during the legendary churning of the ocean by the Gods and demons. It is on the earth that the creation, both animate as well as inanimate, has found its habitat.]

तस्या एव द्वितीयः पादो भर्गमयोऽपो भुवो भर्गो देवस्य धीमहीत्यग्निर्वै भर्ग आदित्यो वै भर्गश्चन्द्रमा वै भर्गः ॥११॥

The 2<sup>nd</sup> step of that great Savitri represents ‘Bhug’ (द्वितीयः पादो भर्गमयो), i.e., it is the subtle, sublime and divine cosmic womb which creates, nourishes and sustains life of the universe which finds its habitat in it like anything placed in a crucible containing the life-sustaining, vital fluids (ज्यो). It is also endowed with eminence, glory, splendour, virtue, prosperity and wealth to sustain the creation. Savitri also represents ‘Bhuvaha’ (भुवो) meaning the subterranean and nether worlds as well as the space between the surface of the earth and the outer layers of the atmosphere. [This is the Atma which teems with life—as underground creatures, e.g., snakes, earthworms etc., as well as creatures that live under water, e.g., fish and other marine creatures. Atma also includes such creatures that live in air around the earth, e.g., birds, bacteria etc..] All the Gods represent that ‘Bhug’ (भर्गो देवस्य) (i.e., all of them have the powers and potentials, the splendour, energy and glory that is possessed in the cosmic womb), the fire is that ‘Bhug’ (अग्निर्वै भर्ग), the ‘Aditya’ (sun) is that ‘Bhug’ (आदित्यो वै भर्ग), and the moon is that ‘Bhug’ (चन्द्रमा वै भर्गः)<sup>1</sup> (11).

[Note :- <sup>1</sup>It can also be interpreted as follows—the Savitri is the mother of all creation. She is splendid, glorious, eminent, magnificent, elegant, grandiose, virtuous and prosperous. She has produced all the Gods as well as the powerful Fire, the splendid Sun and the glorious Moon. They are all her offsprings. Without Savitri, there can be no Savita, simply because every aspect of creation, including the male aspect, must

be first born from a mother before it grows up to have its independent existence.

There is another esoteric observation about this Upanishad. It implies 'immaculate conception' without any physical intercourse and union. In fact according to Upanishads, Brahma decided to start the process of creation and the first thing that came into being was Maya which had another synonym as Prakriti. The latter was 'Mother Nature', and in her womb the nascent primordial egg formed. All this has already been described in detail in Maho-panishad, chapter 9 of this book.]

तस्या एष तृतीयः पादः स्वर्धियो यो नः प्रचोदयादिति । स्त्री चैव पुरुषश्च प्रजनयतः । १२ ॥

यो वा एतां सावित्रीमेवं वेद स पुनर्मृत्युं जयति । १३ ॥

The 3<sup>rd</sup> step of the great Savitri is 'Swaha' (तृतीयः पादः स्वः) meaning the heavens. Thus Savitri is worthy of adoration, honour and praise. It is the embodiment of heaven, and is its mother. Women and men who recognise her as such with the above mentioned stupendous powers and authority while being themselves involved in the process of procreation (प्रजनयतः), are able to free themselves from death, or they are able to vanquish the fear of death [12-13].

[Note :- Verse nos. 10-13 describe the macrocosmic form of Mother Nature. It tells us that Savitri is earth (verse no. 10), it is netherworld (verse no. 11) and it is the heavens (verse no. 12) personified. Savitri is the mother in whose womb the whole creation was moulded (verse ns. 11-12). The male counterpart of Savitri is Savita (verse no. 1-9). It's their union which crystallised into this creation. An embryo draws its nourishment from the mother's body and not from the father's. The father, in this case Brahma, provided the initial spark, the primordial sperm, starting off the chain of events in the womb of the mother, Nature, resulting in the offspring, the creation. So, the human couple, the male and the female, should remember this fact that they are a mere contributing players in the great cosmic picture or scheme of things. The conjugal life of pleasure seeking is not just for physical, sensual enjoyment of the sense organs, but it is a part of a divine ordinance and mandate. Since it has divine sanction, there is pleasure in this conjugal relationship. The male should treat the wife as mother Goddess creating and nourishing this whole world, while the female should treat the husband as a divine creator infusing that all-important spark of life without which her womanhood and motherhood would have no meaning, substance and importance.]

बलातिबलयोर्विराट् पुरुष ऋषिः । गायत्री छन्दः । गायत्री देवता । अकारोकारमकारा  
बीजाद्याः । क्षुधादिनिरसने विनियोगः । क्लीमित्यादिषडङ्गन्यासः । ध्यानम् । अमृतकरतालाद्रौ  
सर्वसंजीवनाढ्यावधरणसुदक्षौ वेदसारे मयूखे । प्रणवमयविकारौ भास्कराकारदेहौ सततमनुभवेऽहं  
तौ बलातिबलान्तौ । ॐ ह्रीं बले महादेवि ह्रीं महाबले क्लीं चतुर्विधपुरुषार्थसिद्धिप्रदे  
तत्सवितुर्वरदात्मिके ह्रीं वरेण्यं भर्गो देवस्य वरदात्मिके अतिबले सर्वदयामूर्ते बले  
सर्वक्षुद्भ्रमोपनाशिनि धीमहि धियो यो नो जाते प्रचुर्यः या प्रचोदयादात्मिके प्रणवशिरस्कात्मिके  
हुं फट् स्वाहा । १४ ॥

There are two great 'Vidyas'. [The word means knowledge, expertise, skill, craft, art,

science, erudition, learning, attainment and accomplishment. Here it means ‘mystical, esoteric powers’.] These are called ‘Bala’ and ‘Atibala’ (बलातिबल). [The word ‘Bala’ means— strong, powerful, potent, violent, vigorous, forceful, tumultuous, while ‘Ati’ is a prefix which means —great, excessive, superlative.] The ‘Rishi’, the chief seer or sage who is an expert of this ‘Vidya’, is the ‘Viraat Purush’ (योर्विराट् पुरुष ऋषिः) (the macrocosmic male aspect of creation; Lord Vishnu).

The ‘Chanda’ (the hymns) used for worship is the ‘Gayatri’, and it is called the Gayatri Mantra (गायत्री छन्दः). The patron God too is Gayatri (गायत्री देवता). The 3 letters (of the divine comic word OM) A, U, M are the ‘Beej’ (seed or root) words used for the worship of the cosmic authority (अकारेकारमकार बीजाद्याः), the ‘Shakti’ (power, potential, authority, energy, vitality, push and punch) and the ‘Kilak’ (peg) of this ‘Vidya’ (knowledge pertaining to metaphysics) respectively<sup>1</sup>.

It is invoked and worshipped for the purpose of elimination of hunger and other torments (क्षुधादिनिरसने विनियोगः). By using the Mantra ‘Kli’ (क्ली), the various path of the body should be purified or sanctified (मित्यादिषडङ्गन्यासः).

The Mantras used for this are the following— (i) OM Kling Hridayaya Namaha (ॐ क्लीं हृदयाय नमः), (ii) OM Kling Shirse Swaha (ॐ क्लीं शिरसे स्वाहा), (iii) OM Kling Shikhaye Vashat (ॐ क्लीं शिखायै वषट्) and (iv) OM Kling Astraye Phat (ॐ क्लीं अस्त्राय फट्). [These Mantras are used to sanctify the various points in the body before the actual incantation of the Mantra and before the actual contemplation and meditation upon the divine form of the Goddess is undertaken. The word ‘Kling’, meaning a peg, is an indication of this. The aspirant literally pinpoints these parts of the body and uses them as pegs to concentrate or focus the divine energy on these points. It should be noted that these are vital parts of the body —the heart, the head and the tuft of hair on the top of the skull slightly to the hind side of it.]

Next, the aspirant should deeply contemplate and meditate (ध्यानम्) upon the Goddess Savitri as follows— ‘her hands are wet with Amrit’ (the ambrosia of life and eternity which is dripping from her hands), she is infused and fully empowered with all the imaginable life giving mystical divine powers, potentials, energies, forces and strengths, she is the benefactor of the creation and provides benediction to it, she is fully capable of destroying all possible sins, evils, misdeeds and misdemeanours and their consequences, she is an embodiment of all the virtues associated with the divine word OM which is the glorious, splendourous, magnificent and brilliant manifestation of the essence of the Vedas, and she is as splendourous, dazzling, radiant and glorious as the brilliant Sun. I always experience and witness and show reverence, admiration, honour and recognition to the immanent presence of the eminent patron Goddess of the duo Shaktis called ‘Bala and Atibala’.

The Mantra for the worship of the patron Goddess for these two Vidyas is the Sanskrit hymn— ‘ॐ ह्रीं बले महादेवि ह्रीं महाबले क्लीं चतुर्विधपुरुषार्थसिद्धिप्रदे तत्सवितुर्वरेण्यं भर्गो देवस्य वरदात्मिके अतिबले सर्वदयामूर्ते बले सर्वक्षुद्भ्रमोपनाशिनि धीमहि धियो यो नो जाते प्रचुर्यः या प्रचोदयादात्मिके प्रणवशिरस्कात्मिके हुं

फट् स्वाहा'. The rough translation of this Mantra is— OM salutation! The great and most exalted Goddess called Savitri is most strong and powerful; she is the bestower of all the 4 fruits of manly efforts. (These 4 fruits are 'Arth' —material prosperity, 'Dharma' —righteousness and probity, 'Kaam' —fulfillment of desire, and 'Moksha' —emancipation and salvation). I pay tribute to, honour, adore, worship and revere that Goddess. I adore and accept her who is the mother of all Gods, is the authority who bestows boons and blessings, is the most strong and powerful, is all-compassionate and an image of mercy, is the eliminator of all delusions as well as hunger (which is a metaphor for all worldly unfulfilled desires as well as illusions and falsehoods of this world), is the one who bears, nourishes as well as annihilates the entire world, who embodies as well as empowers the powers of speech, and has manifested herself as the element of sound which represents 'Pranav', the eclectic, ethereal and divine word OM. I bow my head reverentially to her. I offer oblations to her in humility (14).

[Note :- <sup>1</sup>In occult practice and esoteric forms of mystical worship, Mantras are used to invoke Gods and their powers. Different alphabets are used in incantation, and these are called Mantras, or ordinary letters empowered with mystical and divine powers. These are also called 'seed words' for their respective Gods. Since OM is the word representing the supreme, transcendental Brahma, its components word A, U and M are used here. Each letter is supposed to have certain divine, mystical and ethereal powers— called 'Shakti' or energy of that Mantra. For Tantrik form of worship, the letter A is used to invite the God, the letter U is used to denote the Shakti aspect of that God. Finally, the letter M of the word OM is used to fix it or make certain that that energy remains firmly rooted with the aspirant who performs this worship. From the metaphysical point of view, Mantras and OM have been elaborately explained in appendix no. 5 and 4 respectively at the end of this volume.]

एवं विद्वान् कृतकृत्यो भवति सावित्र्या एव सलोकतां जयतीत्युपनिषत् ।१५॥

A person who understands the intricate details, importance and esoteric as well as ethereal significance of this Savitri as enunciated in this Upanishad becomes fulfilled and accomplished. He attains the 'Loka' (heaven, abode) where the Goddess Savitri dwells. [This is called 'Salokya Mukti' where the seeker/aspirant obtains residence in the place of his chosen deity.] This is the great teaching of this Upanishad (15).

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

\* \_\_\* \_\_\* \_\_\*

## Chapter 14

### Rudraksha Jabalo-panishad/रुद्राक्षजाबालोपनिषद्

This Upanishad belonging to the Sam Veda tradition highlights the various aspects of ‘Rudraksha beads’ (the seeds of the tree called ‘*Eleocarpus Ganitrus*’). It describes the mythological origin, the various shapes, sizes and contours of the beads, their usage and methods of wearing and using them, their mystical benefits, their significance, invigorating effects and importance. Sage Jabal had described it first, hence the Upanishad bears his name.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥  
ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

अथ हैनं कालाग्निरुद्रं भुसुण्डः पप्रच्छ कथं रुद्राक्षोत्पत्तिः । तद्धारणात्किं फलमिति ॥१॥

Once, (the crow) sage Bhusund asked Kalagni Rudra, ‘Oh Lord! How did the ‘Rudraksha’ come into being in this world, and what are the benefits of wearing it?’ (1)

[Note :- The latin name of Rudraksha tree is ‘*Eleocarpus Ganitrus*’. It is like a rounded ball-shaped fruit of a tree with a rough, corrugated, furrowed and engraved surface. It comes in various colours —such as red, brown, beige, white, black and chocolate. Its shapes are many —twins, triplets, quadruplets, Shiva-lingam shaped etc.. Its health benefits include regulation of blood pressure, hypertension, prevention of heart attacks, anxiety, headache etc..]

तं होवाच भगवान्कालाग्निरुद्रः त्रिपुरवधार्थमहं निमीलिताक्षोऽभवम् । तेभ्यो जलबिन्दवो  
भूमौ पतितास्ते रुद्राक्षा जाताः । सर्वानुग्रहार्थाय तेषां नामोच्चारमात्रेण । दशगोप्रदानफलं  
दर्शनस्पर्शनाभ्यां द्विगुणं फलमत ऊर्ध्वं उक्तं न शक्नोमि ॥२॥

Kalagni Rudra replied, ‘When I had sat in meditation with eyes closed prior to the slaying of the demon ‘Tripurarsur’, drops of water (tears) from my eyes fell to the ground. These drops transformed themselves into ‘Rudraksha’. That is, the tear drops from my eyes formed the beads, in the form of the fruits, of the Rudraksha tree. [See verse no. 42 and 47 also.]

I proclaim, for the benefit of all, that anyone who devotedly utters even the name of Rudraksha, he is blessed with a reward equivalent to the one obtained by donating 10

cows. By touching it or seeing it, the reward or benefit becomes double. What more can be said about its potentials (2).

तत्रैते श्लोका भवन्ति— कस्मिंस्थितं तु किं नाम कथं वा धार्यते नरैः । कतिभेदमुखान्यत्र  
कैर्मन्त्रैर्धार्यते कथम् ॥३॥

The following ‘Slokas’ (stanzas or couplets of the scriptures) have been said about it:-  
Question— ‘Where is it located? What is its name? How should a man wear it? How many types are there? Which Mantra should be said while wearing them?’ (3).

दिव्यवर्षसहस्राणि चक्षुरुन्मीलितं मया । भूमावक्षिपुटाभ्यां तु पतिता जलबिन्दवः ॥४॥

The answer is this— ‘When a thousand glorious years had passed while I (Kalagni Rudra) had been meditating (see verse no. 2), I finally opened my eyes. At that moment, drops of water (जलबिन्दवः—here meaning tears) fell down from my eyes onto the ground (4).

तत्राश्रुबिन्दवो जाता महारुद्राक्षवृक्षकाः । स्थावरत्वमनुग्राप्य भक्तानुग्रहकारणात् ॥५॥

There on the ground, those tear drops metamorphosed into huge ‘Rudraksha’ trees. These trees became stable, perennial and permanent (स्थावर) for the larger benefit and well being of my devotees (5).

भक्तानां धारणात्पापं दिवारत्रिकृतं हरेत् । लक्षं तु दर्शनात्पुण्यं कोटिस्तद्धारणाद्भवेत् ॥६॥

It absorbs or eliminates or removes or soaks (literally, steals— हरेत्) all the sins done during the day as well as during the night by a devotee who wears Rudraksha beads along with the bad effects of those sins. If the reward or benefit of seeing it (with reverence and faith) is Lakhs (100 thousand) of times, then that of actually wearing it is millions of time greater than merely seeing it<sup>1</sup> (6).

[Note :- <sup>1</sup>Lakhs and millions are just figures of speech to emphasis the point that the benefit of wearing Rudraksha is many times more than just looking at it, though only looking also is beneficial even as looking at a pleasant and charming scene is beneficial for the agitated and restless mind because it has a positive psychological effect. This is to inspire the devotee to wear it instead of just keeping it for the purpose of worship or simply as a prized possession.]

तस्य कोटिशतं पुण्यं लभते धारणान्नरः । लक्षकोटिसहस्राणि लक्षकोटिशतानि च ॥७॥

By wearing it, a person gets the benefit which is 100 Crore [1 Crore = 10 million] times more than of using it in a rosary to do ‘Japa’. [That is, the benefit of using a rosary made of Rudraksha beads to repeat some divine Mantra or holy words as prescribed in the scriptures is much less than wearing those beads in the form of a necklace, a bracelet and an armlet.] Not only this, if it is worn with respect, devotion, firm belief and faith, then the benefit is millions of times more than merely wearing it just for the sake of it<sup>1</sup> (7).

[Note :- <sup>1</sup>It means that even if a person wears the beads of Rudraksha without having any faith in its spiritual esoteric powers, it will still benefit the wearer even as any Mantra, or a group of divine and holy words, does help and benefit the chanter irrespective of his attitude or convictions in its powers and potentials. But if this wearing is done with due understanding of the potentials, prowess and powers,

the divine origin and the profound metaphysical importance of Rudraksha as well as of the profound medical beneficial effects of those beads, the benefits that accrue to the wearer will be manifold times more.]

तज्जपाल्लभते पुण्यं नरो रुद्राक्षधारणात् । धात्रीफलप्रमाणं यच्छ्रेष्ठमेतदुदाहृतम् ॥८॥

When a person wears Rudraksha, he gets the benefit of doing his (Rudra's) Japa. [That is, the wearing of these beads gives the same benefit as derived from repeating the holy Mantras dedicated to Rudra, or Lord Shiva.] The Rudraksha which is of the size of 'Dhatri Phal or Amla' (धात्रीफल — Emblic Myrobalan fruit) is considered the best. [This size is roughly the size of a big glass marble, roughly with 1-1½ inch diameter.] (8)

बदरीफलमात्रं तु मध्यमं प्रोच्यते बुधैः । अधमं चणमात्रं स्यात्प्रक्रियैषा मयोच्यते ॥९॥

The Rudraksha which has the size of 'Badri Phal or Plum' (बदरीफल) is considered as medium or ordinary, while that which is small in size like the 'Channa or Gram seed' (चणमात्रं) is regarded by experts as of the lowest quality. Now, more details about its qualities and usage are described herein below (9).

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चेति शिवाज्ञया ।

वृक्षा जाताः पृथिव्यां तु तज्जातीयाः शुभाक्षकाः ॥१०॥

That Rudraksha was born on the earth at the express instructions of Lord Shiva in the form of different types of trees catering to the different needs and welfares of the different segments or classes of society, such as the Brahmins (the upper class, the learned, wise and senior citizens), the 'Kshatriyas' (the warrior class assigned the duty of protecting the society), the 'Vaishyas' (the trading community assigned the job of taking care of the daily day to day needs of the society), and the 'Shudras' (the servant class assigned the duty of serving the other three classes of the society) (10).

श्वेतास्तु ब्राह्मणा ज्ञेयाः क्षत्रिया रक्तवर्णकाः ।

पीतास्तु वैश्या विज्ञेयाः कृष्णाः शूद्राः उदाहृताः ॥११॥

Rudraksha with a white colour is meant for Brahmins, of a red colour is for Kshatriyas, of a yellow colour is for Vaishyas, and of a black colour is for Shudras (11).

ब्राह्मणो बिभृयाच्छ्वेतात्रक्तात्राजा तु धारयेत् ।

पीतान्वैश्यस्तु बिभृयात्कृष्णाञ्छूद्रस्तु धारयेत् ॥१२॥

Hence, Brahmins should wear white Rudraksha beads, Kshatriyas should wear red, Vaishyas yellow and Shudras black coloured Rudraksha beads (12).

समाः सिग्धा दृढाः स्थूलाः कण्टकैः संयुताः शुभाः । कृमिदष्टं छिन्नभिन्नं कण्टकैर्हीनमेव च ॥१३॥

व्रणयुक्तमयुक्तं च षड्रुद्राक्षाणि वर्जयेत् । स्वयमेव कृतद्वारं रुद्राक्षं स्यादिहोत्तमम् ॥१४॥

The best and most auspicious Rudraksha is strong (like a nut), superficially and comparatively smooth (to touch), uniformly round (like a glass marble), having thick and well developed spine, tacks and spicules. The following 6 types of beads are not considered good and should be avoided —those with nibbling marks created by wood eating ants, those which are deformed or broken or split or chopped anywhere, those that do not

have a spine, tacks or spicules, those which are hollow due to some disease, those which do not generally look attractive, pleasant and good, and those which do not have any of the prescribed qualities or characteristic features described above.

The Rudraksha with a natural hole (bore) running through it is considered as of a good quality (13-14).

यत्तु पौरुषयत्नेन कृतं तन्मध्यमं भवेत् । समान्निग्धान् दृढान् स्थूलान् क्षौमसूत्रेण धारयेत् ॥१५॥

The beads which need to be drilled through to bore a hole through them through which the thread can be passed to string them into a rosary or a garland, are considered to be of a medium or ordinary quality. [That is, the beads which have a natural bore-hole passing through them are regarded as the best, while those through which such hole has to be artificially made are considered medium.]

For the purpose of wearing them on the body, those beads which are of uniform size and shape, comparatively smooth, strong and hard as well as thick and robust should be selected, and they should be strung together by a silk thread (15).

सर्वगात्रेण सौम्येन सामान्यानि विचक्षणः । निकषे हेमरेखाभा यस्य रेखा प्रदृश्यते ॥१६॥

तदक्षमुत्तमं विद्यात्तद्वार्यं शिवपूजकैः । शिखायामेकरुद्राक्षं त्रिंशत् शिरसा वहेत् ॥१७॥

All the beads should be of a uniform shape, size and colour. The devotees of Lord Shiva should use beads having a subtle golden thread or line marked on them. One such bead should be tucked inside the tuft of matted hairs on the head, while a garland of 30 beads should be wrapped around the head, or around the matted lock of hairs worn on the head by an ascetic as his crown. This garland acts like a girdle on this crown (16-17).

षट्त्रिंशत् गले दध्याद्वाहोः षोडशषोडश । मणिबन्धे द्वादशैव स्कन्धे पञ्चदशं वहेत् ॥१८॥

36 Rudraksha beads should be worn around the neck (as a necklace), 16 beads in each of the two forearms (as armlets), 12 beads around each of the two wrists of the hands (as bracelets), and 15 beads around the shoulders (as a sling around the armpit) (18).

अष्टोत्तरशतैर्मालामुपवीतं प्रकल्पयेत् । द्विसरं त्रिसरं वापि सराणां पञ्चकं तथा ॥१९॥

सराणां सप्तकं वापि बिभृयात्कण्ठदेशतः । मुकुटे कुण्डले चैव कर्णिकाहारकेऽपि वा ॥२०॥

A garland of 108 beads should be worn around the neck like a sacred thread worn by the upper class in the Hindu society. The garland worn around the neck as a necklace should have 2, 3, 5 or 7 strands running parallel to each other. The beads can be worn as ear-studs, ear-rings and as crown jewels on the head (19-20).

[Note :- The 108 beads sacred thread-like garland is quite long because it is worn like a sling hung around the upper part of the abdomen, diagonally across the chest. One end of it rests on the left shoulder while the hand of the opposite side of the body is passed through it in such a way that the other end of the garland rests on the right side of the body. The 'sacred thread' or 'Janeyu' or 'Yagyopawit' is a hallmark of Hindu upper castes. The necklace, as described in verse no. 18, on the other hand, is shorter and worn around the neck only, such that it dangles above the chest at a point midway between the Adam's apple and the mid point of the breasts.]

केयूरकटके सूत्रं कुक्षिबन्धे विशेषतः । सुप्ते पीते सदाकालं रुद्राक्षं धारयेन्नरः ॥२१॥

Beads threaded together in a special cord should always be worn as armband and waistband, whether the wearer is awake or asleep (i.e., at all times) (21).

त्रिशतं त्वधमं पञ्चशतं मध्यममुच्यते । सहस्रमुत्तमं प्रोक्तमेवं भेदेन धारयेत् ॥२२॥

Wearing 1000 beads is regarded as the best, 500 beads as medium or mediocre, and 300 beads are regarded as most lowly. Hence, one should be aware of this while wearing them. [See also verse no. 48 in this context.] (22)

शिरसीशानमन्त्रेण कण्ठे तत्पुरुषेण तु । अघोरेण गले धार्य तेनैव हृदयेऽपि च ॥२३॥

While wearing the beads on the various parts of the body, one should invoke the following Mantras—viz., (i) the Mantra ‘Ish Naha Sarwa Vidyanamam’ (ईशानः सर्वविद्यानां—Mahanarayano-panishad, 17/5) should be invoked for wearing the beads on the head. (ii) The Mantra ‘Tatpuruṣhaye Vidma He Mahadevaye’ (तत्पुरुषाय विद्महे महादेवाय —Mahanarayano-panishad, 2/2, 17/4) should be invoked for wearing the beads as a girdle or wreath around the neck in the region of the Adam’s apple around the neck. (iii) The Mantra ‘Aghorebhyo’ (अघोरेभ्यो —Mahanarayano-panishad, 16/3) should be invoked while wearing the beads as a necklace or garland around the neck and hanging or dangling on the chest or above the heart (23).

अघोरबीजमन्त्रेण करयोर्धारयेत्सुधीः । पञ्चादशक्षग्रथितान्व्योमव्याप्यपि चोदरे ॥२४॥

पञ्च ब्रह्मभिरङ्गैश्च त्रिमाला पञ्च सप्त च । ग्रथित्वा मूलमन्त्रेण सर्वाण्यक्षाणि धारयेत् ॥२५॥

An expert and wise person (सुधीः) should invoke the ‘Aghor’ seed or root Mantra (see verse no. 23) for holding the beads in the hands. While passing the string through the hole in each of the beads, one should invoke all the 50 alphabets in Hindi/Sanskrit, from the first letter ‘A’ (अ) to the last letter ‘Ksha’ (क्ष) as root or seed words for invoking the various Gods in creation. [This process has been elaborately described and explained in ‘Akshamaliko-panishad of the Rig Veda tradition. A detailed English version has been included in the author’s book on Rig Veda Upanishads published separately.] The beads should then be blessed and empowered with the ‘Panch Brahma Mantra’ or ‘Panch Kshari Mantra’ (which is ‘OM Namaha Shivaye’ —ॐ नमः शिवाय). This will endow the beads with divine, sublime and subtle mystical powers.

Then parallel strands numbering 3, 5 or 7 (odd numbers) should be worn like multiple garlands attached or linked to each other and worn simultaneously<sup>1</sup> (24-25).

[Note :- <sup>1</sup>See also verse no. 19. The only omission here is the number 2— i.e., a garland of 2 strands. Or 2 garlands worn parallel to each other. But this omission appears inconsequential and irrelevant, and so the number 2 should be deemed to be included in the number of strands prescribed for the garland made by Rudrasa beads. The numbers 2, 3, 5 or 7 stand for the number of strands of the garland an aspirant should wear.]

अथ हैनं भगवन्तं कालाग्निरुद्रं भुमुण्डः पप्रच्छ रुद्राक्षाणां भेदेन यदक्षं यत्स्वरूपं यत्फलमिति । तत्स्वरूपं मुखयुक्तमरिष्टनिरसनं कामाभीष्टफलं ब्रूहीति होवाच ॥२६॥

After that, Bhusund asked Lord Kalagni Rudra to elaborate more about the various types of Rudraksha beads, their shapes, significance, importance, esoteric and mystical powers as well as their benefits. He asked him to classify the beads based on the number of mouths or faces that they have, and their respective usage to overcome various troubles and miseries as well as for the fulfillment of desires of the wearer (26).

तत्रैते श्लोका भवन्ति— एकवक्त्रं तु रुद्राक्षं परतत्त्वस्वरूपकम् ।

तद्धारणात्परे तत्त्वे लीयते विजितेन्द्रियः ॥२७॥

In this connection, there are these ‘Slokas’ (stanzas, hymns or couplets of the scriptures) —a Rudraksha with one mouth (एकवक्त्रं) or one face is symbolic of the supreme, transcendental, non-dual entity that is the ultimate Truth and absolute Reality in creation (परतत्त्वस्वरूपकम् —i.e., Brahma). Those who wear it, and at the same time observe self-restraint of their sense organs, are able to merge themselves, or become one with the supreme, transcendental, non-dual and essential truth known as Shiva. [The face of a Rudraksha indicates the number of tacks it has.] (27)

द्विवक्त्रं तु मुनिश्रेष्ठ चार्धनारीश्वरात्मकम् । धारणादर्धनारीशः प्रीयते तस्य नित्यशः ॥२८॥

Oh exalted sage! Rudraksha with 2 mouths or faces is said to represent the ‘Ardha Narishwar’ (चार्धनारीश्वरात्मकम् — literally, half male and half female manifestation of Brahma; here referring to Lord Shiva and Parvati) form of Rudra. Those who wear it constantly are always looked upon benevolently by the ‘Ardha Narishwar’ Lord Shiva (28).

[Note :- This ‘half male, half female’ form is simply symbolic of the parallel, equally important and inseparable form of the supreme Brahma as the cosmic, macrocosmic male aspect of creation, and his maverick, delusion creating cosmic powers as well as the energy which is the macroscopic female aspect of creation known as mother Nature. Both complement and supplement each other; one without the other is only a half of the whole. This represents the ‘dual’ nature which Brahma assumed to carry forward creation. The symbolism is very obvious, for it is absurd to even imagine any creature which is half male and half female in appearance. In Hinduism, this is the great paradox —the symbolisms have been so firmly woven into mythology that the various forms of mythological Gods have been deemed to be of a true, physical nature and having a real existence, whereas in fact they are meant to stand for forces of creation and convey some great principles and metaphysical concepts. It becomes often difficult to understand the real and hidden message of that symbolism which is often treated as a matter of reality, having a real-life existence, and this leads to skepticism and disbelief bordering on ridicule and incredulity. This creates schism and fosters scepticism and incredulity in non-believers.]

त्रिमुखं चैव रुद्राक्षमग्नित्रयस्वरूपकम् । तद्धारणाच्च हुतभुक्तस्य तुष्यति नित्यदा ॥२९॥

The 3 faced Rudraksha is symbolic of the 3 legendary fires<sup>1</sup>. The Fire-God is always kind and favourable, benevolent and benign towards the person who wears such a bead (29).

[Note :- <sup>1</sup>The 3 fires are the following— (i) ‘Garhyapatya’ (गार्हपत्य) —or the fire of

the household hearth, (ii) 'Dakshinagni' (दक्षिणाग्नि) —or the fire which is made a witness to charity and other religious donations and (iii) 'Ahawaniya' (अहवनीय) —or the fire of religious sacrifices to invoke the Gods.]

**चतुर्मुखं तु रुद्राक्षं चतुर्वक्त्रस्वरूपकम् । तद्धारणाच्चतुर्वक्त्रः प्रीयते तस्य नित्यदा ॥३०॥**

The Rudraksha with 4 faces is said to represent the 4-headed Lord (Brahmaa, the creator). By wearing it, the 4-headed Lord is benevolent and benign towards the wearer (30).

**पञ्चवक्त्रं तु रुद्राक्षं पञ्चब्रह्मस्वरूपकम् । पञ्चवक्त्रः स्वयं ब्रह्म पुंहत्यां च व्यपोहति ॥३१॥**

The 5 faced Rudraksha is said to be an image of the 5-headed Lord Shiva. By wearing it, Lord Shiva, who is himself an image or manifestation of the supreme Brahma and the Lord of death, absolves the wearer from the crime of killing someone (31).

[Note :- This does not mean that Shiva gives a license to kill by giving impunity from punishment to those who kill others by wearing 5 headed Rudraksha. No, never. Religion cannot endorse slaughter and bloodshed or violence of any sort. It simply means that a person is remitted of his sins for once only, subject to his sincere repentance, remorse, regret and contrition, and his having a sincere desire to repent and atone for his sins of killing a person. It is meant as a channel to rehabilitate a sinner who is sincerely regretful and is desirous of mending his ways. It is obviously not meant to encourage killers and murderers. A repetition of the sin or offense would be punishable. See note of verse no. 49 also.]

**षड्वक्त्रमपि रुद्राक्षं कार्तिकेयाधिदैवतम् । तद्धारणान्महाश्रीः स्यान्महदारोग्यमुत्तमम् ॥३२॥**

The 6 faced Rudraksha is said to represent 'Kartikēya'. By wearing it, the great Goddess Laxmi (i.e., the Goddess of wealth, prosperity and material well-being) becomes favourable and benevolent towards the wearer, and he/she gets good health and freedom from disease. [See also verse no. 42 in this context.] (32)

[Note :- *Kartikēya* is the son of Lord Shiva and was born under the constellation called Krittik. He is also known as *Skand* and is the patron God of war. According to mythology, he has 6 heads, 12 hands and 12 eyes. He had slayed the great demon named Tarak, and he rides upon a peacock.]

**मतिविज्ञानसंपत्तिशुद्धये धारयेत्सुधीः । विनायकाधिदैवं च प्रवदन्ति मनीषिणः ॥३३॥**

Wise, erudite and scholarly people treat it as symbolic of Lord Ganesh (the elephant-headed God of auspicious, well-being and wisdom). Hence, wise and adroit people should wear it for the enhancement of auspiciousness, knowledge and intelligence as well as of wealth, prosperity and material well being —this is the view expressed by experts (33).

**सप्तवक्त्रं तु रुद्राक्षं सप्तमात्राधिदैवतम् । तद्धारणान्महाश्रीः स्यान्महदारोग्यमुत्तमम् ॥३४॥**

The 7 faced Rudraksha symbolises the 7 Lokas (worlds)<sup>1</sup> and the esoteric mystical powers of the 7 divine Goddesses<sup>2</sup>. By wearing it, one is bestowed with immense wealth and the best of health (34).

[Note :- <sup>1</sup>According to Upanishadic philosophy, the 7 Lokas are the 7 organs of perception situated in the region of the head —viz., the 2 eyes + 2 ears + 2 nostrils

+ 1 tongue/mouth = 7. The 7 organs help a man to perceive the world. According to Purans, the 7 Lokas are the following— ‘Bhu’ (भूः), ‘Bhuvaha’ (भुवः), ‘Swaha’ (स्वः), ‘Maha’ (महः), ‘Janaha’ (जनः), ‘Tapaha’ (तपः) and ‘Satyam’ (सत्यम्).

<sup>2</sup>The 7 divine Goddesses are the following— ‘Brahmi’ (ब्राह्मी), ‘Maheshwari’ (महेश्वरी), ‘Kaumari’ (कौमारी), ‘Vaishnavi’ (वैष्णवी), ‘Barahi’ (बाराही), ‘Indrani’ (इन्द्राणी) and ‘Chamunda’ (चामुण्डा).]

**महती ज्ञानसंपत्तिः शुचिर्धारणतः सदा । अष्टवक्त्रं तु रुद्राक्षमष्टमात्रधिदैवतम् ॥३५॥**

**वस्वष्टकप्रियं चैव गङ्गाप्रीतिकरं तथा । तद्धारणादिम प्रीता भवेयुः सत्यवादिनः ॥३६॥**

By wearing the 7-faced bead properly, according to the sanctified method of wearing it, one always gets immense benefits of knowledge and wealth.

The 8 faced Rudraksha is said to be a representative of the 8 legendary mothers<sup>1</sup>. It is liked and favoured by the 8 Vasus<sup>2</sup> and the holy river Ganges. A truthful person who wears it is kindly blessed by all the three —the divine mothers, the Vasus and the Ganges (35-36).

[Note :- <sup>1</sup>The 8 mothers are— (i) one who gives birth, (ii) one who takes care of or rears (e.g., a nanny), (iii) a foster mother, (iv) earth, (v) cow, (vi) Laxmi/wealth, (vii) Sheetla Mata (the patron Goddess of infectious skin diseases, e.g., chickenpox), and (viii) any elderly, respected woman.

<sup>2</sup>The 8 Vasus are demi-Gods; the word also means the patron Gods of wealth/ gems, gold, the sun, the fire, the water, Vishnu, Shiva, and saintly and pious souls.]

**नववक्त्रं तु रुद्राक्षं नवशक्त्यधिदैवतम् । तस्य धारणमात्रेण प्रीयन्ते नव शक्तयः ॥३७॥**

The 9-faced Rudraksha is synonymous with the God having 9 divine powers. The wearer of this bead has the blessing of these 9 powers (i.e., he is blessed and empowered with the blessing of these divine attributes). The God who has these 9 powers is benevolent and favourable towards him (37).

[Note:- The so-called 9 *Shaktis* or powers are the divine empowerments that a man possesses. These nine are also called Nidhis or assets of a man. These *Nidhis* may be spiritual or worldly. In brief they are the following :- (A) Spiritual assets — according to saint Tulsidas’ epic Ram Charit Manas, Aranya Kand, Doha 35-36, they are— (i) communion with saints and pious people where the Lord’s glories are being sung, (ii) serving one’s teacher and elders, (ii) praising the Lord’s glories and doing Kirtan and Bhajan which are community singing of the Lord’s glories, (iv) repeating the divine Mantras or holy words of the Lord, i.e., doing Japa, (v) having such virtues as ‘Dam’ or tolerance, patience, fortitude and resilience, ‘Sheel’ or good and righteous demeanours, ‘Virati’ or being renunciate and detached from deeds and to be dispassionate towards the world, ‘Sam’ or equanimity, looking everything as Brahma, having a non-dual approach of or view of the world, ‘Santosh’ or contentedness, and ‘Sara’ or simplicity and humility, (vi) having no deceit, conceit and falsehoods, (vii) not finding faults with others and criticising them unnecessarily, (viii) to have firm reliance and faith in the Lord, and (ix) not to feel dejected,

depressed, despaired, inferior, lowly and condemned under any adverse circumstances, because the great and merciful Lord is always with them.

(B) Worldly assets— such as gold, silver, diamond, gems such as ruby, sapphire and emerald etc.; kith and kin such as sons, wife, pets and livestock, homestead and farmland, name, fame and majesty etc.. These worldly assets are at the micro level what the Gods possess at the macro level and kept in the custody of Kuber who is the treasurer of Gods.

(C) The larger quantum of these assets symbolised by the following words— Mahapadam (100 Padams), Padam (the quantity  $10^{15}$ ), Sankha ( $10^{18}$ ), Makar, Kaschap, Mukund, Kund, Neel ( $10^{13}$ ), and Kharva ( $10^{11}$ ). These are only symbolic ways of quantifying and measuring the magnitude quantity and volume of the assets or virtues possessed by a person.]

**दशवक्त्रं तु रुद्राक्षं यमदैवत्यमीरितम् । दर्शनाच्छान्तिजनकं धारणान्नात्र संशयः ॥३८॥**

The 10-faced Rudraksha is said to symbolise the Yam-God (i.e., the patron God of death; the word 'Yam' also stands for self restraint and control). Its mere sight gives peace and tranquility. Its wearing enhances these virtues giving peace and tranquility manifold — there is no doubt about it (38).

**एकादशमुखं त्वक्षं रुद्रैकादशदैवतम् । तदिदं दैवतं प्राहुः सदा सौभाग्यवर्धनम् ॥३९॥**

The 11-faced Rudraksha is said to be an image of all the 11 forms of Shiva, called the 11 Rudras<sup>1</sup>. All these 11 Rudras are always benevolent, benign and favourable towards those who wear such a Rudraksha bead; they always bless such wearers with good fortunes and luck (39).

[Note :- <sup>1</sup>The 11 Rudras are the various forms of Lord Shiva— Mannu (मनु), Manu (मनु), Mahinas (महिनस), Mahan (महान्), Shiva (शिव), Ritdhwaj (ऋतध्वज), Ugrareta (उग्ररेता), Bhava (भव), Kaal (काल), Vamdeo (वामदेव) and Dhritvrat (धृतिव्रत)— ref. Srimad Bhagwat, 3/12/12) personified.]

**रुद्राक्षं द्वादशमुखं महाविष्णुस्वरूपकम् । द्वादशादित्यरूपं च बिभर्त्येव हि तत्परः ॥४०॥**

The 12-faced Rudraksha is said to be an image or manifestation of the great Lord Vishnu as well as of the 12 Adityas (the mythological suns). By wearing it, a person follows the path of Vishnu and the Adityas. That is, he follows the virtuous, noble and righteous path shown by them, and strives to acquire the virtues represented by them (40).

[Note :- The 12 Adityas are the sons of Aditi, the mother of Gods. They are the Gods such as Sun, Indra, Vaaman, Vishnu and the 8 Vasus as listed in note to verse no. 36 above, bringing the total to 12. Mythologically, these 12 Suns appear together at the time of dooms day.]

**त्रयोदशमुखं त्वक्षं कामदं सिद्धिदं शुभम् । तस्य धारणमात्रेण कामदेवः प्रसीदति ॥४१॥**

The 13-faced Rudraksha is said to fulfill all the desires and wishes of the wearer as well as provide him with success in all his endeavours and helps in accomplishment of expertise. By merely wearing it, the God called Kamdeo-cupid (the God of love, endearment and

affection) becomes favourable, kind and benevolent. This type of bead is said to be auspicious in all respects (because it makes the wearer endeared to all) (41).

**चतुर्दशमुखं चाक्षं रुद्रनेत्रसमुद्भवम् । सर्वव्याधिहरं चैव सर्वदारोग्यमाप्नुयात् ॥४२॥**

The 14-faced Rudraksha was created directly from the tear drops that fell from the eyes of Kalagni Rudra (Lord Shiva). It is a great preventive for all ailments afflicting the body and also helps in eliminating those diseases that already exist in it (see verse nos. 2, 4 and 47 also) (42).

[Note :- Verse no. 27-42 describe the benefits of wearing different types of Rudraksha beads, each having different number of mouths or faces.]

**मद्यं मांसं च लशुनं पलाण्डुं शिशुमेव च । श्लेष्मातकं विड्वराहमभक्ष्यं वर्जयेन्नरः ॥४३॥**

Those persons who wear a Rudraksha bead should abstain from any type food which is not considered worthy to be imbibed, such as drinking wine and other intoxicating liquids, eating meat, garlic, onion, mushrooms, sticky plums, vidvaraha (विड्वराह —a leafy, smelly vegetable) etc. (43).

**ग्रहणे विषुवे चैवमयने संक्रमेऽपि च । दर्शेषु पूर्णमासे च पूर्णेषु दिवसेषु च ।**

**रुद्राक्षधारणात्सद्यः सर्वपापैः प्रमुच्यते ॥४४॥**

If Rudraksha beads are worn during the following auspicious times, then a person can soon get liberation from sins and their horrific effects —a dark moon night, a full moon night, when the sun changes its course or path from the summer solstice (December 22-June 21 when the sun is to the north of the equator) to the winter solstice (June 21-December 22 when the sun is to the south of the equator) and vice versa, on a Sankranti day (संक्रमेऽपि —the planet's passage from one sign of the zodiac to another), the dates when the day and night are of equal lengths (June 21 and December 22), when the day is over (sunset, twilight) and during the two eclipses (solar and lunar) (44).

**रुद्राक्षमूलं तद्ब्रह्मा तन्नालं विष्णुरेव च । तन्मुखं रुद्र इत्याहुस्तद्विन्दुः सर्वदेवताः ॥४५॥**

Brahmaa, the creator, is said to dwell in Rudraksha bead's root, Vishnu, the sustainer, in its hole (bore), and Shiva, the destroyer, in its tacks, while all the other Gods are present in its small spicules (45).

[Note :- Verse nos. 1-45 were a discourse between Bhusuand and Kalagni Rudra.

Now follows a discussion between the latter and sage Sanat Kumar.]

**अथ कालाग्निरुद्रं भगवन्तं सनत्कुमारः पप्रच्छाधीहि भगवन्नुद्राक्षधारणविधिम् । तस्मिन्समये**

**निदाघजडभरतदत्तात्रेयकात्यायनभरद्वाजकपिलवसिष्ठपिप्पलादयश्च कालाग्निरुद्रं परिसमेत्योचुः ।**

**अथ कालाग्निरुद्रः किमर्थं भवतामागमनमिति होवाच । रुद्राक्षधारणविधिं वै सर्वे श्रोतुमिच्छामह**

**इति ॥४६॥**

After that, i.e., after Bhusuand's discussion with Kalagni Rudra, sage Sanat Kumar asked him, 'Oh Lord! Please tell me the due process of wearing Rudraksha beads'. At that time, other sages such as Nidagh, Jadbharat, Dattatreya, Katyayan, Bharadwaj, Kapil, Vashistha, Pippalad etc. seated themselves around Kalagni Rudra to hear the discourse. Then the latter asked them, 'Why have you all come here?' The sages replied together that they too

wish to know the due process of wearing the Rudraksha beads (46).

अथ कालाग्निरुद्रः प्रोवाचः । रुद्रस्य नयनादुत्पन्ना रुद्राक्षा इति लोके ख्यायन्ते । अथ सदाशिवः संहारकाले संहारं कृत्वा संहाराक्षं मुकुलीकरोति । तन्नयनाज्जाता रुद्राक्षा इति होवाच । तस्माद्रुद्राक्षत्वमिति कालाग्निरुद्रः प्रोवाचः ॥४७॥

Hence, Kalagni Rudra told them— ‘Since it was produced from the eyes of Rudra (as tear drops while he was doing meditation), it was named ‘Rudraksha’<sup>1</sup>. During the day of annihilation of the world (i.e., the doomsday) when Lord Rudra (the terrifying and angry form of Shiva) completes his annihilation process and shuts his wrathful eyes (which had been spewing fire of destruction everywhere), these beads are formed from (the tear drops falling from) his eyes. Hence, it is called ‘Rudraksha’. In this way, Kalagni Rudra explained the genesis of Rudraksha.

[Note :- <sup>1</sup>The word *Rudraksha* has two parts— ‘Rudra’ meaning Shiva and ‘Aksha’ meaning eye. So the tear drops which fell down from the eyes of Rudra turned themselves into Rudraksha beads. See also verse nos. 2, 3 and 42 in this context.]

तद्रुद्राक्षे वाग्विषये कृते दशगोप्रदानेन यत्फलमवाप्नोति तत्फलमश्नुते । स एष भस्मज्योती रुद्राक्ष इति । रुद्राक्षं करेण स्पृष्ट्वा धारणमात्रेण त्रिसहस्रगोप्रदानफलं भवति । तद्रुद्राक्षे शिरसि धार्यमाणे कोटिगोप्रदानफलं भवति । एतेषा स्थानानां कर्णयोः फलं वक्तुं न शक्यमिति होवाच ॥४८॥

The benefit or reward that is got by donating 10 cows is also got by merely pronouncing the word ‘Rudraksha’. This Rudraksha is also called ‘Bhasma Jyoti’ (—i.e., literally meaning that ‘sight which has reduced the world to ashes’, here signifying the repentance of Lord Shiva by shedding tears at having had to destroy or annihilate or bring an end to the world because the world had become so pervert and sinful that the balance of probity, propriety and righteousness was completely disturbed and the Lord had no choice but to destroy the unrighteousness in this world only to start the process of restoring the balance of righteousness in creation all over once again. This regret in the heart of Shiva manifested itself in the form of the tear drop). By touching the beads and then wearing them by one’s own hands (as opposed to someone else putting them directly on the body, e.g., around the neck as a garland or around the arm as an armlet or a bracelet), the benefit derived is equivalent to donating 2,000 cows. By wearing the Rudraksha beads in the two ears (as studs or rings), the benefit got is equivalent to giving away 11,000 cows in charity. The wearer of these beads gets closer to the 11 Rudras themselves. [That is, as a devotee of Lord Shiva, such a person gets nearer to his Lord if he wears the Rudraksha beads—which are very dear to Lord Shiva and have their origin in his eyes— according to the sanctioned process.] By wearing the beads on the head, the benefit derived is equivalent to millions of cows being donated as charity. Besides the ears, it can be worn on different of the body, and the benefits are so great that they cannot be described. See also verse nos. 17-22) (48).

य इमां रुद्राक्षजाबालोपनिषदं नित्यमधीते बालो वा युवा वा वेद स महान्भवति । स

गुरुः सर्वेषां मन्त्राणामुपदेष्टा भवति । एतैरेव होमं कुर्यात् । एतैरेवार्चनम् । तथा रक्षोघ्नं मृत्युतारकं गुरुणा लब्धं कण्ठे बाहौ शिखायां वा बध्नीत । सप्तद्वीपवती भूमिर्दक्षिणार्थं नावकल्पते । तस्माच्छ्रद्धया यां कांचिद्वा दद्यात्सा दक्षिणा भवति । य इमामुपनिषदं ब्राह्मणः प्रातरधीयानो रात्रिकृतं पापं नाशयति । सायमधीयानो दिवसकृतं पापं नाशयति । मध्याह्नेऽधीयानः षड्जन्मकृतं पापं नाशयति । सायं प्रातः प्रयुञ्जानोऽनेकजन्मकृतं पापं नाशयति । षट्सहस्रलक्षगायत्रीजपफलमवाप्नोति । ब्रह्महत्यासुरापानस्वर्णस्तेय—गुरुदारगमनतत्संयोगपातकेभ्यः पूतो भवति । सर्वतीर्थफलमप्नुते । पतितसंभाषणात्पूतो भवति । पङ्क्तिशतसहस्रपावनो भवति । शिवसायुज्यमवाप्नोति । न च पुनरावर्तते न च पुनरावर्तत इत्यो सत्यमित्युपनिषत् ॥४९॥

He who regularly reads this Rudraksha Jabalo-panishad, whether he is a youth, a child or any other person, becomes very wise and erudite. He is also deemed to be like a moral preceptor and one entitled to preach Mantra to others. Worship and fire sacrifices can be done by using the hymns of this Upanishad.

For the purpose of destruction of evils forces and overcoming death, the Rudraksha beads should be dually accepted from one's Guru (moral preceptor, teacher and guide) and worn around the neck and arms, or they can be tucked in the lock of hairs on the head. Even after giving away land equivalent to the size of the 7 continents to the Guru as his 'Dakshina' (fees) for giving the sanctified beads to be worn by the seeker/aspirant, the disciple will still remain obliged to the Guru because the benefits of getting the Rudraksha beads, dually sanctified, cannot be weighed in material terms. Hence, whatever is given with due respect to the Guru is enough.

Those Brahmins (i.e., wise and erudite persons) who sincerely read this Upanishads in the morning are able to wash off the sins, if any, done inadvertently during the previous night, and when it is read during the evening, all the sins of the day are taken care of. Those seekers/aspirants who read it during the afternoon are able to destroy their sins and their effects accumulated over their past 6 lives.

If it is read regularly in the morning as well in the evening, then sins of many previous lives are eliminated or destroyed. The benefit got is equivalent to reciting  $6 \times 10^8$  Gayatri Mantras, and even such horrendous and unpardonable sins such as theft of gold, drinking wine, killing a Brahmin (or any other person for that matter), and having sex with a Guru's wife are pardoned, and the seeker/aspirant is freed from their horrible punishment and effects<sup>1</sup>.

He (a person who wears Rudraksha and who reads, with understating and devotion, this Upanishad) also reaps the benefit of going to pilgrimage to all the holy sites. He is absolved of the bad effects of talking with people of low caliber<sup>2</sup>, and instead, he can make hundreds and thousands of other people good and wise by his constant contact and communion with them. He finds an abode near Lord Shiva<sup>3</sup> so much so that he never takes birth again (i.e., is liberated and delivered from the cycle of transmigration). This is the truth as revealed in this Upanishad (49).

[Note :- <sup>1</sup>This paragraph is a typical one in ancient Indian texts wherein the person

who says that the particular text, or for that matter a particular Mantra or hymn or God and the form of worship to that God, is the best and it presents a panacea for all ills, but it is only to give it an element of authority and sanctity and to establish its potential and powers as well as its effectiveness that such hyperbolic and extravagant affirmative language is used. Besides this, it does not mean that a person commit misdeed daily and turns a rosary of Rudraksha beads and gets his crime or offence remitted. Not at all! This prescription is meant for those who repent and regret for their misdeeds and misdemeanours sincerely. It is a medium to help rehabilitate sincere errors, not habitual and compulsive offense. After all, all human beings err, and a first time misdeed is always pardonable even under modern law. So, this Para is not a blanket license for crime or sanction for committing offence, but it is an avenue for repentance and mending one's ways. See also not to verse no. 31.

<sup>2</sup>By talking with people of low intellect and mind, one gets sucked in endless, degrading, corrupting and futile debates leading to unnecessary confusions and agitations. These people of low mental caliber indulge in worthless chatter, gossip, tattle, criticism, pricking holes, hair splitting and casting aspersions on everything and everyone else except themselves, and worthless chatter with them is not only a waste of time and energy, but also creates vexation for the spirit.

<sup>3</sup>This type of residence near one's chosen deity or God is known as 'Sayujya' (to merge with the chosen deity) and 'Sampiya' (to reside close to the deity) type of salvation. These are two of the 4 types of salvations described in the scriptures; the other two being 'Salokya' (to live in the abode of the deity) and 'Sarupya' (to take the form of the deity). It happens to the soul after it exists from the body, i.e., upon death, and the soul finds residence near its chosen deity.]

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

\*\_\_\*\_\_\*\_\_\*

## Chapter 15

### Jabal Darshano-panishad/जाबालदर्शनोपनिषद्

This is also called 'Darshano-panishad' (दर्शनोपनिषद्). It is a dialogue-cum-discourse between Lord Dattatreya, regarded as an incarnation of Lord Vishnu, and his disciple Sankriti. In it, the former describes the various aspects of Yoga, both in its philosophical, esoteric and mystical terms as well as the physical exercises it involves. It has 10 cantos.

The 1<sup>st</sup> canto deals with the 8 branches of Yoga and describes the 10 'Yams' or self-restraints that are necessary for success in it. The 2<sup>nd</sup> canto lists the 10 'Niyams' or disciplines or principles or tenets that a seeker/aspirant is expected to follow in his day to day life. Even a cursory reading of these two cantos will highlight the fact that they have much in common with the basic tenets of Buddhism, Jainism and Christianity. An elaborate note has been added at the end of canto 2 to this effect.

Cantos 3-10 deal with the various facets of physical Yoga. canto 3 tells us the various 'Aasans' or sitting postures adopted during meditation, canto 4 introduces us to the various nerves in the body, and it's a remarkable canto because it describes also the vital winds, their functions and locations, the patron Gods of the Naadis, the importance of the body as a symbolic pilgrim site, thereby establishing that purity of the inside of a man is of paramount importance and nothing is got by wandering in external cities of pilgrimage.

Canto 5 describes the way to cleanse or detoxify or de-clog these nerves, canto 6 deals with the method and importance of 'Pranayam' or breath control, canto 7 highlights 'Pratyahar' or self-restraint in its various hues, cantos 8 and 9 are dedicated to 'Dhaarana' or conviction and firm belief in anything as well as 'Dhyan' or contemplation and focusing of the mind.

Finally, canto 10 describes what is known as 'Samadhi' or a trance like state of ultimate bliss. Taken all in all, this Upanishad combines philosophy and spiritualism with mysticism and practical guidance for a good life, good living and good health. Appendix no. 3 deals with the concept of Naadis (nerves and veins) and appendix no. 5 of this book describes elaborately the concept of Yoga, meditation, contemplation, Samadhi, Japa, Mantra and their related matters.

This Upanishad should be read along with 'Yog Chudamani and Yograjo-panishads, chapter 7 of this book dealing with the concept of Yoga and Naadis.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

### Canto 1

दत्तात्रेयो महायोगी भगवान्भूतभावनः । चतुर्भुजो महाविष्णुर्योगसाम्राज्यदीक्षितः ॥१॥

तस्य शिष्यो मुनिकरः सांकृतिर्नाम भक्तिमान् । पप्रच्छ गुरुमेकान्ते प्राञ्जलिर्विनयान्वितः ॥२॥

भगवन्ब्रूहि मे योगं साष्टाङ्गं सप्रपञ्चकम् । येन विज्ञातमात्रेण जीवन्मुक्तो भवाम्यहम् ॥३॥

The 4-armed Lord Vishnu, the sustainer of all the creatures of this mortal world (भूतभावनः), manifested himself as an exalted ascetic name Dattatreya. The latter is an uncrowned king in the realm of Yoga (the science, art and practice of mediation) (1). His disciple is famous by the name of Sankriti. He was a great devotee of his Guru (moral preceptor and spiritual guide) Dattatreya. One day he approached his teacher most politely when he was alone and humbly requested him (2), ‘Oh Lord! Please describe to me ‘Astang Yoga’ (योगं साष्टाङ्गं—i.e., the 8 fold path of Yoga) in detail so that with the help of that sublime knowledge I can free myself from the fetters of this mundane life and obtain liberation and deliverance (जीवन्मुक्तो भवाम्यहम्)’ (3) [1-4].

सांकृते शृणु वक्ष्यामि योगं साष्टाङ्गदर्शनम् । यमश्च नियमश्चैव तथैवासनमेव च ॥४॥

प्राणायामस्तथा ब्रह्मन्प्रत्याहारस्ततः परम् । धारणा च तथा ध्यानं समाधिश्चाष्टमं मुने ॥५॥

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयार्जवम् । क्षमा धृतिर्मिताहारः शौचं चैव यमा दश ॥६॥

The great Yogi (ascetic) Dattatreya replied, ‘Oh Sankriti! I shall elucidate the system of philosophy of Yoga having 8 main branches or limbs (योगं साष्टाङ्गदर्शनम्). Listen to them carefully. They are the following—(i) ‘Yam’ (यमश्च—self restraint of passions), (ii) ‘Niyam’ (नियमश्चैव—following rules and regulations; a regulated life; sacrosanct principles and tenets, codes of conduct), (iii) ‘Aasan’ (आसन—various sitting postures) [4], (iv) ‘Pranayam’ (प्राणायाम—control of breath), (v) ‘Pratyahar’ (प्रत्याहार—to divert the mind away from gratification of sense organs and exercising control over it), (vi) ‘Dhaarna’ (धारणा—firm belief, conviction and faith), (vii) ‘Dhyan’ (ध्यान—concentration and focusing of the mind and intellect, contemplation and mediation), and (viii) ‘Samadhi’ (समाधि—a trance like state when the ascetic loses all awareness of the external world and remains in a blissful state [5].

‘Yam’ (self restraint) is again of 10 types—(i) ‘Ahinsa’ (अहिंसा—non-violence and non-cruelty), (ii) ‘Satya’ (सत्य—truthfulness), (iii) ‘Asteya’ (अस्तेय—non-theft or non-stealing), (iv) ‘Brahmacharya’ (ब्रह्मचर्य—celibacy, continence, non-lust), (v) ‘Daya’ (दया—mercy, compassion), (vi) ‘Kshama’ (क्षमा—forgiveness) (vii) ‘Saratata’ (सरलता—simplicity, humility, non-deceit), (viii) ‘Dhriti’ (धृति—stability, unwavering and steadfastness of mind), (ix) ‘Mitahar’ (मिताहार—regulated diet) and (x) ‘Saucha’ (शौच—purity, both external and internal) [6] [4-6].

वेदोक्तेन प्रकारेण विना सत्यं तपोधन । कायेन मनसा वाचा हिंसा हिंसा न चान्यथा ॥७॥

आत्मा सर्वगतोऽच्छेद्यो न ग्राह्य इति या मतिः । सा चाहिंसा वरा प्रोक्ता मुने वेदान्तवेदिभिः ॥८॥

Oh the one who is well steeped in austerities and penances, or who is a treasure of these glorious virtues called ‘Tapa’ (तपोधन)! Besides what has been described by the truthful Vedas (वेदोक्तेन सत्यं), violence also includes tormenting or torturing anyone or making him suffer by one’s ‘mind’ (i.e., by one’s thoughts, ideas, planning, scheming or any laws and rules framed by the mind with malefide intentions), ‘speech’ (i.e., orders and commands, words of insult, criticism, rebuke, defamation, insinuation, scolding, humiliation, ridicule and sarcasm, including, inter alia, irritating jokes which are not liked by the person for whom they are meant etc.), and ‘body’ (e.g., beating anyone, fighting with him, tying or trapping him, using offensive gestures or any other means of physical action which might cause harm to the other person, directly or indirectly, is also called violence). If obviously includes in its ambit taking of the victim’s life (literally, separating the life of the victim from his body, i.e., killing, dismembering or decapitating him). These are the various forms of violence (हिंसा) and no other definition defines it (हिंसा न चान्यथा) (7).

Oh sage! One should hold the firm belief and be convinced that the essential element called the Atma is immanent and all-pervading, it is present uniformly and universally in all the creatures without any distinction; it is immutable and imperishable. So, it cannot be destroyed or killed by the use of any weapon. Atma cannot be caught hold of or grasped or tied by the hand or any other sense organs. Such an enlightened view and wise thought are described as the best form of ‘non-violence’ by those who are experts in the basic tenets/principles of Vedanta (8) [7-8].

चक्षुरादीन्द्रियैर्दृष्टं श्रुतं घ्रातं मुनीश्वर । तस्यैवोक्तिर्भवेत्सत्यं विप्र तन्नन्यथा भवेत् ॥९॥

सर्वं सत्यं परं ब्रह्म न चान्यदिति या मतिः । तच्च सत्यं वरं प्रोक्तं वेदान्तज्ञानपारगैः ॥१०॥

Oh great sage! Whatever is perceived and understood by a man by the medium of the 5 sense organs of perception such as the eyes etc. (the other being nose, tongue, ears and skin) which enables him to comprehend and collate the various stimuli received from the external world, such as what he sees, hears, smells, taste and feels, to use the mouth and the faculty of speech to faithfully narrate about those perceptions (or the views, sounds, smells, taste and feelings) or to indicate honestly and truthfully about them by using gestures (if this man is unable to speak or use his voice, as for example in the case of a dumb man) —this is called the ‘Truth’. Except this faithful and honest statement of what one perceives and understands himself, there is no other definition of ‘truth’ (9).

‘Everything is nothing else but a revelation of the supreme, truthful and transcendental Brahma (सर्वं सत्यं परं ब्रह्म); there is nothing that exists that is not this Brahma (न चान्यदिति)’ —this firm belief and conviction has been defined as the ‘best form of truthfulness’ by those who are experts in the principals, axioms, maxims and tenets of Vedanta (10) [9-10].

अन्यदीये तूणे रत्ने काञ्चने मौक्तिकेऽपि च । मनसा विनिवृत्तिर्या तदस्तेयं विदुर्बुधाः ॥११॥

आत्मन्यनात्मभावेन व्यवहारविवर्जितम् । यत्तदस्तेयमित्युक्तमात्मविद्धिर्महामुने ॥१२॥

Not to have any desire to take anything belonging to others, right from valuables such as

gems, ornaments, gold, jewels etc. to the most inconsequential of things such as a blade of grass, not to greed or yearn for, or literally ‘eye’ anything big or small belonging to others —this is called ‘non-stealing’ or ‘non-theft’ (Asteya) by experts (11).

Oh great sage! To keep the Atma (pure self) detached from the world and not involving it in one’s normal day to day interaction with it, to remain dispassionate and neutral internally while behaving normally externally, has been defined as the best form of the ‘Asteya’ by those who are self-realised about the Atma (आत्मविद्धि). [Here the word ‘Asteya’ means ‘non-clinging’. When a person is not interested in anything, he does not desire to acquire it, or he is not worried about its loss either, nor is he concerned whether it is good or bad. Since a wise and enlightened person realises that his Atma, which is his pure and truthful self, has nothing to do with this world, even though his body and mind are apparently interacting with the latter, internally he remains aloof and totally disinterested as well as unaffected by the entire goings on around him. Since he will have no inclination to desire or derive any benefit from the world, he will not hanker after it, which means that he will not try to usurp something which does not belong to him. This is equivalent to ‘non-stealing’] (12) [11-12].

कायेन वाचा मनसा स्त्रीणं परिविवर्जनम् । ऋतौ भार्या तदा स्वस्य

ब्रह्मचर्यं तदुच्यते ।१३॥ ब्रह्मभावे मनश्चारं ब्रह्मचर्यं परन्तप ।१४॥

‘Brahmacharya’ has been defined as not ever thinking of or imagining about, not ever speaking of or discussing about, and not ever having any physical bodily contact or cohabitation with any woman except one’s own wife, and that even during her menstrual period (13).

The best form of ‘Brahmacharya’ is to divert the mind from its wayward habits and inclinations as well as its tendencies to veer and gravitate towards the so-called 4 faults (मनश्चार— which are ‘Kaam’ —lust, passion and lasciviousness; ‘Krodh’ —anger; ‘Lobh’ —greed, avarice, yearnings; ‘Moha’ —attraction, attachments, infatuations, delusions), and instead, concentrate one’s mind on the supreme Brahma (14) [13-14].

स्वात्मवत्सर्वभूतेषु कायेन मनसा गिरा । अनुज्ञा या दया सैव प्रोक्ता वेदान्तवेदिभिः ।१५॥

To treat all the creatures like one treats oneself and to have love, affection, kindness and endearment towards them all by one’s thoughts (mind), speech (talk, words) and body (deeds and action), has been defined as mercy and compassion by elders who are experts in the knowledge enshrined in the Vedas (15).

पुत्रे मिले कलत्रे च रिपौ स्वात्मनि संततम् । एकरूपं मुने यत्तदार्जवं प्रोच्यते मया ।१६॥

Treating all, whether a son, a friend, a wife, an enemy and even one’s own self or the Atma, alike, without any distinction or differentiation between them, and treating them all with simplicity of behaviour and thought —this is called ‘Aarjava’ (आर्जवं) or equanimity and equity of mind (16).

कायेन मनसा वाचा शत्रुभिः परिपीडिते । बुद्धिक्षोभनिवृत्तिर्या क्षमा सा मुनिपुङ्गव ।१७॥

Oh exalted sage! ‘Forgiveness’ has been defined as not allowing the mind to be the slightest

affected by, or to feel anguished, agitated, fretful, peeved or annoyed on being tormented or teased or pricked or insulted by one's enemy's scheming and pervert mind, irritating and unpleasant speech and words, demeanours and deeds done by him (such as assault, ambush, physical violence and other methods of causing injury to the body or insult to the person or harm to his reputation) (17).

**वेदादेव विनिर्मोक्षः संसारस्य न चान्यथा । इति विज्ञाननिष्पत्तिर्धृतिः प्रोक्ता हि वैदिकैः ।**

**अहमात्मा न चान्योऽस्मीत्येवमप्रच्युता मतिः ॥१८॥**

'The whole world attains liberation, deliverance, emancipation and salvation by knowing and implementing the truthful knowledge about the essence and reality of life as contained (enshrined) in the Vedas (वेदादेव विनिर्मोक्षः), and by no other means' —such a firm conviction and deep rooting of the mind has been defined as 'Dhriti' or stability, steadfastness and firmness of the mind. Or else, the firm and unwavering belief that 'I am the Atma/soul; there is nothing else besides the Atma' is also called the best form of 'Dhriti' (18).

**अल्पमृष्टाशनाभ्यां च चतुर्थांशावशेषकम् । तस्माद्योगानुगुण्येन भोजनं मितभोजनम् ॥१९॥**

To eat limited and balanced food which is pure (i.e., unadulterated, properly cooked, properly cleansed if raw), sanctified (i.e., obtained by righteous, honest means) and sanctioned (i.e., authorised, allowed, honourably presented) two quarters of the stomach, and fill the third quarter with water and let the fourth quarter empty for air —this is called 'proper eating' which is compatible with the practice of Yoga. It is also called 'Mit-Bhojan' or restrained or restricted food intake, or 'non-indulgence in eating' (19).

**स्वदेहमलनिर्मोक्षो मृज्जलाभ्यां महामुने । यत्तच्छौचं भवेद्वाह्यं मानसं मननं विदुः ।**

**अहं शुद्ध इति ज्ञानं शौचमाहुर्मनीषिणः ॥२०॥**

Oh great one (माहुर्मनीषिणः)! 'Saucha', or cleansing, purification and purging, is of three types. Cleaning the gross body with the use of rubbing-clay and washing it off with water is called 'external cleaning'. To think, contemplate upon, to ponder and allow the mind to dwell on pure, good, noble and righteous thoughts, emotions and sentiments, to think and ponder of righteous things instead of unrighteous ones is called 'internal purging or cleaning'. Besides these, the wise ones say that the knowledge that 'I am the pure Atma', such thought is the 'real purging or cleansing or purification' of the creature (20).

**अत्यन्तमलिनो देहो देही चात्यन्तनिर्मलः । उभयोरन्तरं ज्ञात्वा कस्य शौचं विधीयते ॥२१॥**

This gross body is full of various faults and blemishes, tarnished both externally as well internally, whereas the Atma which dwells in this body is the most pure, uncorrupt, faultless and blemishless entity. When this wisdom pertaining to the difference between the gross body and the subtle Atma dawns on the horizon of the intellect of the creature, then what else is needed to purify or clean it, or who else needs to be purified or cleaned (कस्य शौचं विधीयते)? (21)

**ज्ञानशौचं परित्यज्य बाह्ये यो रमते नरः । स मूढः काञ्चनं त्यक्त्वा लोष्टं गृह्णाति सुव्रत ॥२२॥**

Oh righteous sage (सुव्रत)! A seeker/aspirant who forgets about the internal truthful form of cleaning, purity and purging as defined by truthful knowledge and wisdom (ज्ञानशौचं), and

instead remains engrossed in mere physical and external process of cleaning and purification (बाह्ये), is like a stupid fool who discards gold and remains busy collecting lumps of clay (22).

ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः । न चास्ति किञ्चित्कर्तव्यमस्ति चेन्न स तत्त्वतिव् ॥२३॥

An ascetic (Yogi) who is fully contented by drinking the elixir called 'Amrit' (the elixir of eternal bliss and happiness) represented by the acquisition of 'Gyan' (wisdom, truthful knowledge, enlightenment, erudition) has nothing left to be done or fulfilled in this world. But if he is not contented and feels that something is wanting in his life, then verily he is not an expert and wise ascetic or is not fully enlightened, wisened and an awakened soul, and not the one who is well-versed in the tenets of the essential and absolute Truth (23).

लोकत्रयेऽपि कर्तव्यं किञ्चिन्नास्त्यात्मवेदिनाम् ॥२४॥

तस्मात्सर्वप्रयत्नेन मुनेऽहिंसादि साधनैः । आत्मानमक्षरं ब्रह्म विद्धि ज्ञानात् वेदनात् ॥२५॥

For self-realised, enlightened, wise and erudite souls, there is no obligatory duty or deed that has to be compulsorily done or performed (कर्तव्यं किञ्चिन्ना) (24). Hence, oh sage, you should employ 'non-violence' and other such means (अहिंसादि साधनैः) as described in this Canto to acquire truthful knowledge (about the supreme Brahma and the Atma) based on experience and as enshrined in the Vedas (ज्ञानात् वेदनात्), and consequentially become wisened to the fact that the Atma is synonymous with and the same as the imperishable, non-decaying, eternal and infinite Brahma (आत्मानमक्षरं ब्रह्म) (25) [24-25].

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## Canto 2

तपः संतोषमास्तिक्यं दानमीश्वरपूजनम् । सिद्धान्तश्रवणं चैव ह्रीर्मतिश्च जपो व्रतम् ॥१॥

एते च नियमाः प्रोक्तास्तान्वक्ष्यामि क्रमाच्छृणु ॥२॥

The 10 'Niyams' (नियमाः) meaning rules, regulations, laws and ethics, codes of conduct and behaviour, principles and practices, manners and etiquettes to be followed or observed by a seeker or aspirant are the following— (i) 'Tapa' (तपः —observing austerity and doing penances; enduring sufferances and hardships), (ii) 'Santosh' (संतोष —contentedness and satisfaction), (iii) 'Astik' (आस्तिक्यं —to have firm belief and conviction, specially in relation to God and spiritual matters), (iv) 'Daan' (दान —charity, alms, donation), (v) 'Ishwar-Pooja' (ईश्वरपूजनम् —worshiping and honouring God, the supreme Lord), (vi) 'Siddhanta Srawan' (सिद्धान्तश्रवणं —hearing of the tenets and principles as enshrined and enunciated by the various scriptures), (vii) 'Lajja' (ह्री —modesty) (viii) 'Mati' (मति —intellect, discriminatory powers, wisdom) (ix) 'Japa' (जपो —repetition of holy name and divine words), and (x) 'Vrat' (व्रतम् —observance of vows, promises; fastings) [1]. I shall now describe them one by one below [2] [1-2].

वेदोक्तेन प्रकारेण कृच्छ्रचान्द्रायणादिभिः । शरीरशोषणं यत्तत्तपं इत्युच्यते बुधैः ॥३॥

To subject the body to sufferings and hardships by observing various vows and fasting, such as for example 'Krichra Chandrayan' (कृच्छ्रचान्द्रायण)<sup>1</sup> and other such austerities and

penances as mentioned in the Vedas, is called ‘Tapa’ (यत्तप) by those who are experts and scholars in the knowledge contained in the Vedas (बुधैः) (3).

[Note :- <sup>1</sup>The word Krichra ‘कृच्छ्र’ means one which gives troubles, one which torments and inflicts pain, one which bestows miseries and difficulties. The word ‘Chandrayanam’ ‘चान्द्रायण’ is a religious sacrament regulated by the waxing and waning phases of the moon. It is a sort of fasting wherein a person takes 15 mouthfuls of food on the day of the full moon. Thereafter, with each passing day of the waning phase of the moon, 1 morsel of food is progressively reduced until the time when no food is taken on the day of the dark moon. Subsequently, during the waxing phase of the moon, 1 morsel of food is progressively increased till the time of the full moon when again 15 morsels or mouthfuls are taken. That is, on the dark moon day, the aspirant observes complete fasting. The next day, i.e., the first day of the waxing moon, 1 morsel is taken, on the second day, 2 morsels are taken, and this progresses till the full moon day when 15 mouthfuls are taken. This process of fasting is done to do penances and repentance for one’s sins.]

**को वा मोक्षः कथं तेन संसारं प्रतिपन्नवान् । इत्यालोकनमर्थज्ञास्तपः शंसन्ति पण्डितः ॥४॥**

‘What is true ‘Moksha’ (i.e., the true meaning of liberation, deliverance, emancipation and salvation), how and why does the Atma get trapped in the net cast by this deluding and artificial world’ —discussion and pondering about, deep research and insight into, contemplation and meditation upon this subject is defined as the ‘Real Tapa’ by those who are wise and enlightened and are experts in the knowledge about the absolute Truth and Reality behind creation (पण्डिताः) (4).

**यदृच्छालाभतो नित्यं प्रीतिर्या जायते नृणाम् । तत्संतोषं विदुः प्राज्ञाः परिज्ञानैकतत्पराः ॥५॥**

**ब्रह्मादिलोकपर्यन्ताद्विरक्त्या यल्लभेत्प्रियम् । सर्वत्र विगतस्नेहः संतोषं परमं विदुः ।**

**श्रौतै स्मार्तै च विश्वासो यत्तदास्तिक्यमुच्यते ॥६॥**

Whatever is available easily, without any yearnings or greed or desire or hope or longing for or expectations or without causing any inconvenience or harm to others, to be satisfied with it and remain ever contented and cheerful (without making a fuss, fretting for more and better things, and fuming when those things are not available) —this has been called ‘Santosh’ (तस्तोषं —contentment and satisfaction) by those who are experts and wise in essential transcendental knowledge (परिज्ञानैकतत्पराः) (5).

To remain completely uninterested in and aloof from everything, to be dispassionate and detached from all the comforts of this world as well as even the joys and comforts of the abode of Brahmaa and other Gods (i.e., heaven), to remain eternally and infinitely equanimous, happy, blissful, peaceful, tranquil and serene under all circumstances —this has been defined ‘the best type of Santosh’ by great souls who are most enlightened and wise (संतोषं परमं विदुः). To have firm belief, faith and conviction in the principles, maxims, axioms, doctrines and tenets enshrined in and enunciated by the Vedas and other ancient scriptures —this is called ‘Astikta’ or being a firm believer and follower of ‘Dharma’

(righteousness, probity, propriety, noble and virtuous thoughts and actions, and having faith in religious behaviour, tenets of the scriptures and their doctrines) (6) [5-6].

न्यायार्जितधनं श्रान्ते श्रद्धया वैदिके जने । अन्यद्वा यत्प्रदीयन्ते तद्दानं प्रोच्यते मया ॥७॥

The wealth that is produced or acquired by righteous means and is given as charity, alms or donation to scholarly persons who are well versed in the Vedas (i.e., those who are learned), or/and to those who lead a chaste, virtuous and righteous life but are under financial difficulties or undergoing unfavourable circumstances—I regard such giving away of wealth as ‘Daan’ (तद्दानं प्रोच्यते मया —charity, alms giving and donation) (7).

रागाद्यपेतं हृदयं वागदुष्टानृतादिना । हिंसादिरहितं कर्म यत्तदीश्वरपूजनम् ॥८॥

Truthful and real ‘Ishwar Pooja’ (ईश्वरपूजनम्—worship of Gods) is—keeping the heart free from various faults such as ‘Raag’ (राग—various attractions, infatuations, endearments and allurements of this mundane, delusionary, entrapping and artificial world), keeping the speech free from ‘Asatya’ (असत्य—speaking a lie or indulging in falsehoods), and keeping away from ‘Hinsa’ (हिंसा—cruelty, violence, both physical and mental, actual or implied) (8).

सत्यं ज्ञानमनन्तं च परानन्दे परं ध्रुवम् । प्रत्यगित्यवगन्तव्यं वेदान्तश्रवणं बुधाः ॥९॥

‘It is the truth, it is an embodiment of ‘Gyan’ (truthful knowledge, wisdom, erudition and enlightenment), it is eternal, infinite and without a beginning and an end, it is the best and the most exalted, it is universal, constant and immutable, it is steady and unwavering, and it is an embodiment of supreme bliss and beatitude as well as happiness and peace’—this is the Atma. To hear this principle tenet repeatedly, and having a firm conviction in the truthfulness of what is being said and heard, has been called ‘hearing of Vedanta’ by the wise and enlightened ones (वेदान्तश्रवणं बुधाः—i.e., hearing the discourses on the Vedas and the Upanishads as enunciated by those who are scholars and wise teachers). [The word Vedanta is significant here because it implies the conclusion of the philosophy of the Vedas, their essentials summarised in the teachings of the Upanishads. Vedanta literally means ‘the end of the Vedas’. They contain the essentials and the boiled-down and distilled essential elements of the Vedas] (9).

वेदलौकिकमार्गेषु कुत्सितं कर्म यद्भवेत् । तस्मिन्भवति या लज्जा ह्रीः सैवेति प्रकीर्तिता ।

वैदिकेषु च सर्वेषु श्रद्धा या सा मतिर्भवेत् ॥१०॥

To have natural reluctance, shyness and hesitation to do anything which is deemed as unrighteous, un-virtuous, degrading and denigrating, loathsome and contemptible and worthy of abandonment by the Vedas as well as by established traditions of the society and the world—this is known as ‘Lajja’ (लज्जा) or to have shame, to be modest, to feel shy and dishonorable in doing anything wrong, and to be bashful about it, to abhor it.

To have full and firm belief and faith in, to revere and honour the words and teachings of the Vedas—this is called ‘Mati’ (मति) or righteous and correct wisdom and intelligence (10).

गुरुणा चोपदिष्टोऽपि तत्र संबन्धवर्जितः । वेदोक्तेनैव मार्गेण मन्त्राभ्यासो जपः स्मृतः ॥११॥

To diligently repeat the divine ‘Mantras’ or hymns of the Vedas (स्मृतः)<sup>1</sup> according to the prescribed norms or methods as laid therein inspite of the fact that elders might advise and give permission to follow other means or methods to repeat or chant or pronounce the Vedic hymns —this is known as doing ‘Japa’ (जपः —or repetition of Mantras) (11).

[Note :- <sup>1</sup>The words of the Vedas are called ‘Smriti’ (स्मृतः) because in ancient times, the Vedic texts were passed from generation to generation, from the teacher to his disciples, by verbal mode, and perpetuated by the process of ‘hearing and memorising’, called ‘Sruti’ (श्रुति). They weren’t written down as text books, but were instead learnt by rote. This however had its limitations and was the main cause why there was so much tinkering and interpolations with the texts of the Vedas. This is also the reason why so many different versions and interpretation exist for the texts, causing schisms. These additions and interpolations, whether done intentionally or inadvertently, were so intertwined with the texts that it was impossible to delineate them and to know what originally was said in the texts by the sages who had first conceptualised those Vedas. One single wrong letter or word or phrase memorised by a disciple will be passed on to the next generation of disciple in the wrong way. And, if there was no tampering, it surely must have been a marvelous achievement, a remarkable feat by any reasonable standard that the texts which we have today are those that existed when they were first conceptualised. For the concept of Mantra and Japa, please see appendix no. 5 of this volume.]

**कल्पसूत्रे तथा वेदे धर्मशास्त्रे पुराणके । इतिहासे च वृत्तिर्या स जपः प्रोच्यते मया ॥२॥**

To keep the wayward tendency of the mind focused and concentrated on the Vedas, the ‘Kalpasutras’ (कल्पसूत्रे —the various principle tenets and codes of behaviour as prescribed for the different eras), the various ‘Dharma Shastras’ (धर्मशास्त्रे —religious scriptures), ‘Purans’ and ‘Itihas’ (पुराणके, इतिहासे—mythological and traditional histories), or to keep the mind busy in reading, studying, discussing and learning those texts —this is true ‘Japa’ in my view (12).

[Note :- The general meaning and understanding of the word ‘Japa’ is ‘constant repetition of any holy name of the God or any divine word or Mantra’. This verse tells us that if that is not possible for a man, or if he is not interested in it, then the next best option for him is to read good books. This will have similar good effects on his mind as doing ‘Japa’. Because if the mind is not kept busy, it will gravitate towards corrupt and pervert thinking; it cannot sit idle. If it is not possible to leash it by means of chanting or repetition of ‘Mantras’, then at least it should be reined in by reading good books instead of allowing it to wander aimlessly here and there like a vagrant indulging in useless roaming about. Remember, an idle mind is the workshop of devil. See also Trishikhi Brahmno-panishad, verse nos. 2/28-34 of Shukla Yajur Veda in this context. An English version of this Upanishad has been included in a separate vol. no. 3 published by this author in this series of the anthologies of the Upanishads classified according to their respective Vedas. See also appendix no. 5

of this book on the concept of Japa and Mantra.]

जपस्तु द्विविधः प्रोक्तो वाचिको मानसस्तथा ।१३॥

वाचिकीपांशुरुच्चैश्च द्विविधः परिकीर्तितः । मनसो मननध्यानभेदाद्द्वैविध्यमाश्रितः ।१४॥

‘Japa’ is of two types— one is ‘verbal’ (वाचिको) and the other is ‘mental’ (मानसस्तथा) (13). The verbal ‘Japa’ is again of two types— (i) with a loud and audible voice, and (ii) with a low murmur. Similarly, mental ‘Japa’ is of two types— (i) to repeat the divine ‘Mantras’ mentally but mechanically, and (ii) to concentrate upon what is being repeated (14) [13-14].

उच्चैर्जपादुपांशुश्च सहस्रगुणमुच्यते । मानसश्च तथोपांशोः सहस्रगुणमुच्यते ।१५॥

उच्चैर्जपश्च सर्वेषां यथोक्तफलदो भवेत् । नीचैः श्रोत्रेण चेन्मन्त्रः श्रुतश्चेन्निष्फलं भवेत् ।१६॥

The ‘Japa’ done with a low voice (i.e., a murmur or whisper) is a thousand times better than that done by a loud and audible voice. Likewise, mental ‘Japa’ is a thousand times better than verbal ‘Japa’ (15). A ‘Japa’ done with a loud voice is indeed beneficial to all who hear it (the Mantra), but if it is heard by unworthy people who are ineligible, are lowly and pervert mentally, are incompetent or inept and of a low intellect, it becomes futile and waste of effort (i.e., it will be subject to ridicule and scorn by them, creating unnecessary ill-will and frustration) (16) [15-16].

[Note :- The concept of ‘Japa and Mantra’ have been explained in detail in appendix no. 5 of this book.]

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The principles enunciated in Canto 1 and 2 of this Upanishad are like a beacon-light for a righteous and noble way of life on this earth. The basic tenets of Buddhism and Jainism, the two main religions having their roots in India, and Christianity of the West, are distinctly and definitively similar and reflective of the doctrines enumerated and enunciated in these Cantos. A brief glimpse of these will help the reader to get enlightened on this subject—

**(1) Buddhism**— Buddhism prescribes that extreme paths of indulgence in worldly luxuries and severe tormenting of the body by ‘Tapa’ must be avoided. The best path is the ‘middle path’. This path is called ‘the 8-fold path of discipline or righteousness’. These are the following —right belief, right aspirations, right speech, right conduct, right means of livelihood, right thought (mind), right means, and right efforts. Buddhism further prescribed 10 precepts for its monks (or ascetics) —do not kill, do not steal, do not lie, do not drink intoxicants, do not indulge in food, do not engross in pleasures and gratifications, remain chaste, don’t sleep in luxury (i.e., observe austerity and self control, desist from indulgences and gratifications), don’t accept gold/silver (i.e., be a true renunciate, don’t greed or yearn).

The 4 Noble Truths of Buddhism also reflect the basic teaching of the Upanishads— (i) life is full of sorrows, (ii) the cause for this sorrow is craving/desire, (iii) this craving can be overcome by diverting the mind to righteousness (and the Atma, according to the Upanishads), and (iv) the way to do it is following the 8-fold path which are very similar to

the tenets outlined in this Jabal Darshan Upanishad.

**(2) Jainism**— The word ‘Jain’ simply put means ‘one who has conquered himself’. Its basic tenets are briefly the following— (i) the ‘Jiva’ (creature) is like a bubble of air. It always wants to go up (rise in stature, a concept very similar to Yoga philosophy in which the vital wind called ‘Pran’ and the cosmic energy trapped in the various subtle energy centers called ‘Chakras’ are activated, and this energy, along with the vital winds, rises up the ‘Sushumna nerve’ from the ‘Kundalini’ up to the ‘Brahma Randhra Chakra’ present in the top of the head). It is the ‘Karma’ (deeds) that pull a person down from this higher level which he has attained. (ii) The 3 gems of wisdom are— right faith, right knowledge, and right conduct. Right conduct means— (a) sanctity of life or following the path of non-violence, (b) truthfulness, (c) respect for property belonging to others (non-stealing), (d) chastity (of the mind and body), (e) renunciation of worldly possessions (or to be detached from the world while still living in it, to be dispassionate about it), and (f) abstain from self-gratification (or exercise self control).

Jainism states that the final ‘Nirvaan’ (salvation and emancipation; Moksha) comes when the ‘bubble-like soul’ merges with the ‘ocean of bliss’. [This concept is identical with the teachings of the Upanishads which say that the Atma of the creature is nothing more than the wind element; its final liberation is when it is released from the trappings of the body and merges with the wind element of the cosmos. The word bliss is also very much used by the Upanishads when they tell us that ‘Samadhi’, which is the culmination of ‘Yoga’, leads to bliss and happiness for the ascetic. Further, when the Atma merges its self with the supreme Atma or Brahma, the former also finds bliss and happiness.

Thus we see that Buddhism and Jainism are heavily influenced by the teachings of the Upanishads. And there is no wonder in it also because both these religions have sprouted from the same soil of India from which germinated the profound philosophies of the Upanishads and their different exponents in the form of erudite and enlightened sages and seers, such as Jabal of the present Upanishad.

**(3) Christianity**— Now, let us see what Christ said in his sermon from the Mount— ‘Blessed are the poor (humble), for their’s is the kingdom of heaven; blessed are they that mourn (regret), for they shall be comforted; blessed are the meek (simple and humble, docile and quiet), for they shall inherit the earth; blessed are they that hunger and thirst after righteousness, for they shall be filled; blessed are the merciful, for they shall obtain mercy; blessed are the pure in heart, for they shall see God; blessed are the peace makers, for they shall be called the children of God; blessed are when men shall revile you and persecute you and shall say all manner of evil things against you —rejoice and be exceedingly glad, for great is your reward in heaven; ...ye are the light of world (i.e., are wise, erudite and enlightened souls)’ (The Holy Bible, Gospel of St. Matthew, 5/3-12, 14).

The famous preachings or commandments of Jesus are equally relevant here— (i) The Lord our God is one (the non-dual Brahma of the Upanishads) (Gospel, St. Mark,

12/29); (ii) Thou shalt love thy neighbour as thyself, there is none other commandment greater than these. [This is very similar to the teachings of the Upanishads that one should treat all the creatures alike because the same Atma resides in all of them.] (Gospel, St. Mark, 12/31); (iii) Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you (Gospel, St. Luke, 6/27-28); but love your enemies, and do good, and lend, hoping for nothing again (Gospel, St. Luke, 6/35); (iv) And as ye would that man should do to you, do ye also to them likewise (Gospel, St. Luke, 6/31); (v) Be ye therefore be merciful (Gospel, St. Luke, 6/36); (vi) Judge not and ye shall not be judged; condemn not and ye shall not be condemned; (vii) Forgive, and ye shall be forgiven (Gospel, St. Luke, 6/37); (viii) Blessed are ye that hunger now, for ye shall be filled (Gospel, St. Luke, 6/21); (ix) Blessed are ye when men shall hate you, ...shall reproach you and cast out your name as evil (Gospel, St. Luke, 6/22)'.

Jesus Christ further says— 'Thou knowest the commandments —do not commit adultery, do not kill, to not steal, do not bear false witness (i.e., do not tell a lie), defraud not (don't cheat), honour thy father and mother (i.e., your elders and your teachers)' (Gospel, St. Mark, 10/19); 'And lead us not unto temptations, but deliver us from evils; For if ye forgive men their trespasses, your heavenly father shall also forgive you' (Gospel, St. Matthew, 6/13-14); 'When ye fast, be not of a sad countenance (because fasting is a form of 'Tapa' in the language of the Upanishads), but anoint thy head (like putting a 'Tilak Mark') and wash thy face, that those appear not unto men who fast (i.e., don't show off that you are fasting), but unto thy father (God) which is in secret, and thy father, which seeth in secret, shall reward thee openly (Gospel, St. Matthew, 6/17-18); 'Lay not up for yourself treasures upon earth (i.e., have renunciation, dispassion and detachment towards worldly objects; do not hoard wealth and greed for it), where moth and rust doth decay (i.e., which is perishable, a concept propounded by the Upanishads), but lay up for yourselves treasures in heaven (i.e., obtaining salvation and emancipation, 'Moksah' which provides eternal happiness, joy, bliss and beatitude which are the best treasures any man can ever expect to acquire), where moth nor rust doth corrupt (i.e., where there is eternal life); For where your treasure is, there will your heart also be (i.e., if you think of the world, don't ever expect for liberation and deliverance from it, but if your mind is focused on the supreme Brahma, you are sure to find emancipation and salvation)' (Gospel, St. Matthew, 6/19-21).

'Thy whole body shall be full of light (i.e., the soul or Atma, which is symbolic of light of enlightenment and bliss, pervades uniformly in all the creatures; Brahma symbolically also pervades everything everywhere; light antidotes darkness of delusion and ignorance. Once a person becomes enlightened, his whole body effuses with the divine glory of Brahma in the form of a halo surrounding him)' (Gospel, St. Matthew, 6/22).

## Canto 3

The next eight Cantos from 3 to 10 deal with Yoga. This Canto describe the various 'Aasans' or sitting postures during Yoga exercises. The reader should also refer to Yogchudamani Upanishad, Chapter 7 of this book to fully understand the implication of Cantos 3-10 of this Upanishad.

स्वस्तिकं गोमुखं पद्मं वीरसिंहासने तथा । भद्रं मुक्तासनं चैव मयूरासनमेव च ॥१॥  
 सुखासनसमाख्यं च नवमं मुनिपुङ्गव । जानूर्वोरन्तरे कृत्वा सम्यक् पादतले उभे ॥२॥  
 समग्रीवशिरःकायःस्वस्तिकं नित्यमभ्यसेत् । सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत् ॥३॥  
 दक्षिणेऽपि तथा सयं गोमुखं तत्प्रचक्षते । अङ्गुष्ठावधि गृहणीयाद्धस्ताभ्यां व्युत्क्रमेण तु ॥४॥  
 ऊर्वोरुपरि विप्रेन्द्र कृत्वा पादतलद्वयम् । पद्मासनं भवेत्प्राज्ञ सर्वरोगभयापहम् ॥५॥

'Aasans' (आसन—or the various sitting postures) are said to be of 9 kinds—(i) 'Swastik' (स्वस्तिक), (ii) 'Gomukh' (गोमुख), (iii) 'Padmasan' (पद्म), (iv) 'Virasan' (वीर), (v) 'Singhasan' (सिंहासने), (vi) 'Bhadrasan' (भद्र), (vii) 'Muktasan' (मुक्तासन), (viii) 'Mayurasan' (मयूरासन) [1], and (ix) 'Sukhasan' (सुखासन). Oh great sage (मुनिपुङ्गव)! To sit cross-legged so that the foot of one leg rests on the middle of the thigh of the other side between the knee joint and pelvic girdle, with the sole pointing outwards (2), while keeping the chin, the head and the body straight (in a vertical straight-line position), is called 'Swastik Aasan'. This sitting posture should be practiced daily. To bend the right leg at the knee joint and tuck the ankle of the right foot under the base of the thigh of the left leg below the buttocks of that side (and the ankle of the left under the base of the right thigh below the right buttock), is called 'Gomukh Aasan'. Literally, this is the way how a cow sits. While sitting in this posture, first one of the two legs is folded in and tucked below the buttock of the opposite side, as describe here, while the other leg is stretched out in the front. After sometime, the process is reversed—the stretched out leg is folded in and the folded leg is stretched out.

To keep the foot of one leg on the thigh of the opposite leg (i.e., right foot on the left thigh and the left foot on the right thigh), taking each hand behind and round the back to clasp the big toe of the foot of the same side placed on the thighs of the corresponding opposite leg (i.e., left hand should clasp the big toe of the left leg which has been placed on the right thigh, and vice versa), is called 'Baddha Padmasan' or closed Padmasan. Oh the king amongst sages, or the most exalted or honoured sage (विप्रेन्द्र)! This 'Aasan' removes the fear from all diseases (i.e., it has the potential to provide good health) (4-5) [1-5].

दक्षिणेतेरपादं तु दक्षिणोरुणि विन्यसेत् । ऋजुकायः ससासीनो वीरासनमुदाहृतम् ॥६॥

To sit in a 'Virasan' posture, the right leg is closed (turned inwards at the knee) and the person should sit with his right buttock resting on the ankle of the bent leg, such that this sole points backwards and outwards (and the weight of the body is supported by the toes of the right foot, pointed inwards). The left leg is bent at approximate 90° at the knee, with the sole of the foot flat on the ground (6).

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् । दक्षिणं सव्यगुल्फेन दक्षिणेन तथेरत् ॥

हस्तौ जानौ समास्थाप्य स्वाङ्गुलींश्च प्रसार्य च । व्यक्तवक्त्रो निरीक्षेत नासाग्रं सुसमाहितः ॥  
सिंहासनं भवेदेतत् पूजितं योगिभिः सदा ॥७॥

The sitting posture called 'Singhasan' is this — tuck both the ankle joints (by folding the legs inwards and backwards) under the buttocks in such away that the right ankle joint is to the left of the suture (सीवन्याः) i.e., the junction point of the testicles and the anus, and the left ankle joint is to the right in a similar fashion. Both the hands should be stretched out straight and the open palms kept on the knee of the corresponding side with the fingers spread out like a fork on that knee (i.e., left palm should rest facing down on the left knee and the right palm on the corresponding right knee of the bent leg, with outstretched fingers). Then, open the mouth wide and fix the attention and sight on the tip of the nose. This is a posture adored by ascetics (Yogis) (7).

गुल्फौ तु वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् । पार्श्वपादौ च पाणिभ्यां दृढं बद्ध्वा  
सुनिश्चलम् । भद्रासनं भवेदेतद्विषरोगविनाशनम् ॥८॥

To sit in a posture by placing the two ankle joints under the buttocks on either side of the suture (सीवन्याः) i.e., the junction point of the testicles and the anus such that they (the two ankle joints) touch each other, and then using the hands to firmly clasp the soles from the back side of the buttock, is called 'Bhadrasan'. This posture can neutralise the ill effects of all diseases which cause the production of toxins in the body (or which are caused by administration of poisons or other toxins in the body; it helps to get rid of diseases as well— भवेदेतद्विषरोगविनाशनम्) (8).

निपीड्य सीवनीं सूक्ष्मं दक्षिणेतरगुल्फतः । वामं याम्येन गुल्फेन मुक्तासनमिदं भवेत् ॥९॥

'Muktasan' is a posture wherein the fold of the skin at the junction of the two testicles and the anus (सीवनी) is pressed by the left ankle, and the right ankle is pressed against the left ankle. [In this posture, the aspirant is perched delicately on the toes of both the feet] (9).

मेढ्रादुपरि निक्षिप्य सव्यं गुल्फं तथोपरि । गुल्फान्तरं च संक्षिप्य मुक्तासनमिदं मुने ॥१०॥

Oh sage! Another alternative posture which is also called 'Muktasan' is to sit with the left ankle placed on the genitals and the right ankle is placed on the top of the left ankle. [For this posture, the aspirant will have to sit in a cross-legged sitting posture] (10).

कूर्पराग्रे मुनिश्रेष्ठ निक्षिपेन्नाभिपार्श्वयोः । भूम्यां पाणितलद्वन्द्वं निक्षिप्यैकाग्रमानसः ॥११॥

समुन्नतशिरःपादो दण्डवद्व्योम्नि संस्थितः । मयूरासनमेतत्स्यात्सर्वपापप्रणाशनम् ॥१२॥

Oh the most exalted sage! To adopt 'Mayurasan' (literally, to sit like a peacock), the Yogi should place his palms flat on the ground and press the outer edge of the elbows of the hands on either side of the navel. After that, slowly, the legs and the head should be lifted upwards as the body is balanced on the hands (with the elbow pressing against the abdomen and the palms of the hands used as support), and the body is held parallel to the ground. This 'Mayurasan' has the potential to destroy all sins (11-12).

येन केन प्रकारेण सुखं धैर्यं च जायते । तत्सुखासनमित्युक्तमशक्तस्तत्समाश्रयेत् ॥१३॥

Any posture which is comfortable, and in which the aspirant Yogi can maintain his patience

and concentration (without getting physically restless and uneasy), is called ‘Sukhasan’, literally, the posture of comfort and compatibility. Those aspirants who are not adept or competent enough to adopt tough posture as described in verse nos. 2-12, are advised to sit in any position which is comfortable to them (13).

[Note :- This is very important —to sit in a comfortable position. It establishes that the science of Yoga is not a rigorous exercise meant to torture the body in the name of purification or spiritualism. The main thrust is on sincerity, dedication, discipline, diligence and commitment on the part of the aspirant so that the main objective of meditation and contemplation is achieved, and not to accomplish acrobatic feats to impress others. An honest doctor will concentrate on curing the disease of the patient with minimum of inconvenience to him and not on medical extravaganzas or medical acrobatics or medical gymnastics just to impress him and his family how great a doctor he is! Extended further, this principle holds true for the whole gamut of the Upanishadic philosophies —their main object is upliftment of the soul of the creature and provide a better and healthier life to the individual by making this earth as closely heavenly as possible by prescribing the way of life that can actually make a man happy, joyful, blissful and contented, rather than to create a quagmire or a swamp of rigorous exercises to scare away an aspirant or to sink him in a set of rigorous doctrines and dogmas which will bog him down instead of lifting him up, scare him away instead of attracting him. That it has been made out to be so, if at all, then it is not the fault of the ancient wise sages and seers who composed the Upanishads, but by those who later on inherited the wisdom and twisted it to serve their own vested interests, interpolating and re-interpreting the original texts to suit their convenience, whatever those interests and conveniences might have been.]

**आसनं विजितं येन जितं तेन जगत्त्रयम् । अनेन विधिना युक्तः प्राणायामं सदा कुरु ॥१३॥**

Those who have mastered the art (जितं —literally, conquered the art) of these various ‘Aasans’ have de facto brought the whole of the 3 worlds (Triloki —the subterranean, terrestrial and celestial worlds) under their control. Therefore, oh Sankriti, use anyone one of these postures described in this Canto and do regular ‘Pranayam’ exercises (i.e., practice to control your breath and vital winds present in your body by sitting in any of the postures which is comfortable to you) (14).

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#### **Canto 4**

This Canto describes the various nerves and veins called Naadis in the body. The Atma is treated as a pilgrim site and the benefits of truthful knowledge of the Atma are also described here. The reader is requested to see appendix no. 3 for a diagrammatic depiction of the various ‘Chakras’ (subtle energy centers in the body) and nerves and veins or ‘Naadis’ present in the body.

शरीरं तावदेव स्यात्षण्णवत्यङ्गुलात्मकम् । देहमध्ये शिखिस्थानं तप्तजाम्बूनदप्रम् ॥१॥

त्रिकोणं मनुजानां तु सत्यमुक्तं हि सांकृते । गुदातु द्व्यङ्गुलादूर्ध्वं मेढ्रातु द्व्यङ्गुलादधः ॥२॥

देहमध्यं मुनिप्रोक्तमनुजानीहि सांकृते । कन्दस्थानं मुनिश्रेष्ठ मूलाधारान्नवाङ्गुलम् ॥३॥

This human body measures 96 finger-width in length. Its central part (upper abdomen) is the designated place for presence of the divine, cosmic, subtle and sublime 'fire'. Its countenance or colour or shade or complexion has been described as that of very hot and glowing piece of gold (1). It is triangular in shape. This is a fact (सत्यमुक्तं) that I have told you. Oh Sankriti! The point in the body which is 2 fingers above the anus and 2 fingers to the side of the genitals (2) should be regarded as the basic or resting or supporting part of the human body. Oh the best amongst sages (मुनिश्रेष्ठ)! This part (area or point) is called 'Muladhar' (मूलाधार)<sup>1</sup>. 9 fingers above this place is the area called 'Kanda' (कन्दस्थानं)<sup>2</sup> (3) [1-3].

[Note :- <sup>1</sup>The word *Muladhar* means a principal place or the root or fundamental place or foundation upon which everything else rests, or the place which gives support to all others. It is one of the principal 7 nerve centers in the body where all the Naadis coordinate and form a knot of nerves. These 7 centers are called Chakras. They are— (i) Muladhar, (ii) Swadhisthan, (iii) Manipurak, (iv) Anahat, (v) Vishuddha, (vi) Agaya and (vii) Sahastrar Chakras in the body. The word comes from 'Mool' meaning 'a seed, the head, the source, the beginning, the root of a tree'. Hence, it is a metaphor for that portion of the body which harbours the divine subtle fire which, when aroused and kindled, can foster life in the creature. Muladhar is the foundation of life, as it were, because the life rests on it.

<sup>2</sup>The *Kanda* means 'a root which is edible', e.g., radish. Kanda is located near the navel, is approximately 12 inches above the opening of the anus, approximately 4 inches in diameter, and is about 12 fingers in length. It is enclosed or encased by a soft, silk like shroud made of a jelly like membrane. It is oblong and shaped like an egg.]

चतुरङ्गुलमायामविस्तारं मुनिपुङ्गव । कुक्कुटाण्डसमाकारं भूषितं तु त्वगादिभिः ॥४॥

The oh great sage (मुनिपुङ्गव)! 'Kanda' itself is 4 fingers wide in diameter. It is shaped like a hen's egg. It is covered by a skin (membrane) (4).

तन्मध्ये नाभिरित्युक्तं योगज्ञैर्मुनिपुङ्गव । कन्दमध्यस्थिता नाडी सुषुम्नेति प्रकीर्तिता ॥५॥

Oh great sage! In the centre of the 'Kanda' area is located the navel. This is what the great sages or hermits who were experts in the science of Yoga (योगज्ञैर्मुनिपुङ्गव) have said. The nerve present in the centre of the 'Kanda' (as its core) is called 'Sushumna Naadi' (नाडी सुषुम्नेति) (5).

तिष्ठन्ति परितस्तस्या नाड्यो हि मुनिपुङ्गव । द्विसप्ततिसहस्राणि तासां मुख्याश्चतुर्दश ॥६॥

सुषुम्ना पिङ्गला तद्वदिडा चैव सरस्वती । पूषा च वरुणा चैव हस्तिजिह्वा यशस्विनी ॥७॥

अलम्बुसा कुहुश्चैव विश्वोदरी पयस्विनी । शङ्खिनी चैव गान्धारा इति मुख्याश्चतुर्दश ॥८॥

The 'Kanda' is surrounded by a dense network of nerves numbering 72 thousand (द्विसप्ततिसहस्राणि). Out of these, the following are regarded as the chief or principal ones—

‘Sushumna’ (सुषुम्ना), ‘Pingla’ (पिङ्गला), ‘Eda’ (इडा), ‘Saraswati’ (सरस्वती), ‘Pusa’ (पूषा), ‘Varuna’ (वरुणा), ‘Hastjihwa’ (हस्तिजिह्वा), ‘Yashaswini’ (यशस्विनी), ‘Alambusa’ (अलम्बुसा), ‘Kuhu’ (कुहु), ‘Vishwodara’ (विश्वोदरी), ‘Payaswini’ (पयस्विनी), ‘Shankhini’ (शङ्खिनी), ‘Gandhari’ (गान्धारी) (6-8).

[Note :- The word ‘Naadi’ means a ‘tubular duct’. It refers to both the veins that carry blood as well as to the nerves that carry various impulses to and from the brain to and from the various parts of the body. They are akin to an insulated electric wire that carries electrical impulses, the only difference being that here the Naadis carry vital energy of the body which is also like any electrical gadget.]

**आसां मुख्यतमास्ति सस्ति सृष्ट्वेकोत्तमोत्तमा । ब्रह्मनाडीति सा प्रोक्ता मुने वेदान्तवेदिभिः ॥९॥**

Out of these 14 nerves, the 1<sup>st</sup> three are the most important ones (and they are ‘Sushumna’, ‘Pingla’ and ‘Eda’). Even out of these three, the 1<sup>st</sup> one i.e., ‘Sushumna nerve’ is considered the most important one. Those sages who were experts in the Vedanta (वेदान्तवेदिभिः) have called it ‘Brahma Naadi’ (or the nerve which enables a seeker or an aspirant to have direct link with the supreme, transcendental Brahma, or which leads directly to Brahma, or which is the pathway to Brahma) (9).

**पृष्ठमध्यस्थितेनास्थ्ना वीणादण्डेन सुव्रत । सह मस्तकपर्यन्तं सुषुम्ना सुप्रतिष्ठिता ॥१०॥**

Oh the righteous one (सुव्रत)! This ‘Sushumna’ nerve passes though the central core of the spinal cord (वीणादण्डेन) and goes up to the head (brain) (10).

**नाभिकन्दादधः स्थानं कुण्डलया द्व्यङ्गुलं मुने । अष्टप्रकृतिरूपा सा कुण्डली मुनिसत्तम ॥११॥**

**यथावद्वायुचेष्टां च जलान्नादीनि नित्यशः । परितः कन्दपार्श्वेषु निरुध्यैव सदा स्थिता ॥१२॥**

Oh the most exalted sage! 2 finger width distance below the ‘Kanda’ situated in the navel region (see verse no. 4-5), is situated the ‘Kundalini’. It is said to be an embodiment, or an image, or a personification of the 8 elements (अष्टप्रकृतिरूपा) that make up an individual man<sup>1</sup> (11). It blocks the vital winds, the water element and the energy derived from food (from activating the brain). It girdles the ‘Kanda’ (i.e., the part of the ‘Kanda’ situated in the region of the navel; see verse nos. 3-5) from all the sides (12).

[Note :- ‘These 8 elements are— earth, water, fire, wind and sky constituting the gross body as well as the mind and intellect and ‘Ahankar’ (ego, pride) which constitute the subtle body of the man.]

**स्वमुखेन समावेष्ट्यं ब्रह्मरन्ध्रमुखं मुने । सुषुम्नाया इडा सव्ये दक्षिणे पिङ्गला स्थिता ॥१३॥**

**सरस्वती कुहूश्चैव सुषुम्नापार्श्वयोः स्थिते । गान्धारा हस्तिजिह्वा च इडायाः पृष्ठपूर्वयोः ॥१४॥**

**पूषा यशस्विनी चैव पिङ्गला पृष्ठपूर्वयोः । कुहोश्च हस्तिजिह्वाया मध्ये विश्वोदरी स्थिता ॥१५॥**

**यशस्विन्याः कुहोर्मध्ये वरुणा सुप्रतिष्ठिता । पूषायाश्च सरस्वत्या मध्ये प्रोक्ता पयस्विनी ॥१६॥**

[The location of the chief nerves is described in the following verses—] Oh sage! It (Kundalini) blocks the mouth of the ‘Brahma Randhra’ (located at the base of the spine) with its own tip. To the left of the ‘Sushumna’ is the ‘Eda’ nerve, and to the right is the ‘Pingla’ nerve (13). The ‘Saraswati’ and ‘Kuhu’ nerves are located on either side, slightly on the back of the ‘Sushumna’ nerve. At the back of the ‘Eda’ nerve is situated the ‘Gandhari’ nerve, and on its front side is present the ‘Hastijihvaha’ nerve (14). At the

back of the 'Pingla' nerve is located the 'Pusa' nerve, and to its front is present the 'Yashaswini' nerve. In between the 'Kuhu' and the 'Hastijihvaha' nerves is located the 'Vishwodari' nerve (15). The 'Varuna' nerve is located in between the Yashaswini and the 'Kuhu' nerves. The 'Payaswini' nerve is situated between the 'Pusa' and the 'Saraswati' nerves (16) [13-16].

गान्धारायाः सरस्वत्या मध्ये प्रोक्ता च शङ्खिनी । अलम्बुसा स्थिता पायुपर्यन्तं कन्दमध्यगा ॥१७॥

पूर्वभागे सुषुम्नाया रकायाः संस्थिता कुहूः । अधश्चोर्ध्वं स्थिता नाडी याम्यनासान्तमिष्यते ॥१८॥

इडा तु सव्यनासान्तं संस्थित मुनिपुङ्गव । यशस्विनी च वामस्य पादाङ्गुष्ठान्तमिष्यते ॥१९॥

पूषा वामार्क्षिपर्यन्ता पिङ्गलायास्तु पृष्ठतः । पयस्विनी य याम्यस्य कर्णान्तं प्रोच्यते बुधैः ॥२०॥

The 'Shankhini' nerve is located between the 'Gandhari' and the 'Saraswati' nerves. The 'Alambusa' nerve passes through the center of the 'Nabhi Kanda' and goes up to the anus (17). The 'Sushumna' nerve is also called 'Raka'. To the east of it is the 'Kuhu' nerve. It is present both in the lower part as well as the upper part of the body, and it extends right up to the right nostril (18). The 'Eda' nerve goes right upto the left nostril. The 'Yashaswini' nerve extends up to the big toe of the left foot (19). The 'Pusa' nerve goes up behind the 'Pingla' nerve and reaches up to turn towards the left eye, while the 'Payaswini' nerve has been said to go right up to right ear (20) [17-20].

सरस्वती तथा चोर्ध्वगता जिह्वा तथा मुने । हस्तिजिह्वा तथा सव्यपादाङ्गुष्ठान्तमिष्यते ॥२१॥

खङ्किनी नाम या नाडी सव्यकर्णान्तमिष्यते । गान्धारा सव्यनेत्रान्ता प्रोक्ता वेदान्तवेदिभिः ॥२२॥

Oh sage (मुने)! The 'Saraswati' nerve extends upwards till the tongue; the 'Hastijihvaha' nerve extends down up to the big toe of the left foot (21). The nerve named 'Shankhini' has spread up to the left ear. Experts in Vedanta (वेदान्तवेदिभिः) say that the 'Gandhari' nerve goes up to the left eye (22) [21-22].

[Note :- Careful reading of verse nos. 13-22 shows that (a) 'Alambusa' is the only nerve which passes down from the tip of the 'Kanda' located in the area of the navel, through its central core, up to the anus, while verse no. 23 (below) tells us that Vishwodara also passess through the center of Kanda. (b) The rest of the 13 nerves out of the total 14 (see verse no. 6-8) pass through the spinal cord right up to the upper organs of the body —the nose, the ears, the eyes and the head, as well as to the lower part —the toes and the sole of the foot. (c) The location of the nerves and their extension is depicted separately along with the 'Chakras' present in the body in appendix no. 3 of this book.]

विश्वोदराभिधा नाडी कन्दमध्ये व्यवस्थिता । प्राणोऽपानस्तथा व्यानः समानोदान एव च ॥२३॥

नागः कूर्मश्च कृकरो देवदत्तो धनंजयः । एते नाडीषु सर्वासु चरन्ति दश वायवः ॥२४॥

तेषु प्राणादयः पञ्च मुख्याः पञ्चसु सुव्रत । प्राणसंज्ञस्तथापानः पूज्यः प्राणस्तयोर्मुने ॥२५॥

The 'Vishwodara' nerve lies in the center of the 'Nabhi Kanda'. [Now, the vital winds are being described—] There are 10 so-called 'Pran Vayu' (vital winds sustaining life of a creature). These are the following— 'Pran' (प्राणो), 'Apan' (अपान), 'Vyan' (व्यानः), 'Samaan' (समाना), 'Udan' (उदान), 'Naag' (नागः), 'Kurma' (कूर्म), 'Krikar' (कृकरो), 'Devdutta' (देवदत्तो), and

‘Dhananjay’ (धनंजयः). These vital winds circulate through all the veins and nerves of the body (एते नाडीषु सर्वासु चरन्ति दश वायवः) (23-24). Out of these, only 5 vital winds are important. Oh sage! Even out of these 5, only ‘Pran’ (breath) and ‘Apan’ (the wind passing down the elementary canal in the form of flatus) are considered the most important and venerated ones (पूज्यः) (25) [23-25].

आस्यनासिकयोर्मध्ये नाभिमध्ये तथा हृदि । प्राणसंज्ञोऽनिलो नित्यं वर्तते मुनिसत्तम ॥२६॥

अपानो वर्तते नित्यं गुदमध्योरुजानुषु । उदरे सकले कट्यां नाभौ जङ्घे च सुव्रत ॥२७॥

व्यान श्रोताक्षिमध्ये च ककुद्भ्यां गुल्फयोरपि । प्राणस्थाने गले चैव वर्तते मुनिपुङ्गव ॥२८॥

उदानसंज्ञो विज्ञेयः पादयोर्हस्तयोरपि । समानः सर्वदेहेषु व्याप्य तिष्ठत्यसंशयः ॥२९॥

Oh the most exalted sage (मुनिसत्तम)! The vital wind called ‘Pran’ dwells in the nostril, the mouth, the center of the navel and the heart (26). The ‘Apan Vayu’ is always present in the anus, rectum, genitals, thighs, knees, the entire stomach, hips, the navel region, and the area below it up to the genitals (27). The ‘Vyan’ wind dwells in the ears, the eyes, the two shoulders, the elbows, and all other places where ‘Pran’ (the first wind) dwells, including the throat (28). The ‘Udan Vayu’ has its location in the hands and the legs, while the ‘Samaan Vayu’ is, without doubt, spread over the whole body (29) [26-29].

नागादिवायवः पञ्च त्वगस्थ्यादिषु संस्थिताः । निःश्वासोच्छ्वासकासाश्च प्राणकर्म हि सांकृते ॥३०॥

अपानाख्यस्य वायोस्तु विष्णुमूत्रादिविसर्जनम् । समानः सर्वसामीप्यं करोति मुनिपुङ्गव ॥३१॥

The remaining 5 winds (see verse no. 23-24) are present in the skin and the bones. Oh Sankriti! The ‘Pran Vayu’ enables a person to inhale, exhale and cough (30). The ‘Apan Vayu’ enables the passage of stool and urine (the functioning of the excretory organs). Oh great sage (मुनिपुङ्गव)! The ‘Samaan Vayu’ maintains the equilibrium in the body (31) [30-31].

उदान ऊर्ध्वगमनं करोत्येव न संशयः । व्यानो विवादकृत्प्रोक्तो मुने वेदान्तवेदिभिः ॥३२॥

उद्गारादिगुणः प्रोक्तो नागाख्यस्य महामुने । धनंजयस्य शोभादि कर्म प्रोक्तं हि सांकृते ॥३३॥

निमीलनादि कूर्मस्य क्षुधा तु कृकरस्य च । देवदत्तस्य विप्रेन्द्र तन्द्रीकर्म प्रकीर्तितम् ॥३४॥

The ‘Udan Vayu’ goes up into the head. Those who are experts in the principles of Vedanta (वेदान्तवेदिभिः) believe that the ‘Vyan Vayu’ activates the powers of speech (32). Oh great sage (महामुने)! The ‘Naag Vayu’ is responsible for belching, vomiting etc.. [The word ‘Naag’ means a serpent, a dragon.] Oh Sankriti! The ‘Dhananjay’ wind is responsible for beauty and good looks of the body. [Such as a tout, wrinkle free, glowing and shiny skin, erect and good posture, robust built and well developed muscles, shoulders etc.] (33). The ‘Kurma Vayu’ enables the closing and opening of the eyelids. The ‘Krikar Vayu’ creates hunger and thirst, while the ‘Devdutta Vayu’ creates laziness, sluggishness, lethargy, indolence, inertia etc. (34) [32-34].

[Note :- See also Trishikhi Brahmno-panishad, verse nos. 2/77-87 of Shukla Yajur Veda in this context. An English version of this Upanishad has been included in a separate vol. no. 3 published by this author in this series of the anthologies of the Upanishads classified according to their respective Vedas.]

सुषुम्नायाः शिवो देव इडाया देवता हरिः । पिङ्गलाया विरञ्चिः स्तात्सरस्वत्या विराण्मुने ॥३५॥

पूषाधिदेवता प्रोक्ता वरुणा वायुदेवता । हस्तिजिह्वाभिधायास्तु वरुणो देवता भवेत् ॥३६॥

[The patron Gods of the nerves are named now —] Oh Sage! Shiva is the patron God of the ‘Sushumna’ nerve while Vishnu is of ‘Eda’ and Brahma of ‘Pingla’ nerves. ‘Viraat’ (the macrocosmic form of Brahma) is the patron God of Saraswati (35). The ‘Pusa’ nerve has ‘Aditya’ (the Sun-God) bearing the same name (i.e., the sun is also called ‘Pusa’), the ‘Varuna’ nerve has ‘Vayu God’ (i.e., the Wind-God) as its patron, while the ‘Hastijihvaha’ nerve has ‘Varuna’ (Water-God) as its patron God (36) [35-36].

यशस्विन्या मुनिश्रेष्ठ भगवान्भास्करस्तथा । अलम्बुसाया अम्बवात्मा वरुणः परिकीर्तितः ॥३७॥

कुहोः क्षुदेवता प्रोक्ता गान्धारी चन्द्रदेवता । शङ्खिन्याश्चन्द्रमास्तद्वत्पयस्विन्याः प्रजापतिः ॥३८॥

Oh the best amongst sages (मुनिश्रेष्ठ)! The Sun-God is the patron deity for the ‘Yashaswini’ nerve, while the ‘Alambusa’ nerve has ‘Varun’ (the Water-God) as its patron God (37). The ‘Kuhu’ nerve has ‘hunger’ as its patron Goddess, and the moon is the patron God of both the ‘Gandhari’ and the ‘Shankhini’ nerves. ‘Prajapati is the patron God of the ‘Payaswini’ nerve (38) [37-38].

विश्वोदराभिधायास्तु भगवान्भावकः पतिः । इडायां चन्द्रमा नित्यं चरत्येव महामुने ॥३९॥

पिङ्गलायां रविस्तद्वन्मुने वेदविदां वर । पिङ्गलायामिडायां तु वायोः संक्रमणं तु यत् ॥४०॥

तदुत्तरायणं प्रोक्तं मुने वेदान्तवेदिभिः । इडायां पिङ्गलायां तु प्राणसंक्रमणं मुने ॥४१॥

दक्षिणायनमित्युक्तं पिङ्गलायामिति श्रुतिः । इडापिङ्गलयोः संधिं यदा प्राणः समागतः ॥४२॥

अमावस्या तदा प्रोक्ता देहे देहभृतां वर । मूलाधारं यदा प्राणः प्रविष्टः पण्डितोत्तम ॥४३॥

तदाद्यं विषुवं प्रोक्तं तापसैस्तापसोत्तम । प्राणसंज्ञो मुनिश्रेष्ठ मूर्धानं प्राविशद्यदा ॥४४॥

तदन्यं विषुवं प्रोक्तं तापसैस्तत्त्वचिन्तकैः । निःश्वासोच्छ्वासं सर्वं मासानां संक्रमो भवेत् ॥४५॥

इडायाः कुण्डलीस्थानं यदा प्राणः समागतः । सोमग्रहणमित्युक्तं तदा तत्त्वविदां वर ॥४६॥

यदा पिङ्गलाया प्राणः कुण्डलीस्थानमागतः । तदा तदा भवेत्सूर्यग्रहणं मुनिपुङ्गव ॥४७॥

The Fire-God is the patron God for the ‘Vishwodara’ nerve. Oh great sage! The Moon-God always moves through and pervades throughout in the ‘Eda’ nerve (39), while the Sun-God does so in the ‘Pingla’ nerve. Oh the most senior sage amongst those who are experts in the knowledge of the Vedas (मुने वेदविदां वर)! The transition of the vital wind (वायोः संक्रमणं) from the ‘Pingla’ nerve to the ‘Eda’ nerve (40) is symbolic of the summer solstice of the sun (तदुत्तरायणं) according to those who are experts in the science contained in the Veda (वेदान्तवेदिभिः). Conversely, the shifting of the wind in the opposite direction, i.e., from the ‘Eda’ to the ‘Pingla’ nerve (41) is regarded as the winter solstice of the sun (दक्षिणायन) according to the Vedas (यामिति श्रुतिः).

When the vital wind called ‘Pran’ is in the junction point (संधि) of the ‘Eda’ and ‘Pingla’ nerves (42), then, oh great sage (वर), it is regarded as a symbolic dark moon night called ‘Amavasya’ (अमावस्या) inside the body (देहे देहभृतां). [These verses describe the various stages when the vital wind of one nerve passes on to another nerve as done during ‘Pranayam’ exercises. The winter solstice is when the sun is south of the equator, the

period from June 21 till December 22; the summer solstice is when the sun is north of the equator between December 22 and June 21] [39-42½].

Oh the best amongst experts (पण्डितोत्तम)! When the 'Pran' (the vital wind) enters the 'Muladhar Chakra' (also called 'Agni Kunda' which is located between the genitals and anus) (43), expert ascetics (Yogis) have called that stage as the emergence state of 'Adya Vishuv Yoga' (तदाद्यं विषुवं ताप). Oh the exalted sage (मुनिश्रेष्ठ)! When the 'Pran Vayu' enters 'Murdan' or 'Sahastraar Chakra' (also known as 'Vyom Chakra' located in the top of the head) (44), then those who are great philosophers and thinkers in the realm of the science of Yoga (तापसैस्तत्त्वचिन्तकैः) call it as the end or culmination (तदन्त्यं) of the 'Vishuv Yoga'.

All exhalation and inhalation of breath have been likened to the month of 'Sankranti' (मासानां संक्रमो). ['Sankranti' is the period when a planet passes from one sign of the zodiac to another; it means union and refers to the solstice point when the sun is transiting from one side of the equator to the other] (45). Oh the most expert sage who is well-versed in the essential knowledge of the Vedas (तत्त्वविदां वर)! When the 'Pran Vayu' (breath) snakes down the 'Eda' nerve (which goes up to the left nostril; see verse no. 19) and comes near the 'Kundalini' (see verse no. 11), that stage is symbolic of the lunar eclipse (सोमग्रहण) (46).

Similarly, when the 'Pran' (breath) comes down through the 'Pingla' nerve (located in the right nostril), and comes in the vicinity of the 'Kundalini', then oh the exalted sage, it is likened to the solar eclipse in the body (भवेत्सूर्यग्रहण) (45) [42½-47].

[Note :- The metaphor of the solar solstice has been used in verse nos. 39-47 to describe the transition of the vital wind called 'Pran' from one energy center in the body to the other. The metaphor of the 'Sun' is used because this 'Pran' is the only vital wind which is the primary source of life. It is synonymous with the Atma of the creature. Since the Atma is as radiant and splendorous as the Sun, the use of the Sun as a metaphor to describe the 'Pran' is most apt. The Sun, as we all know, is the most important celestial body which sustains life on this planet earth.

The term 'eclipse' indicates a shadow or a temporary phase when both the moon and the sun are not visible, but they regain their original glory soon thereafter. So, when the Pran Vayu is concentrated in the Kundalini, which is located at the base of the spine, it is surrounded by the Apaana Vayu which is laden with impurities. Hence, the metaphor of an eclipse.]

श्रीपर्वतं शिरःस्थाने केदारं तु ललाटके । वाराणसीं महाप्राज्ञं भ्रुवोघ्राणस्य मध्यमे ॥४८॥

[The following verse nos. 48-56 describe the symbolic presence of all the 'Tirths' or pilgrim sites in the various locations inside the body—] The pilgrim site called 'Sri-Shail' or 'Sri-Parvat' (the holy mountain; Mt. Kailash—श्रीपर्वतं) is symbolically present in the head of a man. Oh the most wise one (महाप्राज्ञ)! Varanasi (वाराणसी) is located at the junction of the root of the nose and the central point between the two eyebrows (48).

[Note :- Mt. Kailash is the celestial abode of Lord Shiva while Varanasi, the most ancient city in mythology, is his terrestrial abode. Kailash is in present day Tibet, while Varanasi is a city located in the state of Uttar Pradesh in India.]

कुरुक्षेत्रं कुचस्थाने प्रयागं हृत्सरोरुहे । चिदम्बरं तु ह्रन्मध्ये आधारे कमलालयम् ॥४९॥

Kurushetra (कुरुक्षेत्रं)<sup>1</sup> is located in the breast region. The king of holy sites, 'Prayag' (प्रयाग)<sup>2</sup>, is situated in the lotus-like heart of the man. In the center of the heart is the holy site called 'Chidambaram' (चिदम्बरं)<sup>3</sup>. The holy site called 'Kamlalaye' (कमलालयम्)<sup>4</sup> is located at the 'Muladhar Chakra' (or the 'Agni Kunda' located between the genitals and the anus) (49).

[Note :- <sup>1</sup>*Kurshetra* is the site of the epic Mahabharat war where Krishna had enunciated the famous 'Gita' to Arjun on the battle-field prior to the commencement of the war. It is located in Haryana state of northern India.

<sup>2</sup>*Prayag* is the ancient name of the city of Allahabad in present day state of Uttar Pradesh in India; this is the holy city where the 3 holy rivers, Ganges, Yamuna and the mythological Saraswati have their confluence.

<sup>3</sup>*Chidambaram* is the place where Lord Shiva has done his cosmic dance called 'Tandava' in the form of Lord Natraj; the present day site of this place is in the state of Tamil Nadu near Madras.

<sup>4</sup>*Kamlalaye* is the holy site near the capital city of the state of Assam. It is also called 'Kamakhya' and is dedicated to Goddess Parvati.]

आत्मतीर्थं समुत्सृज्य बहिस्तीर्थानि यो व्रजेत् । करस्थं स महारत्नं त्यक्त्वा काचं विमार्गते ॥५०॥

A person who does not revere and pay due respect and honour to these exalted but subtle pilgrim sites located symbolically inside his own body (i.e., present within himself and not outside—आत्मतीर्थं), and instead wander around in external pilgrim sites situated in the physical and gross world which is temporal, perishable, artificial and delusionary, is like discarding or forsaking a priceless gem in his hand and searching for a piece of worthless glass elsewhere (50).

भावतीर्थं परं तीर्थं प्रमाणं सर्वकर्मसु । अन्यथालिङ्ग्यते कान्ता अन्यथालिङ्ग्यते सुता ॥५१॥

तीर्थानि तोयपूर्णानि देवान्काष्ठादिनिर्मितान् । योगिनो न प्रपूज्यन्ते स्वात्मप्रत्ययकारणात् ॥५२॥

Those pilgrim sites that are visualised by the mind as holy places and honoured and revered as such with due diligence and devotion, though they exist only symbolically in a subtle and sublime form in the body (भावतीर्थं), are said to be the best form of pilgrim sites (तीर्थं परं). A person may embrace a wife and a daughter, but the emotions involved in these two embraces are very different and diametrically opposite to each other (51). Since an ascetic has the greatest of faith, devotion and reverence towards the symbolic pilgrim/holy sites located inside his own body, he does not seek shelter in terrestrial sites having water bodies (i.e., religious sites having rivers, lakes, ponds etc. where people go and take bath to purify and clean themselves) as well as in idols of Gods made of wood etc. (52) [51-52].

बहिस्तीर्थात्परं तीर्थमन्तस्तीर्थं महामुने । आत्मतीर्थं महातीर्थमन्यतीर्थं निरर्थकम् ॥५३॥

The holy sites symbolically situated inside the individual are better than those situated in the outside world. The former are the 'great pilgrim and holy sites' (आत्मतीर्थं महातीर्थं). All other holy sites are worthless and useless in comparison to those holy sites which are internally situated (53).

चित्तमन्तर्गतं दुष्टं तीर्थस्नानैर्न शुध्यति । शतशोऽपि जलैर्घौतं तुराभाण्डमिवाशुचि ॥५४॥

विषुवायनकालेषु ग्रहणे चान्तरे सदा । वाराणस्यादिके स्थाने स्नात्वा शुद्धो भवेन्नरः ॥५५॥

The corrupted and polluted mind-intellect complex called the subtle body which resides inside the gross, external body of the creature cannot be cleansed or purged of impurities or purified of its faults by dipping or bathing in the water of pilgrim sites of the external world even as a pitcher full of wine will remain impure no matter how much it is washed and scrubbed externally (on the outer surface) in an attempt to clean it as a whole (54). A man becomes purged of his sins, can actually clean and purify himself, by mentally bathing in the various symbolic holy sites such as Varanasi etc. present inside his own body during different auspicious times designated for such bathing rituals, such as the 'Sankranti' period when the sun transfers from the winter to the summer solstice and vice versa, or during the lunar and solar eclipses. The Yogi (ascetic) imagines that all these sites are metaphorically present in his body itself, and the bathing ritual is done by practicing the 'Vishuv Yoga' during the auspicious times fixed for such bathings (55) [54-55].

[Note :- (i) The location of pilgrim sites in the body is described in verse nos. 48-49.

(ii) The various auspicious times for bathing etc. are described in verse nos. 40-47.

(iii) The Yoga exercise called 'Vishuv' is described in verse nos. 43-44½. It is a form of Pranayam. (vii) A true renunciate Sanyasi is prohibited from going to pilgrimage and worshipping idols there or taking bath at holy sites by Maitreyu-panishad, canto 2, verse no. 21 and 26 (chapter 5 of this volume). Though the reason for the prohibition is not mentioned there, but verse no. 48-46 of the present canto clearly state it in explicit terms.]

ज्ञानयोगपराणां तु पादप्रक्षालितं जलम् । भावशुद्ध्यर्थमज्ञानां तत्तीर्थं मुनिपुङ्गव ॥५६॥

The water which is used to wash the feet of a wise, erudite, learned and enlightened ascetic is the best metaphorical holy water of a pilgrim site, which is used to symbolically wash and clean the inner self of those who take a bath there, for those who are ignorant about the truthful reality and essence of the knowledge of the scriptures. That is, ordinary people can use the water used by enlightened ascetics to wash their feet as a replacement or a substitute for the water from holy pilgrim sites, such as the water from the holy rivers, ponds, lakes or wells etc., because the former is as potential and as capable in providing auspiciousness and all-round welfare as the latter (56).

[Note :- Those people who do not know the reason why worldly pilgrim sites were conceptualised by our ancient sages and seers, what is the subtle meaning and the underlying significance of bathing at those sites, paying visit to temples there, bowing before idols of deities and doing various rituals, and just go on doing them blindly because others are doing it, are like foolish students who learn a lesson by rote, mugging up pages after pages of a book to vomit, as it were, them out in the examination, not knowing their practical applications and not even knowing what they have learnt if asked any searching questions on the subject. In short, their knowledge is only superficial and acquired by rote learning and blind following; they

have no in-depth knowledge, no understanding of the subject. For such idiots and fools, pilgrimage is a wastage of time, energy and money. The washing of a wise and learned person's feet, and using that washed water as a 'Tirtha' (sanctified holy water), is a symbolic gesture to show that to surrender before and honour a scholarly person is showing respect to his knowledge and wisdom, symbolically asking him to impart correct wisdom and knowledge to the seeker/aspirant. It is far better than dipping in the dirty, smelly, polluted and infects water in religious places. No wonder these prime Upanishads have not reached the common man because should they become wisened to the actual truth, the whole commerce revolving around pilgrimage and holy sites will crumble down like a false façade. So we see how vested interests are preying on innocent souls; how gullible people are being taken for a ride by insincere contractors of religion, as it were. This also applies to shrines of varying denominations. Please read on till verse nos. 59 and the implication will come to the fore without being explicitly mentioned.]

**तीर्थ दाने जपे काष्ठे पाषाणके सदा । शिवं पश्यति मूढात्मा शिवे देहे प्रतिष्ठिते ॥५७॥**

The supreme and transcendental Authority which is truthful, real, auspicious, divine, absolute and beautiful (hence, called Shiva— शिव) is present inside the body of the individual as his 'Atma' (literally, Shiva who is present inside the body—शिवे देहे प्रतिष्ठिते). An ignorant and stupid fool who does not recognise that 'Shiva', or the supreme Lord, is present inside him, searches for him in vain externally in the pilgrim sites of the world, giving donations, doing Japa (repetition of holy Mantras) and performing various 'Yagyas' (fire sacrifices), and also ignorantly sees the Lord in stone and wood idols in futility. [See chapter 5, Maitreyu-panishad, canto 2, verse no. 26, and chapter 10, Sanyaso-panishad, canto 2, verse no. 74-75 in this context.] (57)

**अन्तःस्थं मां परित्यज्य बहिष्ठं यस्तु सेवते । हस्तस्थं पिण्डमुत्सृज्य लिहेत्कूर्परमात्मनः ॥५८॥**

He who neglects 'me' (मां परित्यज्य) who am always present in his bosom as an internal, truthful, steady and universal entity which is the ultimate Supreme Essence and Reality of existence (called Brahma), and instead worships only external idols— such a person is like one who throws away real food present in his hands and licks at his elbows (or palms where the remnants of the food are sticking here and there after the meal has been eaten)<sup>1</sup> (58).

[Note :- 'The word *Maam* 'मां' means 'me', but who is that 'me'? It refers to the supreme Lord who is present in the heart of all living beings as their Atma or soul or spirit. This Atma is pure conscious Brahma who is the only truthful supreme authority in this creation.]

**शिवमात्मनि पश्यन्ति प्रतिमासु न योगिनः । अज्ञानां भावनार्थाय प्रतिमाः परिकल्पिताः ॥५९॥**

Yogis see Lord Shiva in their own 'Atma' or pure self, and not in idols made of stones or wood. The idols have been conceived as a medium to ignite affection and devotional emotions dedicated to spiritual upliftment in the heart of ignorant persons (i.e., to ignite devotion in the heart of those people who do not have the mental caliber to understand the essence and

ideals of religion). Their role is limited to that only and nothing more. But the irony is that foolish people, in their ignorance, imagine that the gross idol is the supreme Lord! (59).

[Note :- The reader should also read verse nos. 52-57 and 58 as well as footnote of verse no. 56 of this Canto in this context, as well as the following two Upanishadic proclamation pertaining to this subject— (i) Maitreu-panishad, Canto 2, verse nos. 21 and 26 of Chapter 5 and (ii) Sanyaso-panishad, Canto 2, verse nos. 74, 75 and 97, Chapter 10 of this book.]

अपूर्वमपरं ब्रह्म स्वात्मानं सत्यमद्वयम् । प्रज्ञानघनमानन्दं यः पश्यति स पश्यति ॥६०॥

नाडीपुञ्जं सदाऽसारं नरभावं महामुने । समुत्सृज्यात्मनाऽऽत्मानमहमित्येव धारय ॥६१॥

Nothing had a separate or distinct existence from ‘it’ in the past or shall have in the future. That which is an embodiment of Truth and Reality, is uniquely auspicious, magnificent and beautiful, is a treasury of enlightenment, wisdom, erudition and knowledge, and is the supreme bliss and beatitude personified —this is ‘it’ and is called Brahma. A person who ‘sees’ this Brahma in his own Atma/soul (or sees his Atma as an image or personification or embodiment of Brahma) is the one who actually and in reality ‘sees’ the sight which is free from all delusions and illusions (यः पश्यति स पश्यति) (60). Oh great sage (महामुने)! This human body is nothing else but a composite cluster or web of nerves and veins (नाडीपुञ्जं); it is eternally and truthfully meaningless, it lacks substance, essence and truth (सदाऽसारं). Forsake the illusionary conception that it (the human body) is your true identity, and instead use your discriminatory intellect and wisdom to arrive at the real and actual truth, and have firm faith and conviction in it. This faith and conviction in the truth is this— ‘I am a personification and an embodiment and an image of the supreme Lord!’ (61) [60-61].

अशरीरं शरीरेषु महान्तं विभुमीश्वरम् । आनन्दमक्षरं साक्षान्मत्वा धीरो न शोचति ॥६२॥

विभेदजनके ज्ञाने नष्टे ज्ञानबलान्मुने । आत्मनो ब्रह्मणो भेदमसन्तं किं करिष्यति ॥६३॥

That which —though apparently residing in this body but is in reality completely separate and distinct from it —is great and majestic, stupendous and magnificent as well as is all pervading, omnipresent and immanent Lord of all, is an embodiment of bliss, is eternal, infinite and universal —by recognising and realising the existence of that essential fundamental Truth, a wise, erudite and potent person can never be subjected to sorrows, anguish, sadness and grief of any kind (62). Oh sage! Who will speak of the imaginary and false differences, or about the duality between the Atma and the Brahma, after his confusions and doubts created by ignorance are dispelled relying on the strength of having acquired the correct knowledge, correct wisdom, correct perception and correct thought about the Truth (ज्ञानबलं)! (63) [62-63].

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### Canto 5

In this Canto, steps are described about de-clogging and cleaning of the nerves (Naadis) in the body as well as harnessing of the subtle strength and energy present in those nerves..

सम्यक्कथय मे ब्रह्मनाडीशुद्धिं समासतः । यथा शुद्ध्या सदा ध्यायञ्जीवन्मुक्तो भवाम्य—हम् ॥११॥

Sankriti asked sage Dattatreya once again, ‘Oh Brahmin! What is the process of purification, cleansing or de-clogging of the Naadis (nerves/veins)? Please tell me about it properly and in very brief so that I can cleanse my Naadis (nerves/veins) and devote myself to constant meditation and contemplation upon the supreme Truth, and thereby attain emancipation and salvation from this life’ (1).

सांकृते शृणु वक्ष्यामि नाडीशुद्धिं समासतः । विध्युक्तकर्मसंयुक्तः कामसंकल्पवर्जितः ॥१२॥

Dattatreya replied, ‘Oh Sankriti! I shall now describe in short the ways to cleanse the Naadis (nerves/vein). Whatever has been said and described by the scriptures should be followed with diligence, discipline and commitment in order to attain success. Desire for deriving material benefits or expecting any rewards from such followings should be abandoned because they are counter productive<sup>1</sup> (2).

[Note :- <sup>1</sup>That is, one should follow the guidelines of the scriptures without any expectation of rewards; they should follow them selflessly with faith and conviction. The rewards or benefits which accrue as a result of such following will be there even without asking.]

यमाद्यष्टाङ्गसंयुक्तः शान्तः सत्यपरायणः । स्वात्मन्यवस्थितः सम्यग्ज्ञानिभिश्च सुशिक्षितः ॥१३॥

One should adopt the 8 fold path of Yoga such as Yam etc. (see Canto 1, verse nos. 4-6), become calm, serene and tranquil, and follow the path of truthfulness and righteousness. One should constantly, consistently and persistently pursue contemplation upon of the Atma (which is the pure self and pure consciousness). While doing so, one should present oneself in the service of wise, erudite and scholarly persons, serve them and acquire the truthful and complete knowledge about the supreme truth from them (3).

[Note :- <sup>1</sup>That is, one should prevent one’s mind from wandering aimlessly in this artificial world, and instead focus it on that which is not artificial, i.e., on the ultimate truth, the Atma. Naturally, this will calm down the restlessness of the mind. Then one should serve learned and wise people so that, by their blessings, good virtues can be inculcated.]

पर्वताग्रे नदीतीरे बिल्वमूले वनेऽथवा । मनोरमे शुचौ देशे मठं कृत्वा समाहितः ॥१४॥

आरभ्य चासनं पश्चात्प्राङ्मुखोदङ्मुखोऽपि वा । समग्रीवशिरः कायः संवृतास्यः सुनिश्चलः ॥१५॥

नासाग्रे शशभृद्विम्बे बिन्दुमध्ये तुरीयकम् । स्रवन्तममृतं पश्यन्नेत्राभ्यां सुसमाहितः ॥१६॥

After that, one should put up a modest dwelling in a peaceful, serene, calm, tranquil, secluded and unpolluted place such as a mountain/hill top, the bank of a river, a place near a ‘Vilwa Tree’ (the wood apple tree), a lonely dense forest or any other such quiet place, and live there with a peaceful and quiet mind duly focused and devoted to meditation (4).

Then the aspirant Yogi should sit there in any of the ‘Aasans’ (sitting postures), suitable and convenient to him (see Canto 3). He should keep the chin, the head and the body in a normal (erect, straight) position, and sit still (5).

One should then visualise that the tip of the nose has the Moon established there.

Then he should visualise (in his mind) that there is an ‘OM’ symbol ‘ॐ’, which stands for ‘Pranav’ or the cosmic ‘Naad’, there, that the ‘dot’ on that OM symbol is the habitat of the supreme essence or Truth which is, in turn, is the fount or source of ‘Amrit’, the elixir of bliss and eternity. This ‘dot’ also represents the 4<sup>th</sup> state of consciousness called the ‘Turiya’ which forms the core of this dot, and it is from here that ‘Amrit’ is dripping out in drops (बिन्दुमध्ये तुरीयकम् स्रवन्तममृतं). When this divine esoteric vision unfolds before the eyes of the aspirant Yogi (ascetic), the mind and intellect would be fully engrossed in it, get lost in it, submerged in it and become completely focused on it (सुसमाहितः) (6) [4-6].

इडया प्राणमाकृष्य पूरयित्वोदरे स्थितम् । ततोऽग्निं देहमध्यस्थं ध्यायज्ज्वालावलीयुतम् ॥७॥

बिन्दुनादसमायुक्तमग्निबीजं विचिन्तयेत् । पश्चाद्विरेचयेत्सम्यक्प्राणं पिङ्गलया बुधः ॥८॥

पुनः पिङ्गलयापूर्य वह्निबीजमनुस्मरेत् । पुनर्विरेचयेद्धीमानिडयैव शनैः शनैः ॥९॥

त्रिचतुर्वासरं वाथ त्रिचतुर्वारमेव च । षट्कृत्वा विचरेन्नित्यं रहस्येवं त्रिसंधिषु ॥१०॥

[In these 4 verses, from 7 to 10, the technique to regulate the breath is being described—] The breath (Pran Vayu) should be inhaled through the ‘Eda’ nerve (i.e., from the left nostril by closing the right nostril with the thumb) and keep it (the inhaled wind) inside for a while. Then the aspirant should visualise that the fire element present inside his body (i.e., in his abdomen) has been stoked and kindled by this gust of fresh, oxygen rich inhaled air, and consequently, it has leapt up into flames (7).

As a next step, he should visualise a union between the ‘Bindu’ (the dot “ ”), the ‘Naad’ (OM—ॐ), and the seed/root word of the fire element (which is Rang ‘रं’). The charged and heated inhaled wind should then be exhaled or allowed to pass out through the ‘Pingla’ nerve (i.e., the right nostril) in a gradual way<sup>1</sup> (8).

The same process should be repeated, but this time in the reverse order—inhale through the right nostril and exhalation should be through the left nostril (9).

Thus, this process should be done in a lonely and calm place for 2 or 3 days regularly, 3 times a day (morning, noon and evening), and repeated 6 times during each sitting (subject to conditions laid down in the following verse nos. 11-12) (10) [7-10].

[Note :- <sup>1</sup>The inhaled air has been charged with ‘static electricity’, as it were, when it was heated by the fire element present inside the body with the help of ‘ions of Rang’. Any student of high school physics would know how static electricity is produced in air, and how it produces the crackling sound and sparks. Thus, the metaphor of the ‘Dot-Bindu’, ‘Naad’ and ‘Rang’ is actually another way of saying that the inhaled air has been charged, activated and heated. The ‘dot’ represents the particles of impurities in the body, the ‘Naad’ is the sound or wind element which moves in waves thereby activating and churning the cool inhaled wind, and the ‘rang’ is obviously the heating or fire element. Once heated, it collects the ions of impurities present in the body. And when it is exhaled, it removes those impurities from the body when it goes out.

See also Canto 6, verse nos. 3-8 of this Chapter.]

नाडीशुद्धिमवाप्नोति पृथक्चिह्नोपलक्षितः । शरीरलघुता दीप्तिर्वहेर्जाठरवर्तिनः । ११ ॥

नादाभिव्यक्तिरित्येतच्चिह्नं तत्सिद्धिसूचकम् । यावदेतानि संपश्येत्तावदेवं समाचरेत् । १२ ॥

By this process, the aspirant Yogi's nerves are de-clogged and cleansed. And this fact is physically experienced and witnessed. The body becomes light (i.e., lethargy, laziness, indolence, inertia etc. are removed and the body feels light, active, agile and smart), the fire of hunger is kindled (i.e., the Yogi feels hungry and the dormant hunger is aroused) (11), and one can experience the cosmic 'Naad'. These are the symptoms of success in the aspirant's endeavours. Till the time these three symptoms are not apparent or witnessed, one should continue to persist with the 'breath control exercise' as described in verse nos. 7-10 above (12) [11-12].

[Note :- The cleaning and detoxification of the Naadis or nerves/veins and the body as a whole takes place because the heated and charged air, while passing out of the nostrils, takes along with it all the impurities or negatively charged ions or particles present in the body much similar to the hot wind kicking up and lifting with it the dust from the ground when it gets heated and turns in swirling circles of whirlwind during summers. Another example is the factory chimney wherein the heated air rises up from the furnace below, carrying aloft with it all the impurities of the work place which, if left un-removed, can cause high pollution inside the factory premises. At the same time, this hot furnace air rising in the chimney also helps in ventilation of the factory shed as cool air from outside is sucked in. All the accumulated trash present in the body is removed, and this decongestion creates a sense of lightness and freshness. This stokes the fire of hunger in the stomach which was hitherto choked with rubbish accumulated in the body. Anyone who has ever stood near a fiercely burning fire would have witnessed a subtle roar of the wind. So, with this decongestion and de-clogging of the inside of the body and the leaping up of the hitherto suppressed flames of hunger indicating restoration of ventilation of the body, the roar of the cosmic wind, called the 'Naad', can be heard by the Yogi. It is a very scientific, rationale and logical approach, and not a set of imaginary hogwash.]

अथवैतत्परित्यज्य स्वात्मशुद्धिं समाचरेत् । आत्मा शुद्धः सदा नित्यः सुखरूपः स्वयम्प्रभः । १३ ॥

अज्ञानान्मलिनो भाति ज्ञानाच्छुद्धो विभात्ययम् । अज्ञानमलपङ्कं यः क्षालयेज्ज्ञानतोयतः । स

एव सर्वदा शुद्धो नान्यः कर्मरतो हि सः । १४ ॥

Or else, one should keep aside all this, and instead engross or involve himself diligently in purging the Atma of all impurities and faults (स्वात्मशुद्धिं). This Atma is always pure and eternal, is an embodiment of bliss and happiness, and is self-illuminated and luminescent (13). It appears to be tarnished or dirty or tainted or covered with a layer of impurities (faults, flaws and shortcomings pertaining to delusions and ignorance) only because of one's lack of wisdom. Once wisdom, erudition, awareness of the truth and enlightenment dawns in the aspirant/seeker, the Atma emerges with a shining, glorious, brilliant and radiant purity. A person who washes the muck, slime and dirt of ignorance (Agyan) with the aid of

the water of 'Gyan' (wisdom, erudition, truthful knowledge and enlightenment) is said to be most pure and clean. [The Atma does not require any cleaning or washing or purging par se. Any person who realises the basic and inherent nature of the Atma as being pure and clean, is said to be wise and enlightened; he is deemed to have cleansed and purified himself.] On the contrary, a person who neglects Gyan and keeps himself engrossed in traditional deeds of the world, is deemed to be not pure and not clean; he is deemed to be virtually moribound in this world (14) [13-14].

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### Canto 6

In this Canto, the process of 'Pranayam', its various types, benefits and uses are described.

प्राणायामक्रमं वक्ष्ये सांकृते शृणु सादरम् । प्राणायाम इति प्रोक्तो रेचपूरककुम्भकैः ॥१॥

वर्णत्रयात्मकाः प्रोक्ता रेचपूरककुम्भकाः । स एष प्रणवः प्रोक्तः प्राणायामस्तु तन्मयः ॥२॥

Dattatreya said, 'Oh Sankriti! I shall now describe the process (procedure) of doing 'Pranayam' (breath control) to you. Listen to it with attention. 'Pranayam' has been defined as the control of breath by 3 steps called (1) 'Purak' (पूरक), (ii) 'Kumbhak' (कुम्भकैः), and (iii) 'Rechak' (रेच) respectively (1). The divine word OM has 3 syllables or letters— (A U M) and they are treated as being equivalent to 'Purak', 'Kumbhak' and 'Rechak' process respectively. Since these 3 individual letters or symbols of OM compositely become OM when spoken together, and since they are also equivalent to these 3 steps of 'Pranayam', the latter is also deemed to be symbolic of OM which, in turn, is synonymous with the cosmic 'Naad' and the supreme Brahma (2) [1-2].

[Note :- Yog Chudamanu Upanishad, chapter 5 of this volume describes *Pranayam*. The word 'Purak' means to fill the lungs and abdomen with air, the word 'Kumbhak' means a pitcher, and here it means to keep the inhaled air incarcerated or trapped inside the body, and the word 'Rechak' means to purify, wash and clean, to scrub, to wipe, to mop; here it means to clean the body by expelling all the polluted wind laden with impurities present inside the body. See also verse nos. 12-13.]

इडया वायुमाकृष्य पूरयित्वोदरे स्थितम् । षोडशभिर्मात्रैरकारं तत्र संस्मरेत् ॥३॥

पूरितं धारयेत्पञ्चयुतःषष्ट्या तु मात्रया । उकारमूर्तिमत्रापि संस्मरन्प्रणवं जपेत् ॥४॥

यावद्वा शक्यते तावद्धारयेज्जपतत्परः । पूरितं रेचयेत्पञ्चान्मकारेणानिलं बुधः ॥५॥

शनैः पिङ्गलया तत्र द्वात्रिंशन्मात्रया पुनः । प्राणायामो भवेदेवं ततश्चैवं समभ्यसेत् ॥६॥

The air (breath) should be slowly inhaled through the 'Eda' nerve (i.e., the left nostril) and incarcerated (trapped) for some time inside the stomach (abdomen). During this period when the breath is kept trapped inside, the aspirant Yogi should meditate using the 16 'Maatras' (the vowels sounds of the Hindi/Sanskrit alphabets)<sup>1</sup> and concentrate his attention on the first letter 'A' of the word OM. [That is, the inhalation process should be paced so

that the time it takes to inhale the wind inside the body will be the same as the time taken to quietly utter or think of the 16 'Maatras' capped by 'A' — षोडशभिर्मात्रैरकारः]. This is the 'Purak' part of 'Pranayam' (3).

The breath should be kept held up inside the body for a time as long as it takes to mentally repeat the 16 'Maatras' four times and end each round of mental repetition with the word OM. [Therefore, the total number of 'Maatras' remembered mentally becomes  $16 \times 4 = 64$  capped by OM—चतुःषष्ट्या तु मात्रया] (4).

The wind should be held in as long as possible while doing 'Japa' with these vowel sounds (called 'Maatras') and rounded off with OM. This 'holding of the breath inside the body' is called 'Kumbhak' which is symbolic of filling a pot or pitcher according to wise and erudite scholars (बुधः) (5).

After that, exhalation should also be a gradual process taking the time which is needed to mentally repeat the 32 'Maatras' topped or capped by OM with an emphasis on the 3<sup>rd</sup> letter 'M' of the divine word OM. [16 Maatras x 2 = 32 Maatras — द्वात्रिंशन्मात्रया] This is called the 'Rechak' phase of 'Pranayam'. The breath should be let out through the 'Pingla' nerve (i.e., through the right nostril). This process is called 'Pranayam'. This should be practiced daily (6) [3-6].

[Note :- 'The 16 'Maatras' or vowel sounds are the following— A (अ), Aa (आ), E (इ), Ee (ई), U or Oo (उ), Uu or Ooo (ऊ), Ri (ऋ), Rii (ॠ), Ae (ए), Aye (ऐ), O (ओ), Ou (औ), Ang (अं), Aha (अः), Lri (लृ) and Lrii (लृ). See also Canto 5, verse nos. 7-10 of this Chapter.]

पुनः पिङ्गलापूर्य मात्रैः षोडशभिस्तथा । अकारमूर्तिमत्रापि स्मरेदेकाग्रमानसः ॥७॥

धारयेत्पूरितं विद्वान्प्रणवं संजपन्वशी । उकारमूर्तिं स ध्यायंश्चतुःषष्ट्या तु मात्रया ॥८॥

मकारं तु स्मरन्पश्चाद्रेचयेदिडयाऽनिलम् । एवमेव पुनः कुर्यादिडयापूर्य बुद्धिमान् ॥९॥

एवं समभ्यसेन्नित्यं प्राणायामं मुनीश्वर । एवमभ्यासतो नित्यं षण्मासाद् ज्ञानवान्भवेत् ॥१०॥

The above process (of verse nos. 3-6) should be reversed. Inhalation should be done through the 'Pingla' nerve (i.e., right nostril) and the time taken should be the same as taken while inhaling thought the left nostril as in verse nos. 3, i.e., the time taken to say 16 'Maatras' topped or capped by the letter 'A' of the divine word OM. The mind should be kept concentrated and focused on OM. [This is the 'Purak' phase] (7).

When the stomach is full, expert aspirants (विद्व) should keep the wind inside it while repeating the 'Maatras' 4 times (i.e., a total of  $16 \times 4 = 64$  Maatras) capped or topped by the word OM after each cycle of repetition (as done in verse nos. 4). [This is the 'Kumbhak' phase] (8).

The exhalation should also be a gradual process as in verse no. 6 and the time taken is also the same — 32 'Maatras' capped or topped by OM with an emphasis on the letter 'M' of the divine word OM. A wise person should practice this repeatedly. This is the 'Rechak' phase. (9).

Oh the exalted sage! 'Pranayam' should be diligently practiced daily with

persistence and discipline. This enables the person to achieve success in acquiring the truthful knowledge and becoming erudite, wise and realised in a short period of only 6 months (षण्मासाद्) (10) [7-10].

वत्सराद्ब्रह्मविद्वान्स्यात्तस्मान्नित्यं समभ्यसेत् । योगाभ्यासरतो नित्यं स्वधर्मनिरतश्च यः ।११॥

प्राणसंयमनेनैव ज्ञानान्मुक्तो भविष्यति । बाह्यादापूरणं वायोरुदरे पूरको हि सः ।१२॥

संपूर्णकुम्भवद्वायोर्धारणं कुम्भको भवेत् । बहिविरेचनं वायोरुदराद्रेचकः स्मृतः ।१३॥

By practicing ‘Pranayam’ for one full year (वत्सरा) according to the process described above (verse nos. 3-9), the seeker/aspirant is able to witness the imperishable Brahma. Hence, it should be diligently and faithfully practiced daily. A person who practices Yoga persistently while going about his designated duties in the world, is able to acquire the truthful life of enlightenment (11) by controlling his vital wind called ‘Pran’ (प्राणसंयम—i.e., by following the process of ‘Pranayam’), and consequentially he becomes liberated and delivered from this ocean-like world for good. To pull in air (fresh breath) and fill the stomach (abdomen) with it, is called ‘Purak’ (पूरको —literally, to fill, to complete) (12). To keep the stomach (abdomen) full with air like filling a pitcher up to the brim with water, is called ‘Kumbhak’ (कुम्भको —literally the pot or pitcher). The process of gradually exhalation of the withheld wind, is called ‘Rechak’ (रेचकः —literally the purging, cleansing, purifying, washing) (13) [11-13].

प्रस्वेदजनको यस्तु प्राणायामेषु सोऽधमः । कम्पनं मध्यं विद्यादुत्थानं चोत्तमंविदुः ।१४॥

पूर्वं पूर्वं प्रकुर्वीत यावदुत्थानसंभवः । संभवत्युत्तमे प्राज्ञः प्राणायामे सुखी भवेत् ।१५॥

[The various categories of ‘Pranayam’ are being described now—] If the body perspires (प्रस्वेदज) while doing ‘Pranayam’, then such a ‘Pranayam’ is considered to be of the lowest category or quality. If the body shakes or shivers or trembles (कम्पनं), it is called a medium quality or category of ‘Pranayam’. If the body appears to be lifting upwards (दुत्थानं —i.e., levitating), then it is said to be the best type of ‘Pranayam’. Till the time an aspirant does not experience that the body is levitating or lifting upwards, one must continue to be persistent with the other two types of ‘Pranayam’ (because constant practice will lead to this best type of ‘Pranayam’). When the aforesaid best form of ‘Pranayam’ is successfully done, the wise person becomes enlightened and is full of bliss. [See also verse no. 43-44.] (15) [14-15]

प्राणायामेन चित्तं तु शुद्धं भवति सुव्रत । चित्ते शुद्धे शुचिः साक्षात्प्रत्यग्ज्योतिर्व्यवस्थितः ।१६॥

प्राणाश्वित्तेन संयुक्तः परमात्मनि तिष्ठति । प्राणायामपरस्यास्य पुरुषस्य महात्मनः ।१७॥

देहश्चोत्तिष्ठते तेन किञ्चिज्ज्ञानाद्विमुक्तता । रेचकं पूरकं मुक्त्वा कुम्भकं नित्यमभ्यसेत् ।१८॥

Oh the wise one who is diligent in keeping his vows (सुव्रत)! The mind-intellect complex (चित्तं) of the aspirant becomes cleansed and purified (शुद्धं) by the help of ‘Pranayam’ practice, and in the cleansed mind-intellect complex, the light of illumination effusing from the pure Atma or consciousness residing in the bosom of the aspirant is reflected or is witnessed and experienced (साक्षात्) (16).

The ‘Pran’ or the vital wind of an exalted person (महात्मनः) who remains steady in pursuing the process of doing ‘Pranayam’, joins the mind-intellect complex (i.e., it surrounds or envelops the brain from all the sides like the air covering the earth) and becomes firmly established in the supreme Self (परमात्मनि तिष्ठति —Brahma) symbolically present in the top of the head in the ‘Brahma Randhra Chakra’, resulting in the body gradually and imperceptibly becoming lighter and levitating upwards (17).

Consequently, he attains enlightenment which leads to emancipation (मक्तत्वा). Emphasis should be shifted from inhalation called ‘Purak’ and exhalation called ‘Rechak’ to keeping the breath inside for as long a period of time as possible by the aspirant in a state called ‘Kumbhak’ (18) [16-18].

[Note :- There is nothing surprising and magical in levitation of the body. Citing the example of a ‘hot air balloon’ which not only lifts itself but also carries aloft a payload in the form of 1 or 2 passengers and their gear hanging from it in a basket. When the air is kept inside the body, it gets heated due to the body temperature or the ‘abdominal fire element’. Hot air is lighter than cold air and therefore it rises up. When the nostrils are closed, that is during the ‘Kumbhak’ stage, this hot trapped air will have a tendency to lift the body up from the ground because it cannot escape. There is another factor —verse no. 11 says that the practice should be done for one year to achieve success in witnessing Brahma, who is a metaphor for enlightenment. By this time, the aspirant loses flab and become thin and light in weight because of the various restrictions and austere life that he is ordained and expected to follow —see Canto 1, verse nos. 4-5, 19 of this Chapter. These two factors —hot air and thin body —together will be responsible for ‘lifting of the body’.]

सर्वपापविनिर्मुक्तः सम्यग्ज्ञानमवाप्नुयात् । मनोजवत्वमाप्नोति पलितादि च नश्यति ॥१९॥

प्राणायामैकनिष्ठस्य न किञ्चिदपि दुर्लभम् । तस्मात्सर्वप्रयत्नेन प्राणायामान्समभ्यसेत् ॥२०॥

By consistently practicing ‘Pranayam’ as describe above, a Yogi frees himself from all the sins and their cumulative effects, and attains enlightenment. That person conquers his mind and becomes as free and agile as it is. His hairs stop graying and other faults or shortcomings of the body (such as illnesses and other problems) are also taken care of<sup>1</sup> (19). Nothing is impossible for a man who is steadfast in doing ‘Pranayam’. Hence, a man should diligently practice ‘Pranayam’ (20) [19-20].

[Note :- <sup>1</sup>By saying that a person following Yoga practice become free and agile like the mind, it is meant that he acquires the freedom that the mind enjoys to think of anything it wants, to imagine even unimaginable things, to move swiftly from one thought to another in a fraction of a second, to go to places where the physical body cannot reach. That is, the Yogi attains both magical and mystical powers which resemble the stupendous and unhindered powers of the mind.]

विनियोगान्त्रवक्ष्यामि प्राणायामस्य सुव्रत । संध्योर्ब्राह्मकालेऽपि मध्याह्ने वाऽथवासदा ॥२१॥

वाह्यं प्राणं समाकृष्य पूरयित्वोदरेण च । नासाग्रे नाभिमध्ये च पादाङ्गुष्ठे च धारयेत् ॥२२॥

Oh the wise one who is steadfast in his vows (सुव्रत)! Now I shall tell you the detailed process of how do to 'Pranayam' for especial effects (विनियोग). During the hours of twilight and the pre-dawn hours (संध्योर्ब्राह्मिकाले—i.e., before sun rise) and at noon (मध्याह्ने), or if possible, at any other time (वाऽथवासदा) (21), the external fresh air should be inhaled inside the stomach. That 'Pran Vayu' (प्राण) or the vital wind sustaining life should be established (held) in the stomach or abdomen as well as on the tip of the nose, the center of the navel and the big toes of the feet (22) [21-22].

सर्वरोगविनिर्मुक्तो जीवेद्वर्षशतं नरः । नासाग्रधारणाद्वापि जितो भवति सुव्रत ॥२३॥

सर्वरोगनिवृत्तिः स्यान्नभिमध्ये तु धारणात् । शरीरलघुता विप्र पदाङ्गुष्ठनिरोधनात् ॥२४॥

Oh the wise one who is committed to his vows (सुव्रत)! Such a person is freed from all types of diseases and lives for 100 years. By establishing or wearing the 'Pran Vayu' (the fresh breath) at the tip of the nose (नासाग्रधारणा) it is possible to conquer (subdue, exert control over and harness) the vital wind. (By saying 'establishing or bearing the wind at the tip of the nose', the sage means that the aspirant Yogi should imagine or visualise that the wind, after being inhaled, is localised at the tip of the nose; it is ready to exit, but is prevented from doing so) (23).

Oh noble sage or Brahmin (विप्र)! By holding that wind in the (region of the) navel, all bodily ailments are ameliorated. By focusing it in the big toes of the feet, the body becomes lighter (24) [23-24].

जिह्वया वायुमाकृष्य यः पिबेत्सततं नरः । श्रमदाहविनिर्मुक्तो योगी नीरोगतामियात् ॥२५॥

जिह्वया वायुमाकृष्य जिह्वामूले निरोधयेत् । पिबेदमृतमव्यग्रं सकलं सुखमाप्नुयात् ॥२६॥

Any person practicing Yoga who always 'drinks' this fresh air through his tongue, becomes free from tiredness and fatigue as well as a burning sensation in the body. He always remains disease free (25). The wind should be pulled in (sucked) through the tongue (that is, it should be slowly sucked through the mouth or the tongue should be held out like done by a dog who absorbs oxygen through his moist tongue) and held at the gullet. The Yogi should imaginatively and symbolically drink the 'Amrit' (the elixir of bliss and eternity) while holding the air there. By doing so, he is able to acquire all sorts of happiness and bliss (26) [25-26].

[Note :- Sucking and holding the breath in the throat is possible, as many smokers of cigarette do not allow its toxic fumes to go into their lungs but revolve it in the buckle cavity of the mouth before exhaling it through the mouth itself. The chemicals contained in tobacco are dissolved in the mucous linings of the mouth and stimulate the brain without harming the lungs and the wind pipe. In the case of Pranayam, fresh oxygen and other life nourishing elements present in the fresh air are absorbed in the body when the air is held in the mouth after it is sucked slowly through the mouth, gliding over the wet tongue. The wet mucous linings of the tongue and the mouth help in absorbing the essential nutrients of fresh air directly into the blood vessels and this process is synonymous with the drinking of the ambrosia called

Amrit by the Yogi.]

इडया वायुमाकृष्य भ्रुवोर्मध्ये निरोधयेत् । यः पिबेदमृतं शुद्धं व्याधिभिर्मुच्यते हि सः ॥२७॥

इडया वेदतत्त्वज्ञस्तथा पिङ्गलयैव च । नाभौ निरोधयेत्तेन व्याधिभिर्मुच्यते नरः ॥२८॥

A person who inhales the wind through the 'Eda' nerve (left nostril) and concentrates it in between his eyebrows, enjoying the bliss obtained by drinking 'Amrit' symbolically, becomes free from all types of diseases (27). Oh the one who is an expert in the basic knowledge of essentials of Vedas (वेदतत्त्वज्ञस्तथा)! If the breath is pulled in through both 'Eda' and 'Pingla' nerves (i.e., from both the left as well as the right nostrils) and concentrated in the region of the navel (the central part of the abdomen), then also that person becomes liberated and freed from all diseases (i.e., he becomes healthy) (28) [27-28].

मासमात्रं त्रिसन्ध्यायां जिह्वारोप्य मारुतम् । अमृतं च पिबेन्नाभौ मन्दं मन्दं निरोधयेत् ॥२९॥

वातजाः पित्तजा दोषा नश्यन्त्येव न संशयः । नासाभ्यां वायुमाकृष्य नेत्रद्वन्द्वे निरोधयेत् ॥३०॥

नेत्ररोगा विनश्यन्ति तथा श्रोत्रनिरोधनात् । तथा वायुं समारोप्य धारयेच्छिरसि स्थितम् ॥३१॥

For one month, if the breath or fresh air is gradually sucked in through the tongue (i.e., slowly sipped through the mouth) at dawn, noon and twilight hours (त्रिसन्ध्यायां), imagining that the 'Amrit' is being gradually sucked in (as mentioned in verse no. 27 above), and this breath is kept held in the region of the navel (abdomen) (29), then all diseases originating from misbalance of 'Vaata' and 'Pitta' (वातजाः पित्तजा —i.e., flatulence and bile) are cured or ameliorated without any doubt. If the air is pulled in through the two holes of the nostrils and concentrated in the region of the eyes (30), then all the diseases pertaining to the eyes are eliminated or ameliorated. By keeping the wind trapped in the ears, one can dispel or eliminate all ailments related to the ears (31) [29-31].

शिरोरोगा विनश्यन्ति सत्यमुक्तं हि सांस्कृते । स्वस्तिकासनमास्थाय समाहितमनास्तथा ॥३२॥

अपानमूर्ध्वमुत्थाप्य प्रणवेन शनैः शनैः । हस्ताभ्यां धारयेत्सम्यक्कर्णादिकरणानि च ॥३३॥

अङ्गुष्ठाभ्यां मुने श्रोत्रे तर्जनीभ्यां तु चक्षुषी । नासापुटावधानाभ्यां प्रच्छाद्य करणानि वै ॥३४॥

आनन्दाविर्भवो यावत्तावन्मूर्धनि धारणात् । प्राणः प्रयात्यनेनैव ब्रह्मरन्ध्रं महामुने ॥३५॥

Similarly, if the air is pulled in (inhaled) and localised or focused in the head region, then the diseases related to the head are cured. Oh Sankriti! I have told you the truth. The aspirant Yogi should sit in a 'Swastik' posture with a focused mind (32). While repeating the divine 'Mantra' OM, he should gradually lift (divert) the 'Apan Vayu' upwards. [This wind is present in the intestine and it normally moves downwards instead of going upwards.] The ears and other such holes present in the body (e.g., nose, ears, eyes etc.) should be firmly closed by pressing them with the help of the fingers of the hands (33). The ears should be closed (covered) with the thumbs, the eyes should be closed (covered) by the first (index) fingers, while both the holes of the nostrils should be closed (covered) by two fingers each (34). In this way, all the organs in the upper part of the body should be closed (covered), and the wind held in the head till the time the elixir of bliss (called 'Amrit') manifests/reveals itself. Oh great sage! By this process, the 'Pran Vayu' (the vital wind

sustaining life; the breath which has been inhaled and concentrated in the head) enters the 'Brahma Randhra' in the head (35) [32-35].

[Note :- Verse no. 32 tells us that if the breath is focused in the head, it cures head ailments. Verse no. 35 tells us that if this 'Pran Vayu', mixed with the 'Apan Vayu', enters the head, it goes straight up to the subtle energy center present at the top of the head. 'Brahma Randhra' refers to the pin-head sized aperture present in the skull through which the trapped wind finally manages to escape in the vast sky beyond. When this happens, it is said that the macrocosmic soul (the 'Pran Vayu') has merged or coalesced with the macrocosmic Soul (Vast sky pervaded by Vayu or the wind/air element which is synonymous with Brahma). But before the exit, when the wind is circulating in the area, it gives a sense of eternal bliss and happiness to the Yogi/ascetic. Probably it is because all the important sensory nerves are located in the upper part of the brain which becomes titillated by the presence of the 'Pran' as well as the 'Apan Vayu' there. A separate appendix no. 3 of this book describes the presence of various 'Chakra' or subtle energy centers of the body including the 'Brahma Randhra Chakra'.]

ब्रह्मरन्ध्रं गते वायौ नादश्चोत्पद्यतेऽनघ । शङ्खध्वनिनिभश्चादौ मध्येमेघध्वनिर्यथा ॥३६॥

शिरोमध्यगते वायौ गिरिप्रस्रवणं यथा । पश्चात्प्रीतो महाप्राज्ञ साक्षादात्मोन्मुखो भवेत् ॥३७॥

Oh 'Anagh' (अनघ—literally meaning the one who is pure, uncorrupt and sinless; here the word refers to sage Sankriti)! When the 'Pran Vayu' enters the 'Brahma Randhra Chakra' (see verse no. 35, note), the Yogi hears the deep sound of a conch being blown in the beginning of his Yogic (meditation exercise) practices. This sound, which is the cosmic 'Naad', transforms itself gradually into the sound resembling the rumbling or thundering of clouds every now and then at intervals (36). When the wind becomes firmly established in the center of the head (or skull), at that time the sound resembles the rippling sound of water falling as a waterfall from a mountain. Oh the most erudite and wise sage (महाप्राज्ञ)! After that, the Yogi (ascetic) experiences extreme bliss and witnesses or experiences the presence of the 'Atma' (which is pure consciousness residing in his bosom) (37) [36-37].

पुनस्तज्ज्ञाननिष्पत्तिर्योगात्संसारनिवृत्तिः । दक्षिणोत्तरगुल्फेन सीवनीं पीडयेत्स्थिरम् ॥३८॥

सव्येतिरेण गुल्फेन पीडयेद्बुद्धिमात्ररः । जान्वोरधःस्थितां सन्धिं स्मृत्वा देवं त्रियम्बकम् ॥३९॥

After that, one comes to realise (i.e., witness and experience) the essential truth of the element called 'Atma', and all the worldly fetters are consequentially completely destroyed.

(Now the sage describes another method to control the 'Pran Vayu' or breath or the vital wind which sustain life—) The part of the body which is present at the junction point of the anus and the genitals is the 'southern most point' of the body (दक्षिणोत्तरगुल्फेन), and it is called 'Siwani' (सीवनी). The word 'Siwani' means a 'suture' and it is called so because it sews the two parts of the body, the left half and the right half, together at that point (38).

An erudite and wise person (बुद्धिमात्ररः) should sit in a kneeled-down posture, with

legs folded in and this 'Siwani' pressed down upon the two ankles of the two folded legs. Then he should imagine and meditate upon the Lord called 'Triyambak' (देवं त्रियम्बकम्) while sitting in this posture (39) [38-39].

[Note :- This process has also been described with slight variation in Yogchudamanu-panishad, verse nos. 46 and 114 of Chapter 7 of this book.]

विनायकं च संस्मृत्य तथा वागीश्वरीं पुनः लिङ्गनालात्समाकृष्य वायुमप्यग्रतो मुने ॥४०॥

प्रणवेन नियुक्तेन बिन्दुयुक्तेन बुद्धिमान् । मूलाधारस्य विप्रेन्द्र मध्ये तं तु निरोधयेत् ॥४१॥

Then one should deeply contemplate upon Lord Ganesh (विनायकं) and the Goddess of speech, i.e., Saraswati (वागीश्वरी). Oh sage! After that, the Yogi should pull in the wind (fresh air) through the opening of the penis (लिङ्गनालात्समाकृष्य वायुमप्यग्रतो) (40). While doing so, all the while he should repeat the divine Mantra pertaining to 'Pranav', i.e., OM (प्रणवेन), and focus the vital wind (or incarcerate it, or trap it, or localise it) in the center of the 'Muladhar Chakra' (मूलाधारस्य मध्ये निरोधयेत्). Oh the intelligent and exalted sage (बुद्धिमान विप्रेन्द्र)! (41). The subtle fire located here (in the 'Muladhar Chakra') is kindled or ignited (दीप्तो वह्नि) by this fresh (oxygen laden) air inhaled as mentioned above, and this fire then rises up the 'Kundalini' (सहति कुण्डलीम्). The heated air, charged with the energy of the fire, enters the 'Sushumna' nerve and it snakes up through it towards the top of the head (सुषुम्नया वायुर्वह्निना सह गच्छति) (42) [40-42].

एवमभ्यसतस्तस्य जितो वायुर्भवेद्धृशम् । प्रस्वेदः प्रथमः पश्चात्कम्पनं मुनिपुङ्गव ॥४३॥

उत्थानं च शरीरस्य चिह्नमेतज्जितेऽनिले । एवमभ्यसतस्तस्य मूलरोगो विनश्यति ॥४४॥

Oh exalted sage! By regularly exercising in this way, one can eventually establish his control over the vital wind forces of life. In the beginning there is profuse sweating; this is followed by the trembling of the body (43), and finally it appears that the body is lifting up (or levitating) —all theses are indications of victory over the vital winds of the body. All the diseases of the body of a person who practices these Yoga (meditation) exercises are eliminated. [See also verse no. 14-15 in this context.] (44) [43-44]

भगन्दरं च नष्टं स्यात्सर्वरोगाश्च सांकृते । पातकानि विनश्यन्ति क्षुद्राणि च महान्ति च ॥४५॥

नष्टे पापे विशुद्धं स्याच्चित्तदर्पणमद्भुतम् । पुनर्ब्रह्मादिभोगेभ्यो वैराग्यं जायते हृदि ॥४६॥

Oh Sankriti! By this means of controlling of the vital winds, diseases such as fistula (भगन्दरं) and other such diseases (of the anus and alimentary canal etc.) are cured, big and small sins (misdeeds) and their effects are also eliminated or destroyed (45). When this happens and all the corrupting influences that tarnish the mind are removed, the mind-intellect complex becomes clean and clear as a mirror and also becomes pristine pure. This results in generation of total dispassion and disinterest towards all the myriad comforts, enjoyments and other allurements or attractions of the materialistic but artificial and mortal world, and even for those of the celestial and heavenly immortal worlds which are the abodes of Brahmaa and all other Gods (46) [45-46].

[Note :- When the mind-intellect complex is cleansed and purged of all the dust and slime symbolising perversions and evil thoughts which act as a dirty and dark layer

on the mind-intellect complex of a creature, then it shines like a 'cleaned mirror', and like a mirror, it reflects the image of the 'Reality and Truth' which is the 'Atma' or pure-self or pure consciousness of the creature. This 'Atma' is, in itself, an image of its macrocosmic counterpart, the Brahma. This divine, sublime and eclectic view of the absolute truth and ultimate reality removes all delusions and doubts from the mind of the Yogi seeker/aspirant that comes face-to-face with the reality and truth. Then he realises the falsehood and futility of worldly pursuits and, once having tasted the juicy nectar of the supreme eclectic essence, he is no more enticed or lured by or interested in the false liquid which he had hitherto been erroneously regarding as the truth, but now realises to be nothing but a deluding and hallucinating mirage-like liquid masquerading as 'Amrit', the elixir of eternity and bliss. This causes total renunciation, disinterest, disenchantment and dispassion towards the world. The Yogi, once having drunk the actual liquid called 'Amrit', shuns other false liquids which call themselves 'Amrit' but are actually the opposite of it.]

**विरक्तस्य तु संसाराज्ज्ञानं कैवल्यसाधनम् । तेन पाशापहानिः स्याज्ज्ञात्वा देवं सदाशिवम् ॥४७॥**

**ज्ञानामृतरसो येन सकृदास्वादितो भवेत् । स सर्वकार्यमुत्सृज्य तत्रैव परिधावति ॥४८॥**

A person who becomes dispassionate towards and totally disinterested in this world after having realised the truth of Brahma and falsehood of the world, is able to attain Gyan (wisdom, truthful knowledge about the reality, enlightenment and erudition) which leads him to 'Kaivalya Moksha', or the state of non-duality between the Atma of the Yogi and the supreme Brahma, as a result of which he finds complete and truthful liberation from the fetters that tie him to this mundane and artificial world, and he is able to deliver his soul in the sense that it merges with its primary source, the Brahma. This Brahma is the supreme Lord who is eternal, auspicious and truthful (देवं सदाशिवम्). With the help of this truthful knowledge and awareness of the eternal truth, all types of fetters are removed and all sorts of ties are broken from their roots (i.e., they are completely routed and eliminated for good) (पाशापहानिः) (47).

A person who has once tasted the divine, supreme, esoteric, eclectic and sublime taste of this divine nectar of Gyan, becomes so intoxicated by its charms and taste that he goes pursuing it like a man in trance who abandons all other work in this world and follows the source of the magical spell which is cast upon him and which seems to completely overwhelm his being and hold him in thrall (48) [47-48].

**ज्ञानस्वरूपमेवाहुर्जगदेतद्विचक्षणाः । अर्थस्वरूपमज्ञानात्पश्यन्त्यन्ये कुदृष्टयः ॥४९॥**

**आत्मस्वरूपविज्ञानादज्ञानस्य परिक्षयः । क्षीणोऽज्ञाने महाप्राज्ञ रागादीनां परिक्षयः ॥५०॥**

**रागाद्यसंभवे प्राज्ञ पुण्यपापविमर्दनम् । तयोर्नाशे शरीरेण न पुनः संप्रयुज्यते ॥५१॥**

Wise and erudite persons call and look at this world as an image or personification of Gyan. [That is, they look at this world with the eyes of wisdom, erudition and deep insight. Whatever they see or observe is filtered in their intellect, and they learn a lesson from each view, from each sight, from each perception, from each experience. They judge for themselves what is true and what is merely a deception. That is why such people call the

world a ‘classroom of Gyan’.]

On the contrary, those whose eyes of wisdom are corrupted or veiled in cataract of ignorance and their mind is pervert and deluded, such persons see and perceive this world as a source of material comfort and enjoyment, as a source of sensual pleasure and gratification (49).

With a comprehensive and integrated knowledge of the essential truth about the Atma, the deluding darkness of ignorance (called Agyan) is dispelled or removed. When delusions and ignorance are removed, their accompanying evils such as ‘Raag and Dwesh’ (रागादिनां —i.e., various attachments, attractions, infatuations as well as ill-will, malice, spite, jealousy and envy etc. ) are also removed or destroyed (50).

When everything else is removed, the demarcation between what is good and what is not (literally, ‘Punya and Paap’ respectively— पुण्यपाप) is also erased. When this distinction between ‘Paap’ and ‘Punya’ is removed, the Yogi becomes even and equanimous, tranquil and serene, sedate and calm. As a result, such an enlightened person (प्राज्ञ —Pragya) does not have to wear (or acquire) a gross body again (i.e., he does not have to take birth again). [That is, he obtains the ultimate emancipation and deliverance and the final salvation of his soul by getting it merged with the supreme soul of the cosmos, a stage of attainment which has been defined as ‘Kaivalya Moksha’ or literally, ‘the only truthful salvation’ in verse no. 47.] (51) [49-51]

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### Canto 7

In this Canto, ‘Pratyahar’ (प्रत्याहार), which literally means ‘self-restraint’, is being described.

अथातः संप्रवक्ष्यामि प्रत्याहारं महामुने । इन्द्रियाणां विचरतां विषयेषु स्वभावतः ॥१॥

बलादाहरणं तेषां प्रत्याहारः स उच्यते । यत्पश्यति तु तत्सर्वं ब्रह्म पश्यन्समाहितः ॥२॥

प्रत्याहारे भवेदेष ब्रह्मविद्भिः पुरोदितः । यद्यच्छुद्धमशुद्धं वा करोत्यामरणान्तिकम् ॥३॥

तत्सर्वं ब्रह्मणे कुर्यात्प्रत्याहारः स उच्यते । अथवा नित्यकर्माणि ब्रह्माराधनबुद्धितः ॥४॥

Oh great sage! Now I shall describe ‘Pratyahar’ (प्रत्याहार —self-restraint) to you. The sense organs have a natural tendency to be enticed or lured by the various material objects of sensual gratification in this surrounding world; they have a mutual affinity or attraction towards each other (1). The effort to forcefully, willingly, diligently and with commitment pull the sense organs away from their natural comfort zones in the world (i.e., to exercise self-restraint over them and prevent the sense organs of the body from gravitating towards the objects of the world which pull them continuously and relentlessly towards themselves) is defined as ‘Pratyahar’. ‘Whatever a person sees is nothing else but Brahma’ (2) —firm conviction in this principle and putting the restless mind under a tight leash, is also called ‘Pratyahar’. This is what those who are experts in the knowledge of the essentials of

Brahma assert (ब्रह्मविद्भिः).

Whatever good or bad deeds a man does in his life time till the time of his death (3) should be offered to the supreme Lord —this is also defined as a form of ‘Pratyahar’. [That is, non-involvement in deeds and actions, or doing them with complete, sincere and honest detachment and without any expectation of any reward or having any fear of punishment, is also called ‘Pratyahar’.] In other words, all the daily routine chores of this mundane world should be done with complete selflessness, a sense of honest service, total detachment and sincere humility, and they should be treated as an offering made to the supreme Lord (4) [1-4].

काम्यानि च तथा कुर्यात्प्रत्याहारः स उच्यते । अथवा वायुमाकृष्य स्थानात्स्थानं निरोधयेत् ॥५॥

दन्तमूलात्तथा कण्ठे कण्ठादुरसि मारुतम् । उरोदेशात्समाकृष्य नाभिदेशे निरोधयेत् ॥६॥

नाभिदेशात्समाकृष्य कुण्डल्यां तु निरोधयेत् । कुण्डलीदेशतो विद्वान्मूलाधारे निरोधयेत् ॥७॥

अथापानात्कटिद्वन्द्वे तथोरौ च सुमध्यमे । तस्माज्जानुद्वये जङ्घे पादाङ्गुष्ठे निरोधयेत् ॥८॥

प्रत्याहारोऽयमुक्तस्तु प्रत्याहारस्मरैः पुरा । एवमभ्यासयुक्तस्य पुरुषस्य महात्मनः ॥९॥

Doing one’s duty (and treating it as a form of worship of the Lord) is also a type of ‘Pratyahar’. [Now, the Yoga practice of ‘controlling of the vital wind’ is being described as another form of ‘Pratyahar’ or self restraint—] The wind should be pulled from one place or point and established at another (5). This is how it should be done —the wind (‘Pran Vayu’ or the fresh air or breath) should be sucked in through the teeth (or the cavity of the mouth surrounded or walled on all sides by the row of teeth; here, it simply means through the mouth while the teeth are clenched and the lips are open as opposed to the posture when the mouth is wide open) and localised or established or focused or trapped or incarcerated in the region of the throat. It should then sequentially be moved down step by step as follows —from the throat to the region of the heart (chest), then pulled away from the region of the heart and sent to the area around the navel (abdomen) (6), then from here it should be shifted downwards to the ‘Kundalini’ (located at the base of the spine), and an expert practitioner should then transfer this wind to the ‘Muladhar Chakra’ (7). After that, the vital wind present in the anus and rectum, called the ‘Apan Vayu’, should be removed from its normal habitat (location) and shifted to the two sides of the hip-region (the pelvic girdle) and from there to the center of the two thighs. From here it should be progressively transferred to the knees, from the knees to the calves, from there to the big toes of the feet, and established there (8).

Experts in Yoga exercises have described the above process of controlling the two vital winds (the ‘Pran and the Apan Vayus’) and finally mixing them and focusing them in the toe as ‘Pratyahar’. [The vital wind that is present in the legs is known as Udaan. See canto 4, verse no. 29.] (9) [5-9].

सर्वपापानि नश्यन्ति भवरोगश्च सुव्रत । नासाभ्यां वायुमाकृष्य निश्चलः स्वस्तिकासनः ॥१०॥

पूरयेदनिलं विद्वानापादतलमस्तकम् । पश्चात्पादद्वये तद्वन्मूलाधारे तथैव च ॥११॥

नाभिकन्दे च ह्रन्मध्ये कण्ठमूले च तालुके । भ्रुवोर्मध्ये ललाटे च तथा मूर्धनि धारयेत् ॥१२॥

For a person who makes diligent and sincere efforts to follow the process prescribed to do ‘Pratyahar’ (as described in the above verses), all his sins and miseries taking the form of repeated births and deaths (and their accompanying cycle of endless torments and troubles) are eliminated or dispelled on their own.

[Now, another Yoga exercise is described to accomplish ‘Pratyahar’ —.] The wise and erudite aspirant should sit calmly in a ‘Swastik’ posture (स्वस्तिकासनः)<sup>1</sup> (10). The ‘Pran Vayu’ should be drawn in through the nostril and the whole body —from the legs right up to the head —should be filled with it. It should be established in both the legs, in the ‘Muladhar Chakra’ (the subtle energy center located between the genitals and the anus) (11), the navel region of the abdomen, the center of the heart (the chest region), the base of the throat, the gullet and the palate, the center of the two eyebrows and the root of the nose, the forehead and finally the head —the wind should be established (धारयेत्) in all these locations. [This is called the Samaan Vayu. See canto 4, verse no. 29.] (12) [10-12]

[Note :- <sup>1</sup>The *Swastik* posture mentioned in verse no. 10 is the following — The person should sit cross-legged in such a way that the left foot rests on the center of the right thigh and the right foot rests on the left thigh. The rest of the body — abdomen, neck, head etc. —should be held straight, and the hands should rest on top of the knees. See canto 3, verse no. 1-3.]

देहे स्वात्ममतिं विद्वान्समाकृष्य समाहितः । आत्मनाऽऽत्मनि निर्द्वन्द्वे निर्विकल्पे निरोधयेत् ।१३॥

प्रत्याहारः समाख्यातः साक्षाद्वेदान्तवेदिभिः । एवमभ्यसतस्तस्य न किञ्चिदपि दुर्लभम् ।१४॥

A wise, erudite and expert person (विद्वान्) should pacify his mind (i.e., remove all its restlessness and calm it down) and detach or delink it from the gross body. [That is, he should realise that his true self is the ‘Atma’ and it is separate from the body; they are two independent and distinct entities.] With this realisation, he should focus the mind and firmly establish it in the truthful entity called the Atma’, without having any confusions or doubts in the mind (निर्द्वन्द्वे) that this is the only and truthful alternative. Or, in other words, that the Atma is the only truthful form of existence, while the other alternative, the body, is utterly and completely gross, base and false (निर्विकल्प) (13).

Those wise ones who are well versed in the essence of the knowledge of Vedanta (वेदान्तवेदिभिः), have called this awareness or realisation as the actual form of ‘Pratyahar’, or the ultimate aim of self-restraint. Nothing is inaccessible for a person who practices ‘Pratyahar’ in the above manner because he is endowed with stupendous mystical and eclectic powers (14) [13-14].

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### Canto 8

‘Dhaarna’ —literally meaning firm belief and conviction, a firm resolution about the fundamental truth that the vast macrocosm is present in the basic five elements of Nature, which are earth, water, fire, wind and space —is being described in this canto.

अथातः संप्रवक्ष्यामि धारणाः पञ्च सुव्रत । देहमध्यगते व्योम्नि बाह्याऽऽकाशं तु धारयेत् ॥१॥

प्राणे बाह्यानिलं तद्वज्ज्वलने चाग्निमौदरे । तोयं तोयांशके भूमिं भूमिभागे महामुने ॥२॥

हयरावलकाराख्यं मंत्रमुच्चारयेत्क्रमात् । धारणैषा परा प्रोक्ता सर्वपापविशोधिनी ॥३॥

Oh the one who diligently follows the righteous path (सुव्रत)! Now I shall describe to you what is meant by ‘Panch Dhaarna’ (धारणाः पञ्च). [The word ‘Panch’ means ‘five’, and the word ‘Dhaarna’ means ‘belief, faith, imagination, thinking, conviction, resolution, perception and view’.]

The ‘sky element’ present in the body should be visualised as being similar to the vast space present outside the body (1).

Similarly, one should imagine that the vital wind called ‘Pran’ in the body is the same as the wind present outside the body in the vast space of the sky. The heat present in the stomach (abdomen) is the ‘fire element’ of the cosmos, the fluid portion of the body is akin to the ‘water element’ of the world, and the gross form of the body (skin, bone, hair, teeth, nail) is nothing else but the ‘earth or soil’ in its entirety (2).

While one contemplates and ponders deeply on this fact, i.e., while one imagines that, for example, the ‘breath is the wind present in the sky’ and so on and so forth, he should pronounce the relevant seed or root word for that element (मंत्रमुच्चारयेत्क्रमात्)<sup>1</sup>. This sort of imagination or contemplation upon the 5 elements of Nature by using their respective seed words is considered the best form of ‘Dhaarna’ (धारणैषा परा). This process has the potential to destroy and eliminate all the sins and their cumulative effects (3) [1-3].

[Note :- <sup>1</sup>The seed or root of the words for the 5 basic elements of creation are the following— (i) ‘hum or hung’ (हं) for the space/sky element; (ii) ‘yung or yum’ (यं) for the wind/air element; (iii) ‘rung or rum’ (रं) for the fire element; (iv) ‘vum or vung’ (वं) for the water element; and (v) ‘lung or lum’ (लं) for the earth element— हयरावलकाराख्यं.]

जान्वन्तं पृथिवीं ह्यंशो ह्यपां पाय्वन्तमुच्यते । हृदयांशस्तथाग्न्यंशो भूमध्यान्तोऽनिलांशकः ॥४॥

आकाशांशस्तथा प्राज्ञं मूर्धांशः परिकीर्तितः । ब्रह्माणं पृथिवीभागे विष्णुं तोयांशके तथा ॥५॥

अग्न्यंशे च महेशानमीश्वरं चानिलांशके । आकाशांशे महाप्राज्ञं धारयेत्तु सदाशिवम् ॥६॥

The part of the body from foot to the knee is regarded as the earth element; from the knee to the anus is considered as the water element; from the anus to the heart (chest) is regarded as the fire element (4); from the heart right up to the middle point of the two eyebrows is determined to be the wind element; and the area of the head/skull is the space or the sky element.

Oh the enlightened and wise one (प्राज्ञ)! One should imagine and contemplate that Brahmaa, the creator, resides (or pervades) in the earth element, Vishnu, the sustainer, in the water element (5), Shiva, the destroyer, in the fire element, Ishwar (the all-pervading, almighty supreme macrocosmic causal body of the Lord) in the wind element, and the infinite, eternal, universal, blissful, auspicious, esoteric, eclectic and the supreme Truth called ‘Sada Shiv’ (सदाशिवम्) in the sky/space element (6) [4-6].

[Note :- Basically, this Canto establishes a direct equation between the microcosm and the macrocosm. It essentially tells us that what we see at the macro level as an individual creature's body is the same as the vast macrocosmic form of the Lord called the 'Viraat Purush' revealed in the form of Nature and cosmos. This concept has been elaborately explained in a separate appendix no. 6 of this book.]

अथवा तव वक्ष्यामि धारणां मुनिपुङ्गव । पुरुषे सर्वशास्तरं बोधानन्दमयं शिवम् ॥७॥

धारयेद्बुद्धिमात्रित्यं सर्वपापविशुद्धये । ब्रह्मादिकार्यरूपाणि स्वे स्वे संहृत्य कारणे ॥८॥

सर्वकारणमव्यक्तमनिरूप्यमचेतनम् । साक्षादात्मनि संपूर्णे धारयेत्प्रणवे मनः ।

इन्द्रियाणि समाहृत्य मनसात्मनि योजयेत् ॥९॥

Oh exalted sage! I shall now tell you another way of looking at the truth with a firm conviction (धारणां). A wise person should be firm and steadfast in his belief that the supreme, enlightened, blissful, auspicious, imperishable and universally truthful Lord is present in the bosom (heart) of the individual himself (7). Such a firm faith that the Lord resides in my bosom is able to destroy or eliminate or overcome all the sins, misdeeds and evils. [See canto 4, verse nos. 48-63.]

The aspirant Yogi should remove the distinction between various manifestations of that supreme and immutable Lord in the form of Brahmaa (Vishnu, Shiva) etc. by dissolving or merging all these myriad forms into their original and primary form called the Brahma (8).

This entity called Brahma is the cause of everything, is unmanifest, attributeless, indescribable and incomprehensible. The aspirant should establish that supreme Soul (Brahma or Pranav) in his own soul or Atma. [That is, he should firmly belief that his Atma is the seat of the supreme Lord, that his microcosmic pure-self is the habitat of the vast macrocosmic supreme Self. There is 'non-duality' between them. They are the one and the same.]

With this firmness and steadfastness of conviction and faith, he should assiduously fix his attention (mind and intellect) on the 'Pranav' or the sublime and supreme Lord as a wholesome and complete entity. Alongside this, he should simultaneously use his will power and discriminatory intellect to remove his sense organs away from their respective perceptions pertaining to the world and their respective desires for gratifications. Instead of it, the mind should be fixed on the Atma or soul. [That is, the aspirant should endeavour to remove the mind from or train it to stop receiving any stimuli or impulses from the outside world through the medium of the organs of perceptions such as the ears, eyes, nose, tongue and skin, and instead divert its attentions and focus it towards the Atma which is the pure-self of the aspirant and which is the truthful form of pure consciousness] (9) [7-9].

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### Canto 9

The two ways of 'Dhyan' (i.e., contemplation and meditation, or the fixing of the attention on any object, or remembrance and deep thought of anything) are being described

in this Canto.

अथातः संप्रवक्ष्यामि ध्यानं संसारनाशनम् । ऋतं सत्यं परं ब्रह्म सर्वसंसारभेषजम् ॥१॥

ऊर्ध्वरेतं विरूपाक्षं विश्वरूपं महेश्वरम् । सोऽहमित्यादरेणैव ध्यायेद्योगीश्वरेश्वरम् ॥२॥

Now I shall describe to you the contemplation or the deep-thought process which gives insight into the essentials of the ultimate Truth and Reality as well as of the fetters that tie a creature to the world of ignorance. This ‘Dhyan’ or deep concentration of the mind on the real facts of existence can destroy all the shackles pertaining to the entrapping, illusionary and deluding mundane world (ध्यानं संसारनाशनम्). This ‘Dhyan’ is like a medicine for all the ailments pertaining to this artificial, mortal and mundane world (सर्वसंसारभेषजम्). One should contemplate upon the supreme, transcendental Brahma (परं ब्रह्म) who is ‘Rit’ (ऋतं—honest, honoured, revered, worthy and righteous), is ‘Satya’ (सत्यं —i.e., truthful and real), is ‘Urdhva Reta’ (ऊर्ध्वरेतं —i.e., one who is the most exalted and resides high above; it is a metaphor for one who is noble and great, spiritually exalted, ethereal and eclectic), has ‘stern and penetrating eyes’ (विरूपाक्षं —i.e., who cannot be cheated, mislead, deceived and be subject to deceit and conceit), who is ‘an image of the vast universe’ (विश्वरूपं —i.e., is macrocosmic, all-pervading, immanent, omnipresent and all-encompassing) and who is ‘the great Lord of all the Gods’, i.e., he is the supreme Authority called Maheshwar (महेश्वरम्). Such an exalted, supreme and revered Brahma should be thought of as having his image in the pure-self or Atma of the individual (सोऽहमित्यादरेणैव). That is, the seeker or aspirant must concentrate his thoughts on the fact that his Atma and Brahma are one and the same. This fact should be firmly entrenched and established in his mind-intellect complex. This is the ‘Dhyan’ of the supreme Lord which a Yogic (ascetic) should endeavour to do with due diligence, sincerity and commitment (ध्यायेद्योगीश्वरेश्वरम्) (1-2).

अथवा सत्यमीशानं ज्ञानमानन्दमद्वयम् । अत्यर्थममलं नित्यमादिमध्यान्तवर्जितम् ॥३॥

तथाऽस्थूलमनाकाशमसंस्पृश्यमचाक्षुषम् । न रसं न च गन्धाख्यमप्रमेयमनूपमम् ॥४॥

आत्मानं सच्चिदानन्दमनन्तं ब्रह्म सुव्रत । अहमस्मीत्यभिध्यायेद्ध्येयातीतं विमुक्तये ॥५॥

There is another way of thinking about Brahma. One should deeply contemplate on the fact that ‘He—who is an embodiment of truth, is the Lord of all creation, is eclectic and ethereal, is enlightenment and wisdom personified, is an image of bliss, happiness and tranquility, is unique and beautiful, is most auspicious, pure and uncorrupt, is eternal and infinite, is without a beginning, a middle and an end (3), is beyond the delusions and ignorance created by this gross, temporal, artificial world, is distinct from the sky element (but pervades the sky), is stronger than the wind that can be felt (i.e., his presence is more subtle and sublime than the existence of the wind which cannot be seen but can be proved to be present by the sense of touch only), is distinct from the fire element which can be actually seen by the eyes, is more mysterious and majestic, wonderful and fascinating, powerful and stupendous than the water element which can be physically tasted as well as the earth element from which emanates various hues of smell, odors and fragrances which

can be physically smelt, who cannot be understood, comprehended or witnessed with the aid or help of visual or physical proofs (as is the case with wind, fire, water, earth) (4), who is without a match, is unique and the only one of his kind, who is beyond the concept of a physical body (i.e., who cannot be reached by this gross body of a creature and who has no physical body of his own), who is pure and truthful consciousness, pure bliss, immutable, indistinguishable, supreme and transcendental —such an entity with all these attributes and virtues is called Brahma.

The seeker/aspirant Yogi should think that his Atma is nothing else but this Brahma with the characteristics described above.

Firm conviction and belief, diligent and honest pursuit of this righteous and auspicious way of thinking, and ever remaining steadfast in such thoughts and beliefs (सुव्रत) that ‘the supreme Brahma is non other than my pure self’, is a way to attain liberation and deliverance from this world. It provides emancipation, deliverance and salvation of the soul (विमुक्तये) of the individual (5) [3-5].

**एवमभ्यासयुक्तस्य पुरुषस्य महात्मनः । क्रमाद्वेदान्तविज्ञानं विजायेत न संशयः ॥६॥**

A wise and erudite person who remains engrossed in practicing such rightful and auspicious thinking and contemplation is surely able to acquire special and expert knowledge about the truthful reality of Brahma as described in Vedantic treatises (Upanishads) —there is no doubt about it (6).

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### Canto 10

This Canto describes the concept of ‘Samadhi’ or a trance like state which is the culmination stage obtained by Yogis, and is a state of bliss and a feeling of oneness with Brahma as well as a feeling of a vastness like that of the Brahma. This Canto is the climax or a citadel of Vedantic philosophy pertaining to Yoga. The concept of Samadhi has also being elaborately describe in appendix no. 5.

**अथातः संप्रवक्ष्यामि समाधिं भवनाशनम् । समाधिः संविदुत्पत्तिः परजीवैकतां प्रति ॥१॥**

Now I shall describe to you the concept of ‘Samadhi’ (the trance like state) which can destroy or eliminate all ties that shackles a creature to this mundane, gross and entrapping world. It is defined as ‘the revelation of oneness between the Atma of the creature and the supreme Atma of the cosmos’ (1).

**नित्यः सर्वगतो ह्यात्मा कूटस्थो दोषवर्जितः । एकः सन्निद्यते भ्रान्त्या मायया न स्वरूपतः ॥२॥**

Atma is imperishable, eternal and infinite, all pervading and immanent, immutable and uniform, and without any fault or blemishes of any kind. Though it is immutable and one, it is out of delusions created by ignorance that it appears to take myriad forms of different contours, shapes and sizes, having separate and distinct identities. But all this is merely an illusion. The fact is that there is no distinction between any of these forms (because the

same Atma has revealed itself in all these myriad different forms) (2).

तस्मादद्वैतमेवास्ति न प्रपञ्चो न संसृतिः । यथाकाशो घटाकाशो मठाकाश इतीरितः ॥३॥

तथा भ्रान्तैर्द्विधा प्रोक्ता ह्यात्मा जीवेश्वरात्मना । नाहं देहो न च प्राणो नेन्द्रियाणि मनो नहि ॥४॥

सदा साक्षिस्वरूपत्वाच्छिव एवास्मि केवलः । इति धीर्या मुनिश्रेष्ठ सा समाधिरिहोच्यते ॥५॥

This is the reason why ‘non-duality’ is an established and irrefutable truth and an established fact. There is no such thing as ‘delusions’ or ‘a world’ (because they are based on ignorance). Just like the same sky has different names as ‘Ghataakash’ and ‘Mathakash’ (घटाकाशो मठाकाश —literally meaning ‘the space inside an empty pot’ and ‘the space inside a large abbey’ respectively) (3), ignorant and foolish people, out of their ignorance and foolishness, illusionary and erroneous conceptions and their stupidity (भ्रान्तैर्द्विधा), treat the same non-dual supreme Lord as being two distinct entities, such as the creature or ‘Jiva’ and the God, or the Atma of the creature and the supreme Atma of the cosmos called ‘Parmatma’ separately. [This latter concept is called ‘duality’ which is contradictory to the established fact that the Atma of an individual creature and the supreme Atma of the cosmos are one and the same and are distinguishable from one another, a concept called ‘non-duality’ which is the truth propounded and expounded by the Upanishads.]

I am not the gross body, and neither am I the ‘Pran’, nor a collection of the sense organs or the mind and heart (4).

My true identity is established in the eternal blissful state of the Supreme Essence (i.e., the Atma—सदा एवास्मि केवलः) which is only a neutral witness and an observer to everything around it (साक्षिस्वरूप). Oh the best amongst sages (मुनिश्रेष्ठ)! To be in such a state of clear understanding, having firm conviction, having a doubtless mind which is free from all confusions and delusions (धीर्या), is called ‘Samadhi’ (समाधिरिहोच्यते) (5) [3-5].

सोऽहं ब्रह्म न संसारी न मत्तोऽन्यः कदाचन । यथा फेनतरङ्गादि समुद्रादुत्थितं पुनः ॥६॥

समुद्रे लीयते तद्वज्जगन्मय्यनुलीयते । तस्मान्मनः पृथङ्नास्ति जगन्माया च नास्ति हि ॥७॥

I am that supreme Lord called Brahma (सोऽहं ब्रह्म). I am not an ordinary mortal creature who is trapped or deluded by the delusions and misconceptions created by the world. Hence, nothing has ever existed in any dimensions of time (past, present, future) that is separate or distinct or different or independent from me. [That is, I was virtually present in the past, am present now, and shall be present in the future as well.]

Even as foam and waves (फेनतरङ्गादि) etc. emerge from the surface of an ocean and eventually disappear into it once again (6), this world also emerges from me and falls back or disappears or merges back into me. Hence, the ‘Mun’ (मनः —the mind, intellect and heart), which is the cause of all the creation and the existence of this world, also has no separate existence besides me. Likewise, this artificial world and the ‘Maya’ (माया —delusions and ignorance)<sup>1</sup> associated with it too has no independent existence that is distinct from me. [Here, the Yogi or ascetic is treating himself as an enlightenment Being, and not as an ordinary mortal human being, because all the characteristics described in these verses belong to the supreme, all pervading, macrocosmic Brahma] (7) [6-7].

[Note :- <sup>1</sup> *Maya* is a word which has two parts, Ma + Ya. The first half ‘Ma’ means ‘to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of’, while the second part ‘Ya’ means ‘this or that’. Therefore the composite word *Maya* means neither this nor that; anything that is not real; that which is delusionary, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term *Maya* is used to define all these phenomenons. Hence, *Maya* is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary, imposter, deceitful, invisible and para-natural; all that which has no reality or substance; all that is hollow.

*Maya* has 3 basic constituent qualities. Hence it is called ‘Trigunmayi’ (त्रिगुणमयि), i.e., one which has the 3 Gunas or qualities. These 3 Gunas or qualities are— Sat, Raj and Tam. ‘Sat’ is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvement leading to high thoughts, noble actions and righteous behaviour. ‘Raj’ is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. ‘Tam’ is the third and most lowly of the three qualities and is used has a synonym for darkness and evil. Obviously, ‘Tam’ means ignorance, delusions and all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually dump him in the dust yard of creation to rust and decay.

These 3 qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of ‘Sat’ makes a man nobler as compared to a high ratio of ‘Tam’ which makes him wicked, pervert and evil. Various proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world. See also (i) chapter 2, Chandogyo-panishad, canto 7, section 16, verse no. 1 (note), (ii) chapter 4, Maitrayanyu-panishad, canto 4, verse no. 3 (note), (iii) chapter 5, Maitrayeu-panishad, canto 2, verse no. 25 (note), (iv) chapter 9, Maho-panishad, canto 5, verse no. 111 (note), (v) chapter 10, Sanyaso-panishad, canto 2, verse no. 20 (note no. v), (vi) chapter 11, Avyakto-panishad, verse no. 1 (note), and (vii) chapter 12, Kundiko-panishad, verse no. 14 (note) of this book also in this context.]

**यस्यैवं परमात्माऽयं प्रत्यग्भूतः प्रकाशितः । स तु याति च पुंभावं स्वयं साक्षात्परा मृतम् ॥८॥**

In this way, a person who begins to acknowledge, experience and witness the supreme Soul (Lord, Brahma) in his own soul (the Atma) is able to attain the supreme, ecletical, ethereal and transcendental stature which is equivalent to the supreme Brahma personified, and which resembles the nectar of eternity and bliss called ‘Amrit’ (स्वयं साक्षात्परा मृतम्) (8).

यदा मनसि चैतन्यं भाति सर्वत्रगं सदा । योगिनेऽव्यवधानेन तदा संपद्यते स्वयम् ॥९॥

यदा सर्वाणि भूतानि स्वात्मन्येव हि पश्यति । सर्वभूतेषु चात्मानं ब्रह्म संपद्यते तदा ॥१०॥

When the Yogi (ascetic) begins to subtly experience and witness the eternal, immanent, all pervading, supreme and transcendental pure consciousness (चैतन्यं सर्वत्रगं सदा) in his mind-intellect-heart complex called the 'Mun' (मनसि), then at that time he finds himself rooted or firmly established in that supreme state of consciousness on his own (i.e., without any special efforts or prodding to feel such an elevated stature) (9). When that Yogi sees all the mortal creatures (सर्वाणि भूतानि) as being present in subtle forms in his own self and, at the same time, sees himself as being subtly present or revealed in all of them, then at that time he becomes a true personification of Brahma. [That is, a real wise and truly enlightened Yogi is one who sees no distinction between any two individuals as well as between himself and others] (10) [9-10].

यदा सर्वाणि भूतानि समाधिस्थो न पश्यति । एकीभूतः परेणाऽसौ तदा भवतिकेवलः ॥११॥

यदा पश्यति चात्मानं केवलं परमार्थतः । मायामात्रं जगत्कृत्स्नं तदा भवति निर्वृतिः ॥१२॥

When a person in 'Samadhi' attains oneness between his microcosmic Atma (self) and the macrocosmic Atma (the supreme Self or Brahma), he does not see any distinction between himself and the other creatures. This establishes him in the only one state of existence called 'non-duality' which is universal and supreme in nature and essence (भवतिकेवलः) (11).

When he sees his Atma as the only eclectic, ethereal, supreme and transcendental Truth and absolute Realty, and the visible world as nothing else but an extension of 'Maya' (or of delusions and ignorance—मायामात्रं), then he obtains supreme bliss and beatitude' (12) [11-12].

एवमुक्त्वा भगवान्दत्तात्रेयो महामुनिः । सांस्कृतिः स्वस्वरूपेण सुखमास्तेऽतिनिर्भयः ॥१३॥

In this way, the great and enlightened Lord Dattatreya gave his discourse and fell silent. Sage Sankriti enshrined that knowledge in his heart and became fearless. Having realised his true nature (i.e., having understood the true nature of the pure self, which is the Atma), he spent his time happily and blissfully thereafter (13).

[Note :- The concept of 'Samadhi' has been elaborately dealt with in 'Muktiko-panishad', Canto 2, verse nos. 52-56. An English version of this Upanishad has been published separately in a book titled 'An anthology of Sri Ram's principal Upanishads' by this author. A separate appendix no. 5 of this book also explains this concept.]

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

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## Chapter 16

### Jabalu-panishad/जाबाल्युपनिषद्

This Upanishads has 23 ‘Mantras’ and pertains to Lord Shiva as ‘Pashupati’ which literally means ‘the Lord of animals or the Lord of animal-like creatures’ as well as ‘Isha’ which means ‘the supreme Lord God’. It is typical of the pattern adopted by the Upanishads —there is a pointed question and a specific answer to that question. The teacher in this case is sage Jabali who answers questions asked by Paippaladi, the son of Pippalad. The main questions are —what is the truthful essence called ‘Tattva’, who is a creature or ‘Jiva’, who is an animal or ‘Pashu’, who is Lord or ‘Isha’, and how is salvation obtained. The symbolism of the 3 lines made on the forehead of an ascetic (called the ‘Tilak Mark’ or ‘Tripund’) is also explained in detail. It is a highly precise, esoteric metaphysical Upanishad which explains eclectic concepts most succinctly in brief. It has a lot of symbolism.

### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
 सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
 मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥  
 ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Please see appendix no. 1 for the meaning of this Shantipaath.

अथ हैनं भगवन्त जाबालिं पैप्पलादिः पप्रच्छ भगवन्मे बूहि परमतत्त्वरहस्यम् ।१॥

Sage Paippaladi (पैप्पलादिः—who was the son of sage Pippalad) asked Lord Jabali, ‘Oh Lord (भगवन्त)! Tell me about the supreme, eclectic and essential Truth which is the absolute Reality (1).

किं तत्त्वं को जीवः कः पशुः क ईशः को मोक्षोपाय इति ॥२॥

What is ‘Tattva’ (essence), who is a ‘Jiva’ (creature), who is an animal (Pashu), who is ‘Isha’ (Lord God), and what is the way of obtaining emancipation and salvation?’ (2)

स तं होवाच साधु पृष्टं सर्वं निवेदयामि यथाज्ञातमिति ॥३॥

Sage Jabali replied, ‘You have asked me an excellent question. I shall describe to you whatever is known to me’ (3).

पुनः स तमुवाच कुतस्त्वया ज्ञातमिति ॥४॥

Paippaladi asked again, ‘From where have you learnt all this?’ (4)

पुनः सा तमुवाच षडाननादिति ॥५॥

Jabali said, ‘I have come to know of it from ‘Shadanan’ or Lord Ganesh (the elephant-headed son of Lord Shiva who is regarded as the wisest amongst the Gods)’ (5).

पुनः स तमुवाच तेनाथ कुतो ज्ञातमिति ॥६॥

Paippaladi asked once again, 'And from where had Shadanan got it?' (6)

पुनः स तमुवाच तेनेशानादिति ॥७॥

Jabali replied, 'He received this knowledge or wisdom from Ishan (Lord Shiva)' (7).

पुनः स तमुवाच कथं तस्मात्तेन ज्ञातमिति ॥८॥

Paippaladi persisted, 'And how did he (Ishan, Shiva) got it?' (8)

पुनः स तमुवाच तदुपासनादिति ॥९॥

Jabali replied, 'He (Shiva) got it by doing meditation and having devotional worship' (9).

पुनः स तमुवाच भगवन्कृपया मे सरहस्यं सर्वं निवेदयेति ॥१०॥

Hearing this, Paippaladi said, 'Oh Lord, be kind to tell me all about it along with its eclectic and esoteric mystery' (10).

स तेन पृष्टः सर्वं निवेदयामास तत्त्वम् । पशुपतिरहंकारविष्टः संसारी जीवः स एव पशुः ।

सर्वज्ञः पञ्चकृत्यसंपन्नः सर्वेश्वर ईशः पशुपतिः ॥११॥

Sage Jabali reiterated, 'I shall tell you everything in its entirety. Lord Pashupati (Shiva), when 'Ahankar' (the negative trait of pride, ego, arrogance, haughtiness) dominates him, becomes a worldly creature. Then such a creature or 'Jiva' (having Ahankar) becomes an animal. [That is, a creature or any living being having 'Ahankar' in him is equivalent to an animal though his origin was as exalted and enlightened as Lord Shiva himself. Therefore, a person who has pride, ego, arrogance, vanity and haughtiness is no better than an animal.] The all-knowing, all-pervading and supreme Lord of all creation is called 'Isha', and under the influence of Ahankar, he becomes 'Pashupati'. He is deemed to have done the sanctified '5 noble and auspicious sacrifices or deeds' that an exalted and senior soul is expected to do (पञ्चकृत्यसंपन्नः)' (11).

[Note :- (i) Isha, Ishan, Pashupati —all these are the various names for Lord Shiva.

(ii) The sanctified '5 auspicious and great sacrifices or deeds' referred above are called 'Panch Mahayagya' (पञ्चमहायज्ञ), and they are the following— (a) Brahma Yagya (ब्रह्म यज्ञ) —study and teaching of the Vedas, (b) Deva Yagya (देव यज्ञ) —the fire sacrifice offered to Gods, (c) Pitri Yagya (पितृ यज्ञ) —paying homage to ancestors, (d) Service to mankind called 'Jiva Yagya' (जीव यज्ञ), and (e) Bhut Yagya (भूत यज्ञ) —service to all the creatures including animals, insects, plants etc., such as giving them food and taking care of them.]

के पशव इति पुनः स तमुवाच ॥१२॥

Paippaladi asked him, 'Who is an animal (Pashu)?' (12)

जीवाः पशव उक्ताः । तत्पतित्वात्पशुपतिः ॥१३॥

Jabali replied, 'A living creature or 'Jiva' is called an animal. Since he is the Lord and master of all creatures, he is also called 'Pashupati'. [See verse no. 11.](13)

[Note :- A person who has denigrated himself by having 'Ahankar in him is no better than an animal. The Lord of the creature is Lord Shiva; hence he is also the Lord of that animal-like creature. Therefore, he is called 'Pashupati'. The word

‘animal’ is a metaphor to describe that the particular person has lost his higher place in the society and has allowed himself to be morally and spiritually demoted to the level of an animal, i.e., he becomes mean, lowly, crass, ignorant, selfish, indulgent and foolish like an animal.]

स पुनस्तं होवाच कथं जीवाः पशव इति । कथं तत्पतिरिति । १४॥

He asked again, ‘How is a person an animal (or why is a creature regarded as an animal)? And how is he (Shiva) their Lord or master (Pashupati)?’ (14)

स तमुवाच यथा तृणाशिनो विवेकहीनाः परप्रेष्याः कृष्यादिकर्मसु नियुक्ताः सकलदुःखसहा

स्वस्वामिबध्यमाना गवादयः पशवः । यथा तत्स्वामिन इव सर्वज्ञ ईशः पशुपतिः । १५॥

Jabali replied, ‘A creature is deemed to be an animal if he eats grass<sup>1</sup>, is ignorant and stupid, is subservient to and under the subjection and command of someone else, who remains engrossed in various worldly activities such as agriculture etc. and remains perpetually under subjection and dominance of accompanying worries, miseries, troubles and agitations, and like cows and other cattle, is tied to the shed of its master<sup>2</sup>, and remains shackled to this world. Hence, such creatures are no better than animals. Just like domestic animals have their master, these creatures too have a Lord, and this Lord is known as the all-knowing, all-pervading Ishwar, or the Lord of animals— ‘Pashupati’ (because he is the controlling Lord of all these so-called animals, or those creatures who are no better than animals) (15).

[Note :- (A) <sup>1</sup>Eating grass is a figure of speech to stress the point that all living creatures depend on plants for their food, because domesticated animals (cattle) basically survive on grazing upon grass. Here grass is metaphor for plant-based food. Even meat eaters can be categorised as grass eaters because the animals whose meat they eat also depend on plants for their survival. <sup>2</sup>All persons who are employed under an employer are servants of their Lord or master. They depend on their employers and have to obey their orders. So literally, they are like animals tied in the shed of their master for they are not free to do what they want.

(B) Verse no. 11-13 clearly brings out the following facts in simple language— ‘Isha’ is the supreme Lord and authority of creation. When somehow he gets tainted with the blemish of ‘Ahankar’ (the negative trait of pride, ego, arrogance, vanity, haughtiness and hypocrisy), he becomes a ‘Pashupati’, or the Lord of animals. Since Brahma has revealed himself as the Atma of all the creatures, since the entire creation is a revelation of that Brahma, since Brahma has also manifested himself as the Trinity Gods of whom Shiva is one, and since Brahma is the ultimate Lord or Isha of the entire creation, it naturally follows that Brahma is also Pashupati who has manifested himself as animal-like living being called a ‘Jiva’.

Now, the factor that makes Isha into a Pashupati is ‘Ahankar’. Hence, if a noble, wise and enlightened man has Ahankar in him, he is no better than an animal, and since a man stands at the highest rung of the evolutionary ladder, he is also deemed to be the Lord of the rest of the animal kingdom or the animal-like creatures.

Hence he is also called Pashupati.

Again, since the determining factor to decide whether or not a creature is an animal is Ahankar, it follows that a man without Ahankar is 'not an animal', or in other words 'he is a human being'. Therefore, amongst men, those who have no Ahankar are equivalent to 'Isha' (i.e., they are praise worthy, revered, adored, worshipped, wise and enlightened like the supreme Lord), while those that have the element of Ahankar in them are like Pashupati who is the Lord of animals. This is the subtle and implied meaning of verse nos. 14-15. Such animal-like person remains tied to this world like a domestic animal is tied in its Lord's cattle shed.

(C) Another remarkable interpretation of these verses pertains to the animal sacrifice offered at fire sacrifices. The 'sacrificing of animals' actually means 'the annihilation of Ahankar' in a person because it is the only determining factor, according to this Upanishad, to decide and categorise a creature as an animal or as a Lord. What a stupidity and height of ignorance it is to spill the blood of innocent and helpless animal in the guise of religion when the 'animal disguised as Ahankar' is still sitting inside the bosom of a man who boasts of doing a rightful thing of sacrificing a humble, terrified and docile animal which actually is a most reprehensible, contemptuous, unrighteous and unreligious deed to be done. Brahma is Atma; if Atma is non-dual, if Brahma is the Lord, if Atma resides uniformly in all the creatures, then is not killing a scared and terrified animal not equivalent to killing or injuring or insulting of the Atma or Brahma?]

**तज्ज्ञानं केनोपायेन जायते ।१६॥**

Paippaladi persisted with his queries, 'How is it possible to acquire that 'truthful, essential and fundamental knowledge'?' (16)

**पुनः स तमुवाच विभूतिधारणादेव ।१७॥**

Jabali replied, 'That truthful and essential knowledge can be acquired by wearing (smearing) 'Vibhuti' of the Lord on the body (विभूतिधारणादेव)' (17).

**तत्प्रकारः कथमिति । कुत्र कुत्र धार्यम् ।१८॥**

Paippaladi asked once again, 'What is the proper method or process to wear this 'Vibhuti'? Where should it be worn or applied?' (18)

[Note :- The word *Vibhuti* comes from the word 'Vaibhav' meaning, inter alia, excellence, dignity, majesty, glory and fame. It also means riches, wealth and prosperity. When applied to Lord Shiva, it means, 'the ash of the sacrificial fire which Lord Shiva, as an erudite and most enlightened Yogi (ascetic), performs. This ash is a metaphor for the arousal of renunciation and dispassion towards the world because it symbolises that the world, along with all its enticing allurements, will come to an end one day and be reduced to ash like the residue of the sacrificial fire called 'Vibhuti'. The application of 'Vibhuti' is only symbolic; it is a metaphor for majesty, excellence, dignity as well as for erudition, wisdom and enlightenment marked by renunciation and detachment from the material world and its alluring entrapments

—all of which are the hallmarks of Lord Shiva.

Now, here ‘wearing the ash’ literally means ‘smearing the ash of the fire sacrifice on the body’. Therefore, the smearing of the ash over the body means that one should become truly renunciate and burn all his worldly passions and desires in the sacrificial fire of renunciation, become as pure as the residue which remains after all the impurities have been burnt by the fire of the sacrifice. With attachments of the world eliminated by burning them to ashes in the fire of renunciation, what else will remain to attract or distract the creature from his chosen path leading to Brahma? All his ‘Ahankar’ has been symbolically reduced to ashes. He becomes an ‘Ish’ from a ‘Pashupati’; in other words he has become a purified creature in the place of an animal-like creature. This transformation or metamorphosis —from an animal to a non-animal or from an animal-like creature to a wise and erudite person —is tantamount to acquiring truthful knowledge. This is the significance of wearing the Vibhuti.]

पुनः स तमुवाच सद्योजातादिपञ्चब्रह्ममन्त्रैर्भस्म संगृह्णाग्निरिति भस्मेत्यनेनाभिमन्त्र्य मानस्तोक  
इति समुद्धृत्य जलेन संसृज्य त्र्यायुषमिति शिरोललाटवक्षःस्कन्धेष्विति  
तिसृभिस्त्र्यायुषैस्त्र्यम्बकैस्त्रिस्रो रेखाः प्रकुर्वीत । व्रतमेतच्छाम्भवं सर्वेषु वेदेषु वेदावादिभिरुक्तं  
भवति । तत्समाचारेन्मुमुक्षुर्न पुनर्भवाय ॥१९॥

Sage Jabali said, ‘The ‘Vibhuti’, also known as ‘Bhasma’ (भस्मे — or the ash of the fire sacrifice) should be collected from the site of the fire sacrifice or the fire pit while pronouncing the ‘5 Brahma Mantras’ (or the Mantras offered as prayers of Brahma as prescribed in the Vedas) such as ‘Sadyojata’ (सद्योजाता) etc..<sup>1</sup> Then it should be empowered by divine powers or energy by using the Mantra called ‘Agniriti’ (अग्निरिति)<sup>2</sup>. The ‘Bhasma’ or ‘Vibhuti’ should be lifted while pronouncing the Mantra called ‘Maanastok’ (मानस्तोक)<sup>3</sup>. It should be wetted (soaked) with water and then applied on the Yogi’s (ascetic seeker’s or aspirant’s) head, forehead, chest and shoulders while pronouncing the Mantra ‘Trayusham’ (त्र्यायुषमिति)<sup>4</sup>.

After that, 3 parallel lines should be drawn at the places mentioned above using the paste made of this ash with water while saying the Mantra ‘Trayush’ (त्रायुष) and ‘Trayambak’ (त्र्यम्बक)<sup>5</sup> three times each. [That is, one set of Mantra should be pronounced when one line is drawn. The process should be repeated for every line. Therefore, each 3-line mark made on the body will require the pronunciation of this Mantra three times.]

According to those who are experts in Vedas (वेदवादि), this is the process prescribed (or described) in them (i.e., in the Vedas— वेदेषु) for the worship of Lord Shiva (व्रतमेतच्छाम्भवं). A seeker or aspirant who follows this religious vow with diligence (व्रत), is able to attain salvation. He does not have to take birth again (तत्समाचारेन्मुमुक्षुर्न पुनर्भवाय) (19).

[Note :- <sup>1</sup>The *Sadyojat* five Mantras are the following— (i) OM SADYOJAATAM PRAPADYAMI SADYOJATAYE WAI NAMO NAMAHA. BHAVE BHAVE NAATI BHAVE BHAVASWA MAM BHAVODVAYE NAMAHA (1) (ॐ सद्योजातं प्रपद्यामि सद्योजाताय वै नमो नमः । भवेभवे नाति भवे भवस्व मां भवोद्भाव नमः ॥१॥)

(ii) VAMDEVAYE NAMO JYESTHAYE NAMAHA. SRESHTAYE NAMO RUDRAYE NAMAHA. KALAYE NAMAHA KAL VIKARANAYE NAMO BAL VIKARNAYE NAMAHA (2) (वामदेवाय नमो ज्येष्ठाय नमः । श्रेष्ठाय नमो रुद्राय नमः । कालाय नमः कल विकरणाय नमो बल विकरणाय नमः ॥२॥)

(iii) BALAYE NAMO BAL PRAMATHNAYE NAMAHA. SARVABHUT-DAMANAYE NAMO MANONMANYE NAMAHA (3) (बलाय नमो बल प्रमथनाय नमः । सर्वभूतदमनाय नमो मनोमनाय नमः ॥३॥)

(iv) AGHORE BHYO ATH GHORAGHOREBHYO GHORGHORTAREBHAYHA SARVEBHAYA SARVA SHAREBHAYO NAMASTEASTU RUDRARUPEBHAYA (4) (अघोरेभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यः सर्वेभ्यः सर्व शर्वेभ्यो नमस्तेऽस्तु रुद्ररूपेभ्यः ॥४॥)

(v) TATPURUSHAYE VIDMAHE MAHADEVAYE DHIMAH. TANNO RUDRAHA PRACHODAYAT (5) (तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥५॥). [Rudrashtadhyayi.]

<sup>2</sup>The *Agni Riti Mantras* are the following— (i) OM AGNIRITI (fire) BHASMA. (ii) VAYURITI (wind) BHASMA. (iii) JALMITI (water) BHASMA. (iv) STHALMITI (earth) BHASMA. (v) VYOMETI (sky) BHASMA. (vi) SARVAM OM (i.e., everything is OM). (vii) HA WA IDUM. BHUSMA. (viii) MUN ETANI (i.e., the mind-intellect complex) CHAKSHUMSHI (the eye) BHASMANI etc. (३० अग्निरिति भस्म । वायुरिति भस्म । जलमिति भस्म । स्थलमिति भस्म । व्योमेति भस्म । सर्व २ ह वा इदं भस्म । मन एतानि चक्षुषि भस्मानि इति ॥). [Aahnik Sutravali, p. 65.]

The word *Bhasma* means to reduce to ashes. Put simply, this Mantra means that I have symbolically burnt all the elements forming my gross, subtle and causal bodies, and I have established myself in the remainder, which is nothing else but pure consciousness represented by the divine word OM.

<sup>3</sup>The *Manastok Mantra* appears in Yajur Veda, 16/16.

<sup>4</sup>The *Trayusham Mantra* appear in Yajur Veda, 3/62.

<sup>5</sup>The *Trayambak Mantra* appear in Yajur Veda, 3/60. Trayambak literally means ‘the 3-eyed Lord Shiva, or ‘the Lord of the 3 worlds— subterranean, terrestrial, celestial worlds.]

अथ सनत्कुमारः प्रमाणं पृच्छति ।

त्रिपुण्ड्रधारणस्य त्रिधा रेखा आललाटादाचक्षुषोराध्रुवोर्मध्यतश्च ॥२०॥

When asked about proof of how to mark these lines on the body, sage Sanatkumar said that the 3 transverse lines drawn on the forehead should be parallel to each other such that one crosses the forehead, the second traverses along the eyebrows and the third crosses across the root of the nose and over the eyelids (20).

याऽस्य प्रथमा रेखा सा गार्हपत्यश्वाकारो रजो भूर्लोकः स्वात्मा क्रियाशक्तिः ऋग्वेदः प्रातःसवनं प्रजापतिर्देवो देवतेति । याऽस्य द्वितीया रेखा सा दक्षिणाग्निरुकारः सत्त्वमन्तरिक्षमन्तरात्मा चेच्छाशक्तिर्यजुर्वेदो माध्यन्दिनसवनं विष्णुर्देवो देवतेति । याऽस्य तृतीया रेखा साऽऽहवनीयो

मकारस्तमो द्यौर्लोकः परमात्मा ज्ञानशक्तिः सामवेदस्तृतीयसवनं महादेवो देवतेति ॥२१॥

The first line of this 3-line 'Tripund' symbolises the fire called 'Garhapatya' or the household fire of the hearth (गार्हपत्य), the second quality called 'Raj' present in a creature, the first letter 'A' of the divine word OM, the terrestrial world, the powers of the Atma to act and perform various deeds, the first purification bath done at the time of sunrise at dawn, and is like the Rig Veda itself personified. Its patron deity/God is 'Prajapati Brahmaa' himself; he is the creator and guardian of creation .

The second line of the 'Tripund' stands for 'Dakshinagni' (दक्षिणाग्नि) which is the fire used as a witness to making charities and giving donations, for the first and the best quality called 'Satguna' present in a creature, for the second letter 'U' of the divine word OM, for the second word called 'Bhuvaha' (or the celestial sky of the solar system), for the potential of the Atma to have various desires and wishes, hopes and expectations, for the purification bath done at the mid part of the day (i.e., at noon), and for the Yajur Veda. Its patron deity or God is Vishnu, the sustainer and protector of the creation.

The third line of the 'Tripund' represents the fire known as 'Ahawaniya' (ऽहवनीयो) or the ritualistic fire used to invoke the fire-God, the third letter 'M' of the divine word OM, the third quality called 'Tam' present in the creature, the celestial world called the heaven (i.e., Swaha), the strength of enlightenment and knowledge possessed by Brahma, the third purification bath taken in the evening hours (at the time of sunset at dusk), and the Sam Veda itself personified. Its patron deity/God is Lord Shiva himself ; he is the annihilator or destroyer of the evil factors in the creation (21).

[Note :- The 3 lines of the *Tripund* mark present on the head of a Sanyasi or an ascetic or a hermit encompasses the whole gamut of creation, because as we see, it incorporates in its ambit the following — (a) The 3 main fires which are the fire of the household hearth (गार्हपत्य), the fire which stands witness to doing righteous deeds such as making charities (दक्षिणाग्नि), and the fire of sacrifice (ऽहवनीय); (b) the 3 qualities inherent in all the creatures and which determine all the characteristic qualities and virtues of a creature— the 'Sat' (सत्) quality which is the best and the noblest of the three qualities which inclines a creature towards spiritualism, the 'Raj' (रज) quality which is medium in nature and leads to worldly attractions, and the third quality called 'Tam' (तम्) which is the lowest and the meanest of the three, and it creates tendencies to do evil, commit sins and misdeeds as well as possess various vices; (c) the 3 letters A, U, M which together constitute the divine word OM. According to Vedanta, this word OM encapsulates the entire spectrum of the creation, from its very beginning till its final end. It stands for Brahma and its first manifestation in the form of 'sound' or the 'cosmic Naad'. From this Naad which is represented by the word symbol OM was created the rest of the universe. Please see a detailed appendix no. 4 of this book on this concept; (d) all the 3 worlds— the terrestrial, the celestial and subterranean, or the temporal, the solar system as well as the heavens beyond it represented by the words 'Bhu' (भूः), 'Bhuvah' (भुवः) and

‘Swaha’ (स्वः) respectively; (e) the 3 legendary powers of the Atma— to act, to wish and to contemplate on the reality and the ability to become enlightened and wise; (f) the 3 main Vedas —the Rig, the Yajur and the Sam Vedas, (the Atharva which is the fourth was created by Brahmaa for the welfare of the creatures after the creation of these three Vedas. It is considered the last Veda and was created along with the terrestrial world inhabited by creatures and represented by the word Janaha (जनः); (g) the 3 sacraments of purification baths called ‘Sandhya’ —bathing for symbolic purification done in the morning, at noon and in the evening (सवनं); and (h) the trinity Gods —Brahmaa, Vishnu and Shiva representing the creation, its sustenance and its annihilation respectively. So we see that this ‘Tripund’ mark present on the forehead is synonymous with the entire creation.]

त्रिपुण्ड्रं भस्मना करोति यो विद्वान्ब्रह्मचारी गृही वानप्रस्थो यतिर्वा स महापातकोपपातकेभ्यः  
पूतो भवति । स सर्वान् वेदानधीतो भवति । स सर्वान्देवान्ध्यातो भवति । स सर्वेषु  
तीर्थेषु स्नातो भवति । स सकलरुद्रमन्त्रजापी भवति । न स पुनरावर्तते न  
स पुनरावर्तते ॥ इति ॥२२॥ ॐ सत्यमित्युपनिषत् ॥२३॥

Any wise ‘Brahmachari’ (a celibate student), a ‘Grihastha’ (a householder), a ‘Vaanprastha’ (a person who renounces the household and heads to the forest; this is the third phase of life) or a ‘Yati’ (an acetic or hermit) who puts this ‘Tripund’ (the 3 lines presenting the entire creation) made of the ash from the fire sacrifice on his forehead (as described in verse nos. 19-21) is freed from the evil effects of all the great or ordinary sins and misdeeds that he might have committed or done willing or unwillingly. He is deemed to have accepted and followed all the Vedas, he is deemed to contemplate and meditate upon all the divine Gods (i.e., worship and honour them), he is deemed to be eligible to receive the benefit of going on a pilgrimage and bathing at all the holy sites there, and is deemed to be doing Japa, which is constant repetition of the divine Mantra pertaining to Lord Rudra or Shiva. Such a person does not come back in this world (i.e., he does not take birth again because he gets final salvation) (22). Verily, this is the truth which this Upanishad says (23).

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### Shantipaath/शान्तिपाठ

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

\*\_\_\*\_\_\*\_\_\*

## Appendix no. 1 Shantipaath

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्, अनिराकरणमस्त्वनिराकरणं  
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

ओम ॐ! हे परमब्रह्म परमात्मा! मेरे सब अंग, वाणि, आँख, कान आदि सब ज्ञानेन्द्रियाँ एवं कर्मेन्द्रियाँ, प्राण समूह, शरीरिक एवं मानसिक शक्ति तथा ओज— सब पुष्ट हों और बढ़ें। उपनिषदों में परमब्रह्म का जो स्वरूप वर्णित है उसे मैं कभी अस्वीकार न करूँ और ब्रह्म भी कभी मुझे वहिष्कार न करें। मुझे सदा अपनाये रखें। मेरे साथ परमब्रह्म का एवं ब्रह्म के साथ मेरा सम्बन्ध नित्य बना रहे। उपनिषदों में जिस धर्म का प्रतिपादन किया गया है वो सब मुझमें प्रकाशित रहें। मेरा एकमात्र लक्ष्य परमब्रह्म में लगे रहना रहे। मेरे तीनों तापों की शान्ति हो।

OM salutations! Oh supreme Lord! Let all my sense organs of perception such as speech, eyes, ears etc. as well as the parts of my body which are called the organs of action (such as hands, legs etc.), all the 'Prans' (the vital forces of life) as well as the strength and powers of my body and the mind-intellect apparatus, my overall vitality, vigour and prowess as well as glory and fame become progressively more robust, be enhanced and attain more exalted stature than what they are at present. Let that Braham who has been described and defined by the Upanishads never forsake me, and at the same time, let me never deny him. Braham should always treat me as his own, and let the mutual relationship that is already established between the two of us become sound and eternal, constant and consistent. Let all those virtues, noble qualities and characteristic features which are collectively called 'Dharma' (i.e., righteousness, probity, propriety) by the Upanishads always and constantly shine and illuminate my inner-self. Let me regularly, persistently and consistently pursue the supreme Braham as the only target or goal of my life (i.e., let me concentrate on and divert all my energy and activities in this world exclusively towards a single goal— and that is, attainment or realisation of the supreme Braham). Let all my three torments be calmed down. [The so-called 3 Traitaps are the torments that the creature is subjected to due to his body such as illness, old age; due to other worldly creatures such as fear from the king, thieves etc.; due to the malignant stars and opposed Gods.] Let us have peace.

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**Appendix no. 2**  
**Sanyas**  
**with Vairagya Shatakam of Bhartrihari**

**(Part - A)**  
**Sanyas**

There are many Upanishads spread over all the 5 divisions of the Vedas which deal with the concept of 'Sanyas' in elaborate details and elucidate all the finer points of this form of life which is considered the best and the most exalted form of existence that a wise, erudite and enlightened person is expected to live once true enlightenment dawns upon him, leading him to total renunciation of this artificial world, creating a sense of complete dispassion and detachment towards it.

The word 'Sanyas' as a noun broadly means 'a life of renunciation and abandonments of all worldly desires, attachments, passions, needs etc. and turning towards self-realisation in preparation for the final exist from this temporal world'. As a verb, it refers to the actual leading of such a life. A 'Sanyasi' is a person who decides to lead a life of Sanyas, diligently and faithfully.

All the various Upanishads on this subject, a list of which is given at the end of part A of this appendix, give details of the various aspects of Sanyas— its meaning, how to get initiated into it, its basic principals, a detailed guideline of the various do's and don'ts (e.g., Sanyasaopanishad, 2/104-108) for a meaningful life of Sanyas, its symbols, its tenets, its various stages, its pitfalls as well as how to avoid them, its rewards, its eligibility criterion etc. (e.g., Narad-prarivrajak, Canto 3, and Sanyaso-panishad, Canto 2, verse 1-7)etc.. For details, the reader should see the main text of these Upanishads, English version of all have been written by this humble author and published in separate volumes according to the Veda they relate to.

However, here we shall see the broad aspects of Sanyas and its general classification. This is because it will help to get a general idea of the concept.

The Sanyasi is one who has been successful in exercising control over his mind and the sense organs (5 organs of perception— eyes, nose, tongue, ears and skin, and their respective senses— sight, smell, taste, hearing and bodily comfort and gratification or touch). He has also controlled his organs of action (hands, legs, mouth, genitals and excretory). He is completely dispassionate towards and detached from the mundane, artificial and illusionary world of materialistic comforts, because he has realised the futility of its pursuit as well as its falsehood. He has realised that all this is like a dream; even his body is an illusionary self and will decay and perish like the whole world, and that his true identity is the Atma which is, inter alia, imperishable, pure, conscious, eternal, universal,

immanent and one like the supreme Atma of the cosmos which is called Brahma. He treats his body like a temporary cage for his pure self which is the Atma, and therefore endeavours to fly off into freedom like a trapped bird fleeing from its cage at the first opportunity.

There are many words used as synonyms for a Sanyasi — Parivrajak (परिव्राजक), Yati (यति), Avadhut (अवधूत), Hans (हंस), Paramhans (परमहंस), Yogi (योगी) etc.. Ascetics and hermits, monks, friars and wandering mendicants are also Sanyasis because they have renounced the world along with its allurements as well as the comforts and pleasures of a family life. But if this renunciation is only superficial just in order to fulfil religious obligations or to show off to the world how pious and holy a person is, or to please the world in some other way, or have been done under some compulsion, whereas in fact the person is internally attracted towards and attached to the world, then such a Sanyasi is a deceitful imposter. Some of the sages and seers cannot be called a Sanyasi in the strict sense of the word because they had wives (e.g., sages Vashistha, Atri etc.) while others are known to have children (e.g., sage Garg, Manu, Gautam). On the other hand, taking into account the basic tenet, objective and essential meaning of ‘Sanyas’ — which is internal, sincere, honest and truthful renunciation and desire for self realisation — a householder could also be a Sanyasi in theory and reality if he is totally detached mentally from the external world surrounding him, whereas a hermit or an ascetic who pretends to be a renouncer of worldly desires but covertly yearns for it, is nothing else but an imposter, a cheat who is not only cheating the world but also himself.

The emphasis should be on honest renunciation, and it should have its roots in the heart and the mind. External symbols and life style aid the process of Sanyas; they only create an ambiance and psychological foundation conducive to following the path of Sanyas and would help the aspirant in his pursuits of renunciation or leading a life of a sincere and honest reclusive ascetic or a Sanyasi. But if his mind and heart are riveted in the world of sensual comforts, then he better not cheat himself and others by becoming a pseudo Sanyasi.

A Sanyasi should abandon all attachments and infatuations with this world and contemplate upon the great sayings of the Vedas — That art thou, Thou art that, Thou art Brahma, I am Brahma, All is Brahma, I am thou, and Thou art I etc. which lead him to be firmly established in the concepts of non-duality of Brahma and his own pure conscious Atma.

The life of a man is broadly divided into 4 phases of 20-25 years each — (i) Brahmacharya — The 1<sup>st</sup> phase when a person observes continence, celibacy and abstains from indulgences of all kinds, stays with his teacher to study and serve him, and generally leads a regimental and disciplined life of austerity, acquires skills which empowers him to stand on his own two feet as he enters the second phase of life.

(ii) Grihastha — The 2<sup>nd</sup> householder phase when he marries, raises a family, looks after it, earns money and creates wealth. When his son or heir is mature, he is expected to pass over worldly responsibilities to him and head for the forest, which is the third stage.

(iii) Vaanprastha— The 3<sup>rd</sup> phase which entails going to the forest. This system of going to the forest was envisioned in earlier times, but in modern society it may not be possible and prudent. The basic idea was to step aside from active participation in daily chores of the households affairs and not interfere with the life of the new generation which might not like the ‘old man’s constant nagging’. A Vaanprastha was supposed to act as an advisor from a respectable distance. This 3<sup>rd</sup> phase of life was a preparatory stage for the rigors of the 4<sup>th</sup> and the final phase called Sanyas. If the householder could not bear with the rigid and lonely life of a Vaanprastha, he was not supposed to take to Sanyas. Besides this, one important factor which distinguished a Vaanprastha from a Sanyasi was that the former was usually accompanied by his wife and maintained a causal and cursory link with the family and son if it was deemed very necessary, while the latter (Sanyasi) was expected to abandon all contacts with a female as well as all other members of his family, remain all to himself, beg for food, be a wandering vagabond and care not at all for his body as he prepares himself mentally to die. It is also prescribed that if true renunciation sprouts in the heart of a person even when he is young and still in the early stages of the 1<sup>st</sup> phase of life (Brahmacharya) he can still take to Sanyas directly without passing through the other two phases (refer Yagyawalko-panishad, verse no. 1 of Shukla Yajur Veda).

A ‘Parivrajak’ Sanyasi is one who wanders in this world spreading, wherever he goes, the good and truthful knowledge about the Lord, the Atma and Brahma as well as about the truthful nature of the existence and futility of worldly pursuits, of the falseness and artificiality of this world, and the ultimate aim of life which is emancipation and salvation as well as liberation from the fetters that shackles a creature to this mundane world of artificiality and provides its soul with deliverance. So he roams about for the spiritual betterment of others as well as for seeking liberation for his own Atma from the various shackles that tie it down to this world. He must, inter alia, exercise control over himself as a pre-requisite of Sanyas, because everything else will revolve around this ‘self-restraint’ factor.

Once having entered this last phase of life, he is ordained, as a preliminary requirement at the initial stage, to wear the following marks— hold a wooden staff and a water pot, wear a sacred thread, a loin cloth, a sling bag, and a ‘Pavitri’ (a brush of Kush grass to sprinkle water for purification purposes and it is worn like a ring on one of the fingers). These should be regarded by him as symbols of Brahma. As he progresses in his spiritual pursuits, all these external symbols become redundant and should be progressively discarded. This fact has been highlighted in the ‘Turiyatito-panishad’ of Shukla Yajur Veda.

There are 6 categories of Sanyasis according to ‘Sanyaso-panishad’, 2/23 of Sam Veda— (i) Kutichak (कुटीचक), (ii) Bhahudak (बहुदक), (iii) Hans (हंस), (iv) Paramhans (परमहंस), (v) Turiyatit (तुरीयातीत) and (vi) Avadhut (अवधूत). The last is the highest state of Sanyas. This categorisation is akin to the various stages that a student has to pass before he becomes a truly enlightened scholar in the spiritual realm. The characteristic features of these 6 classes of Sanyasis are briefly enumerated below :-

(a) Kutichak —also know as Kutichakra has the following marks —a tuft of hair on the back of his tonsured head, wears a sacred thread and a loin cloth, carries a staff, a water pot, a sheet to cover the body, and a tattered over-garment (like an overcoat). He worships his parents and Guru, stays at a place, possesses a pot to cook food, a light axe and a spade (for emergencies) and a sling bag with him. He repeats holy Mantras, eats cooked cereals, and wears a white, vertical Tilak Mark having 3 erect lines on his forehead. He also carries a trident. [Refer Sanyaso-panishad, 2/24.]

(b) Bahudak —the only difference between this type of Sanyasi and the former is that a Bahudak does not cook his own meal. He begs for cooked food and eats only 8 mouthfuls. [Refer Sanyaso-panishad, 2/25.]

(c) Hans—he has a lock of long matted hairs on his head (forming a crown), does not stay at one place, begs for food and wears only a loin cloth on his body. [Refer Sanyaso-panishad, 2/26 and Jabalo-panishad, Section 4-6.]

(d) Paramhans —he does not keep a tuft of hair or a sacred thread. He uses his cupped hands as a pot (instead of regular pot) to take (accept) food from not more than 5 households. He wears a loin cloth, wraps a sheet around him, smears ash over the body, and holds a wooden staff. He discards all the rest. [Refer Sanayso-panishad, 2/27, Paramhanso-panishad, verse no. 2-4, and Jabalo-panishad, Section 4-6.]

(e) Turiyatit —the characteristics of this Sanyasi have been elaborately described in Turiyatito-panishad. Basically, he takes food directly in his mouth like a cow (i.e., instead of using his hands to eat, he uses his mouth to imbibe food directly, like a cow, from his cupped hands in which the food is held), begs from only 3 houses and accepts only fruits or cooked cereals. He firmly believes that his true identity is the pure conscious Atma, and his body is a lifeless, gross and perishable entity. [Refer Sanyaso-panishad, 2/28 and Turiyatito-panishad.]

(f) Avadhut —this is the most exalted stage in the life of a Sanyasi. He has become equivalent to the imperishable supreme Brahma or Atma, is free from worldly bondages, is an embodiment or a living example of the great sayings of the Vedas (such as, ‘I am Brahma’, ‘You are Brahma’, ‘Whatever that exists is Brahma’, ‘Brahma is Atma’, ‘Nothing but Atma is true’ etc.). He does not have to follow any formal set of rules or tradition or sacraments or rituals. He accepts food like a python—i.e., accepts whatever comes to him without searching for it; he accepts that food which is offered to him by someone who comes to his place to give it to him instead of his going out to beg for the same. He remains ever engrossed in self contemplation, stays alone on mountains, in caves, under trees, and sleeps on the ground on a bed of grass. [Refer Sanyaso-panishad, 2/29-30, Avadhuto-panishad, verse no. 2.]

Besides the above classification based on their physical characteristic features, behaviours, life styles and symbols, the Sanyaso-panishad, canto 2, verse no. 18-22 of Sam Veda enumerates and defines the 4 others categories under which Sanyasis can be

classified— (i) Vairagya (वैराग्य), (ii) Gyan (ज्ञान), (iii) Gyan-Vairagya (ज्ञान-वैराग्य), and (iv) Karma (कर्म).

Broadly, these 4 classes of Sanyasi can be defined as follows— (i) A ‘Vairagya Sanyasi’ is one who sees falsehood in the visible world, has developed detachment from it early on in life, and renunciation is a natural, inborn trait in him, though he may not be a scholar. (ii) A ‘Gyan Sanyasi’ is one who has learnt about the falseness of the world by studying the scriptures and is consequentially filled with disenchantment with it. (iii) A ‘Gyan-Vairagya Sanyasi’ is one who has experienced everything that is worth experiencing in this world, and has become wisened to the transient and perishable nature of worldly happiness. Being thus experienced and first hand witness, he realises the truth of what is said in the scriptures, and this knowledge or Gyan, which he has got out of experience and witnessing, nourishes and bolsters renunciation in him and fills him with dispassion and detachment towards this artificial and perishable world, he has Gyan as well as Vairagya. (iv) ‘Karma Sanyasi’ is one who takes to Sanyas at the end of the 3<sup>rd</sup> phase of life as a matter of routine or course as an expected way of life as ordained by the scriptures and by tradition, fearing ignominy, censor and reproach from the society if he does not do so, though renunciation has not sprouted in his heart.

We can cite some example of great sages who belonged to different classes of Sanyasi as described above— (i) Kutichak —Gautam, Bharadwaj, Yagyawalka and Vashistha; (ii) Paramhans —Samvartak, Aruni, Shwetketu, Jadbharat, Dattatreya, Shukdeo, Vamdeo, Haritak (Bhikshuko-panishad, verse no. 1, 5), Durbasa, Ribhu, Nidaagh and Raivtak (Jabalo-panishad, 6/1).

The 5 external signs or symbols held by such Sanyasi are the following —a trident, sacred thread, loin cloth, a tattered sling bag (or a water pot), and a ‘Pavitri’ (a brush to sprinkle water for purification purposes; also a finger ring made of Kush grass). (Shatyayani-panishad, verse no. 6 and Kundiko-panishad, verse no. 10). The signs on his body are the tuft of hair, tonsured head and a Tilak Mark on the forehead, but as he progresses in his spiritual pursuits, it is expected that he would abandon all these external visible signs of Sanyas and remain without them (refer Yagyawalko-panishad, verse no. 7 and Sanyaso-panishad, canto 2, verse no. 8).

A true Sanyasi should treat the divine symbol OM as incorporating all the symbols of Sanyas (Shatyayani-panishad, verse no. 8), and should be always engrossed in contemplation upon the supreme Brahma and his pure-self (Sanyaso-panishad, 2/36-73).

Generally speaking, he should eat just sufficient enough to sustain his body, and that too by begging. He should treat his body as a carrier of the Atma till the time comes for the latter to discard it and find freedom by merging itself in the supreme Atma or Brahma. He should not stay in one place for long, and should select a lonely place for such temporary dwelling. He should not even accept disciples (Sanyaso-panishad, 2/98), nor worship Gods or idols (Sanyaso-panishad, 2/74-75, 97). Among other things, he

should abhor contacts with a woman and guard against anger and wrathfulness (Yagyawalko-panishad, 14-23, 28-31).

What is the purpose of taking the rigorous vows of Sanyas? This has been answered precisely in Kundico-panishad, verse no. 5-9; his ways of thinking have been enumerated in verse nos. 14-17, 23-27, and his basic life style in verse no. 11-13, and 28 of this Upanishad. In its verse no. 28-27, his broad, all-encompassing views about the Atma and his enlightened approach towards his non-dual self, leading to what is called 'self realisation' has been highlighted. Similar eclectic and ethereal views are also expressed in Sanyaso-panishad, canto 2, verse nos. 36-73.

These are just a few points cited here to illustrate the concept of true Sanyas. It is futile to go into details here because all the texts pertaining to Sanyas are themselves very exhaustive and detail here would only be repeating the texts uselessly.

**List of Sanyas Upanishads**—the following list groups those Upanishads which have Sanyas as the main theme and classifies them according to the different Vedas to which they relate. English versions of all the Upanishads have been published separately in different volumes according to their Vedas by this humble author. The chapter number after each Upanishad listed below indicates the chapter of that particular Upanishad as it appears in the volume of the 'Anthology of the Upanishad belonging to a particular Veda':-

(a) Rig Veda Upanishad—(i) Nirvano-panishad (Chapter 5).

(b) Sam Veda Upanishads—(i) Arunu-panishad (Chapter 3), (ii) Maitreyunu-panishad (Chapter 5), (iii) Sanyaso-panishad (Chapter 10), and (iv) Kundiko-panishad (Chapter 12).

(c) Shukla Yajur Veda Upanishads—(i) Jabalo-panishad (Canto 4-6, Chapter 3), (ii) Paramhanso-panishad (Chapter 5), (iii) Subalo-panishad (Canto 12-13, Chapter 6), (iv) Niralambo-panishad (Chapter 8), (v) Bhikshuko-panishad (Chapter 13), (vi) Turiyato-panishad (Chapter 14), (vii) Yagyawalko-panishad (Chapter 17), (viii) Shatyani-panishad (Chapter 18).

(d) Krishna Yajur Veda Upanishads—(i) Avadhuto-panishad (Chapter 22) and (ii) Kathrudro-panishad (Chapter 25).

(e) Atharva Veda Upanishads—(i) Narad Parivrajako-panishad (Chapter 8), Paramhans-Parivrajako-panishad (Chapter 15), and (iii) Parbrahmo-panishad (Chapter 20).

The **Bible** also lays down certain rules for wandering friars that are very similar to those laid down for mendicant Sanyasis as described in the various Upanishads. These tenets are almost identical. When Jesus Christ sent forth his 12 disciples as his messengers, he laid down certain guidelines for them, which are, inter alia, the following in the words of the Holy Bible itself— 'These 12 Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, ....freely ye have receive, freely give. Provide neither gold, nor silver, nor brass in your purse, nor

## Appnx. 2 Sanyas with Quotations from Vairagya Shatakam of Bhartrihari 745

scrip for your journey, neither two coats, neither shoes, nor yet staves.. for the workman is worthy of his meat. And into whosoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence' (Gospel, St. Mathew, 10/5, 8-10).

The Bible further says that Jesus ordained his 12 messengers as follows— 'And into whatever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your word, when ye depart out of that house or city, shake off the dust of your feet' (Gospel, St. Mathew, 10/11-14).

The doctrine for the Sanyas way of life of detachment, dispassion and austerity, the philosophy of non-importance of the body and total renunciation is beautifully encapsulated in these words of the Bible — 'Take no thought of your life, what ye shall eat, or what ye shall drink, what ye shall put on. Is not the life more than meat and the body more than raiment? Behold the fowls of the air...your heavenly father feedeth them; are ye not much better than they; ...if God so clothe the grass of the field, shall he not much more clothe you...but seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, take therefore no thought for the morrow; for the morrow shall take thought for the things itself' (Gospel, St. Matthew, 6/25-26, 30-31, 33-34). This remarkable doctrine has clear resonance in Sanyaso-panishad.

Regarding abstaining from 'Mada' (ego, haughtiness, false pride, arrogance, hypocrisy, vanity), Jesus has this to say — 'Thou hypocrite, first cast out the bean of thine own eyes' (Gospel, St. Matthew, 7/5). The repeated restraint imposed by the Upanishads that these texts should not be taught to unworthy disciples is also emphasised by Jesus Christ when he says — 'Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you' (Gospel, St. Matthew, 7/6).

The basic idea in following the righteous path is to make one's life worthy of living. Discipline of mind, body and demeanours, commitment and dedication towards the goal of life, are essential prerequisites for any success. A disciplined and regulated life only goes to improve our selves. To follow the principles laid down in the various Upanishads helps us to make the tree of life good. 'Either make the tree good and his fruit good. Or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit' (Gospel, St. Matthew, 12/33). Sure enough, even for those who do not believe in anything as Brahma or Atma, at least this more worldly consideration to be called good and wise, to be known as a good person and to be shown respect, should propel them to a righteous way of life.

### **(Part - B)**

### **Vairagya Shatakam of Bhartrihari**

During the golden age of ancient India (320 A.D.—544 A.D.), known as the

Gupta period, king Vikramaditya of the Parmar dynasty ruled in Ujjain, which was the capital of India at that time. His elder brother was Bhartrihari. Earlier he was a very lustful man, but later on in life he renounced his kingdom and became a reclusive ascetic. He took to Sanyas and became a Yogi, being initiated into the discipline by none other than the legendary Guru Gorakhnath who himself was regarded as an incarnation of Lord Shiva. Bhartrihari has composed 'Vairagya Ashtakam' which was one of his three literary outputs, the other two being 'Sringar Ashtakam' and 'Niti Ashtakam'. These verses of 'Vairagya Ashtakam' in chaste Sanskrit are as succulent and vibrant as they can ever be, moving even the sternest of hearts. In it, Bhartrihari has laid great stress on the futility of worldly pursuits, the temporary nature of the body, the pleasures of the world and the life itself, the importance of detachment, dispassion and renunciation, on spiritual upliftment and enlightenment, and on leading a life of equanimity, Tapa (austerity, penance and observation of strict righteous vows), Yoga (contemplation and mediation) and peace. This helps a person to break free from the cycle of birth and death.

Whereas the Upanishads talk in authoritative language as if a teacher is teaching his students profound truths, Bhartrihari's verses are juicier and they touch the heart more than the mind which is not so in the case of the Upanishadic teaching which are intellectual treatises, appealing more to the intellect, but they speak the same truth. The reason in Bhartrihari's succulence and lucidity is that he had personally experienced all the joys and comforts of life as a lustful king, and then had a bad taste in his mouth, as it were, that comes after eating too many sweets. His personal experience of pain and sorrows led him to sincere and severe disenchantment with this world, and this puts an element of utter sincerity and earnestness in his verses which might lack in a bland and emotionless discourse which is often staid, crisp and clinical, said in an environment similar to a college or university where there is a wise and learned teacher surrounded by his eager students, as in the case of the Upanishads which are said in a methodical manner in a sterile, disinfected environment of learning and purity, because the sages or seers who pronounced the Upanishads had always lived a life of renunciation and detachment from the world; they hadn't tasted the 'sweet' that Bhartrihari had tasted. A person who has suffered the pain of a stab from a knife and experiences the excruciating pain that follows it is better placed than a doctor who has merely studied about the pain in a medical text book. So be it.

I am including a wide swathe of Vairagya Ashtakam's verses in this appendix on Sanyas because they are very relevant here and they would add succulence, flavour and fragrance as well as lend a depth and a wide sweep to the basic tenets enshrined in the concept of Sanyas discussed in this appendix as well as the relevant Upanishads.

न संसारोत्पन्नं चरितम् अनुपश्यामि कुशलं  
 विपाकः पुण्यानां जनयति भयं मे विमृशतः ।  
 महद्भिः पुण्यौघैश्चिर परिगृहीताश्च विषया  
 महान्तो जायन्ते व्यसनमिव दातुं विषयिणाम् ॥३॥

Appnx. 2 Sanyas with Quotations from Vairagya Shatakam of Bhartrihari 747

1. Verse no. 3 (on true happiness) ‘Verily, as I perceive, the doings in this world with expectations of a reward are not a source of happiness and auspiciousness. Similarly, I’m uncertain of even the end result of good, noble and virtuous deeds that we did in our past lives and which are rewarded by the pleasures and comforts that we get in the present life. But, one thing is certain, and that is the end result is unhappiness’.

उत्खातं निधिशंक्रया क्षितितलं ध्याता गिरे धातवो  
निस्तीर्णाः सरितां पतितृपतयो यत्नेन सन्तोषिताः ।  
मन्त्राराधन तत्परेण मनसः नीताः श्मशाने निशाः  
प्राप्तं काण वराटकोऽपि न मया तृष्णेऽधुना मुंच माम् ॥४॥

2. Verse no. 4 (on greed/avarice/rapacity) ‘Oh greed, now leave me alone. Under your influence, I dug deep into the earth in search of hidden treasure, but found nothing; I reduced to rubble huge mountains in search of precious stones, I sailed across the rivers and mighty oceans in search of riches, but for what purpose? I did not succeed in getting peace and contentedness; I tried to please the king, but in vain; I spent many a sleepless nights near cremation/burial grounds chanting Mantras to acquire mystical powers, but I got no where. Oh Trishna (greed)! Let me be at peace now.’

भ्रान्तं देशमनेक दुर्ग विषमं प्राप्तं न किञ्चित्फलं  
त्यक्त्वा जाति कुलाभिमान मुचितं सेवा कृता निष्फला ।  
भुक्तं मानविवर्जितं पर गृहेष्वाशङ्कया काकवत्  
दुर्गतिपाप कर्म निरते नाऽद्यापि सन्तुष्यसि ॥५॥

3. Verse no. 5 (on greed/avarice/rapacity) ‘Greed and avarice, born out of ignorance, is never satisfied. I’ve traveled far and wide in many contries and through formidable fortresses seeking riches (literally, fruits—फलं), but in futility. I served so many high masters seeking their favours and compromising on my high lineage, caste and self respect. All was futile and in vain. I lived on crumbs of bread in houses of strangers, serving them like a humble servant/supplicant, always fearful of annoying them like a scared crow. But to what end or purpose—I was no where; I got no peace or satisfaction. I committed so many sins and misdeeds, but to no avail. My greed is still as robust as it was before.

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं  
व्यापारैर्बहुकार्यं भार गुरुभिः कालो न विज्ञायते ।  
दृष्ट्वा जन्न जरा विपत्ति मरणं त्रासश्चनोत्पद्यते  
पीत्वा मोहमयी प्रमाद मदिरा मुन्मुक्तभूतं जगत् ॥६॥

4. Verse no. 7 (the transient world) ‘Under the delusions caused by intoxicating wine of attachments and infatuations, its very unfortunate that the whole creation and its resident creatures do not pay attention and notice that their life is gradually ebbing away with every sunrise and sunset (i.e., everyday, by the passing of every moment). All of them are so preoccupied with worldly humdrum buiseness that they don’t have time or the inclination to note that the time is passing away. It is for the same reason that the sight of a continuous

cycle of birth, old age, sufferings and death do not scare them (because they don't have the time to ponder and contemplate and reflect upon at the sorry state of affairs and the trap that they have fallen into). It appears as if the whole world is so intoxicated by the wine of 'Moha' (attractions, attachments, allurements, infatuations and delusions pertaining to the world) and 'Pramaad' (being engrossed in sensual gratification, comforts and pleasures) that it has lost track of the fast fading away of life and time.

निवृत्ता भोगेच्छा पुरुषबहुमानोऽविगलितः समानाः स्वर्याताः सषदि सुहृदो जीवित समाः

शनैर्यष्ट युत्थानं घनतिमिर रुद्धो च नयने अहो दृष्टः कायस्तदपि मरणोपाय चकितः ॥९॥

5. Verse no. 9 (on awareness of old age that kindles renunciation) 'His libido and passions have totally declined. The man's so many prides have vanished. His many friends and companions do not show the respect to him as they had been doing earlier when he was young. Many of his fellow compatriots of his age group have passed away, and many of his friends await their death. He cannot get up without support, and that too with great effort, lifting himself on the support of a stick, tottering and limping along with its help when he attempts to move at all. His eyes are clouded with a blinding veil of cataract. In spite of all these blatant and bold signals, the very mention of impending death almost astonishes and shocks this idiotic, stubborn and shameless creature. How unfortunate and stupid!'

भोगा न भुक्ता वयमेव भुक्ता, तपो न तप्तं वयमेव तप्ता ।

कालो न यातो वयमेव याता स्तृष्णा न जीर्णा वयमेव जीर्णाः ॥१२॥

6. Verse no. 12 (on transient world and old age). 'We were never able to enjoy or lord over the sensual material objects of this world; rather it was they that got the better of us. We did not observe austerities, abstinence, continence and self control. Yet our bodies are burning hot like in fever. The caravan of time moves ahead relentlessly; we have run our course but our desires and wants haven't abetted. Rather it's the body that has worn and burnt out as we become old and physically crippled.'

बलिभिमुख क्रान्त पलितैरङ्कितं शिरः । गात्राणि शिथिलायन्ते तृष्णै का तरुणायते ॥१४॥

7. Verse no. 14 (on old age) 'My face has wrinkled, my hair turned grey and my limbs are giving away with age. But my greed and avarice, my yearnings and rapacity haven't abetted or diminished a bit. Rather, it grows stronger, more robust and younger with the passage of time.'

अवश्यं यातारश्चिर मुषि त्वाऽपि विषया वियोगे को भेद स्त्यजति न मनो यत्स्वयममूम् ।

जन्तः स्वातन्त्र्यादतुल परितापाय मनसः व्रस्वयं त्यक्ता ह्ये ते शमसुख मनन्तं विदधतिः ॥१६॥

8. Verse no. 16 (on futility of worldly pursuits) 'Our sensual indulgences, however long lasting in a lifetime, has to ultimately come to an end. Hence, we must forsake them on our own or they will leave us sooner than later; there is no doubt about the latter event happening. So, why not leave them? It is such regrettable that, even though aware of it, we remain engrossed in worldly affairs and pursuits, we yearn for sensual pleasure and gratification. When these abandon and betray us, we feel let down. Hence, if we choose

to forsake them with our own free will and at a time convenient to us, we can attain infinite happiness and peace of mind.'

विवेक ब्याकोशे विदधति शमे शाम्यति तृषा परिष्वंगे तुङ्गे प्रसरतितरां सा परिणतिः ।

जरा जीर्णे श्वर्यग्रसन गहना क्षेप कृपण तृषा पात्रं यस्यां भवति मरुतामप्यधिपतिः ॥१७॥

9. Verse no. 17 (on true happiness) 'Upon attaining peace of mind obtained by following the pathway of knowledge and discrimination, and upon conquering the formidable heights of desire and avarice, a man can experience and witness that spiritual and matchless contentment for which Indra, the king of Gods, is so eager (but is unable to attain). On the contrary, the man (is so stupid and ignorant that he) has become old enjoying countless properties and pleasures of life in this world, but having no real peace of mind because, like Indra, he has spent his life in worldly enjoyment and sensual gratification which become all the more robust, unrelenting and steady in old age than what they were earlier.'

भिक्षाशनं यदपि नीरसमेक वारं शय्या च भूः परिजनो निजदेह मात्रम् ।

वस्त्रं च जीर्णं शतखण्डमयो च कन्था हा हा तथापि विष्यान्न परि त्यजन्ति ॥१८॥

10. Verse no. 18 (on true renunciation and Sanyas) 'It's so unfortunate that he (i.e., a Sanyasi or a roaming mendicant, a fryer) lives on alms as well as on tasteless, bland and insipid food got while begging, and that too hardly once a day, he sleeps on bare earth, has no one to call his kith and kin except his own body and his self (Atma), he wears tatters with hundreds of patches on it. Alas, yet he is unable to forsake sensual desires.'

अजानन्माहात्म्यं पततु शलभो दीप दहने

स मीनोऽप्यज्ञानाद् बडिशयुत मश्नानु विशितम् ।

विजानन्तोऽप्येते व्यमिह विपज्जाल जटिलान्

न मुञ्चामः कामानह उहा गहनो मोह महिमा ॥२०॥

11. Verse no. 20 (on futility of worldly pursuits) 'Even as a moth, ignorant of the consequences, flies into a flame to get burnt, and a fish, unaware of a fisherman's intentions, swims to a bait of meat to get caught, a man also does not give up worldly pleasures though he is fully aware that they are laced with poison of miseries, sorrows, troubles and torments. Truly, Maya (delusions, ignorance, deceit, fraud, illusion and unreality of this world) has cast a stranglehold on mankind and supersedes all else.'

फलमलशनाय स्वादु उपानाय तोयं शयनम् अवनि पृष्ठं वाससी च ।

नव धन मधपान भ्रान्त सर्वेन्द्रियाणाम् अविनय मनु मन्तुं नोत्सहे दुर्जनानाम् ॥२१॥

12. Verse no. 21 (on life of a Sanyasi) 'When we have fresh fruit to eat, sweet water to drink, mother earth to sleep upon and clothes of bark of trees (birch) to wear (i.e., when all our basic needs are met), why should we (true renunciates and Sanyasis) need to tolerate the rude and arrogant behaviour of the rich and powerful who are haughty, proud and intoxicated by their worldly wealth.'

अशिमहि वयं भिक्षाम्, आशा आवासो वसीमहि ।

शायेमहि महि पृष्ठे, कर्विमहि किम ऐश्वर्यहि ॥३०॥

13. Verse no. 30 (on the life of a Sanyasi) ‘When I can survive on food got as alms during my begging forays, when I can stay naked with the wind from all the 10 directions enveloping me like an invisible shroud or cloak, when I can sleep in comfort on my back on the bare earth, say than what have I to do with those who are rich and arrogant. [A true Sanyasi doesn’t bother about riches and he shuns arrogance of his being a Sanyasi; he rather abhors even the company of those who are such.]’

मानेम्लायिनि खण्डिते च वसुवसुनि व्यर्थं प्रायेतऽतिथिनि  
क्षीणं बंधु जने गते परिजने नेष्टे शनै र्यौवने ।  
युक्तं केवल मेतदेव सुधियां यञ्जहु कन्या पयः  
पूत ग्राव गिरीन्द्र कन्दर तटो कुञ्जे निवासः क्वचित् ॥३१॥

14. Verse no. 31 (on the life of a Sanyasi) ‘When his prestige has declined, when he has lost his wealth and cannot satisfy those who come to him for favours and has to turn them away empty handed, when his friends have dissented him, when his kith and kin have died, and when his youth has given way to old age—that is the time for the wise and erudite to go and live in a cave in the Himalayas, in a solitary bower of creepers, or at a site made holy and august by the presence of the river Ganges flowing in the vicinity.’

परेषां चेतांसि प्रति दिवसमाराध्य बहुधा  
प्रसादं किं नेतुं विशसि हृदयं क्लेश कलितम् ।  
प्रसन्ने त्वय्यन्तः स्वय मुदित चिन्तामणि गुणो  
विमुक्तः सङ्कल्पः किमभिलषितं पुष्यति न ते ॥३२॥

15. Verse no. 32 (on true happiness) ‘Oh my self! All the while you’ve been trying to please others in many ways. For what purpose do you do it? Why don’t you find your true happiness and joy, bliss and peace in your inner self, your Atma? When that happens, the ‘Chintamani gem’ (a magnificent gem that has mystical powers to remove all worries and satisfy all desires) present in your heart/bosom will illuminate your thoughts from within and without. By fulfilling and extinguishing (or totally eliminating) your desires, it will ensure that you are satisfied and fulfilled.’ [Here, the Chintamani gem is used as a metaphor for Brahma or the supreme Lord God who removes all worries and gives complete bliss and happiness.]

स्थितः पुण्य आरण्ये सहः परिच्छयो हन्तब हरिनैव  
फलैब मेध्या वृत्ति प्रति दिवस तलपानी दृषदः ।  
इत्येव सामग्रि भवति बरभक्तिम स्पृहताम्  
वनम् वा गेहम् वा सदृषम् उपशान्ति एक मनसाम् ॥३३॥

16. Verse no. 33 (on peace and the life of a Sanyasi) ‘For men at peace with themselves, whether they reside in a forest in the company of wild deer, eating fruits and vegetables daily, sleeping on a bed of stones every night and worshiping their Gods with sincerity and devotion, it matters not whether such person resides in the household or in a forest; for them both are equal.’

अमीषां प्राणानां तुलित बिसिनी पत्र पयसां कृते किं नास्माभिर्विगलित विवेकैर्व्यवसितम् ।

यद्गह्वरानां माग्रे द्रविणमद निःशङ्क मनसां कृत वीत व्रीडैर्निजगुण कथा पातकमपि ॥३४॥

17. Verse no. 34 (on transient life) 'Life is as transient as a drop of dew precariously perched on the leaf of a lotus flower. Yet, in our ignorance and foolishness, what despicable and abhorable and deplorable and contemptible deed have we not done for the sake of this life? In our shame, we flatter the rich people whose head whirl as if intoxicated with wine. Drunk with pride and pelf, they have become arrogant and too sure of themselves. But what have we gained in the bargain?'

अति क्रान्तः कालो लतभ ललना भोगा सुभगो ।

भ्रमन्तः भ्रान्ताः स्मः सुचिर्मिः संसार सनी ।

इदानीम् स्वः सिन्धोः तत् भुवि सम आक्रन्दन गिरः

सुतरैः फूटकारैः शिव शिव शिवेति प्रतनुमः ॥३५॥

18. Verse no. 35 (on the life of a Sanyasi) 'My age for enjoying the company of charming women is long gone. As a traveler in the world, I am tired of wandering for such a long time. I'm weary and exhausted. Therefore, I have decided to settle on the banks of river Ganges where I shall pass my years chanting the holy name of Lord Shiva constantly in a voice that shall reverberate in the mountain caves around.'

भ्रातहः । कष्टम् अहो महान्स नृपतिः, सामन्त चक्रम च तत्पार्श्व, तस्य च साऽपि राजा

परिषद्, तः चन्द्रबिम्ब आसनाः । उद्विक्त स च राजपुत्रन्, इव वसते बन्दिनः ताव, कथाव,

सर्वयस्य वषात् गात् स्मिप्रतिपदम् काल्याय तस्मय नमः ॥३६॥

19. Verse no. 36 (on life is transient; preeminence of Kaal) 'Dear brother, I bow to the mighty, formidable and relentless 'Kaal' which, in my own life time and as I watched helplessly, has devoured great and powerful kings, their knights and their junior kings, their court, its courtiers and the surrounding pomp and circumstance, their concubines and ladies with faces as sweet as the moon, their proud progeny, their prisoners and serfs, as well as the sycophantic bards and minstrels who sang their glories of valour. All of them have been lost to Time; only their memories remain. This makes me feel very sorrowful, remorseful and dismayed. I bow before that invincible Kaal (the unavoidable, irrepressible and relentless death factor in creation).'

वयं येभ्यो जाताश्चिर परिगता एव खलु ते समं यैः संवृद्धाः स्मृति विषयतां तेऽपि गमिताः ।

इदानीमेते स्मः प्रति दिवस मासत्र पतना गतास्तुल्यावस्थां सिकतिल नदीतीरतरुभिः ॥३७॥

20. Verse no. 37 (on life is transient) 'My parents who gave me birth have long passed away. My compatriots, friends and siblings, with whom I grew up, played and studied, have also become part of memory or history. I myself am passing my days as a countdown to the ever approaching death. I'm like a tree growing on the banks of a river running swiftly through mounds of sand and under cutting at my roots.'

तपस्यन्तः सन्तः किमधिनिवसामः सुर नदी । गुणा दारान्दारानुत परिचरामः सविनयम् ॥

पिबामः शास्त्रौघानुत विविध काव्यामृत रसान् । न विद्मः किं कुर्मः कतिपय निमेषायुषि जने ॥३९॥

21. Verse no. 39 (on renunciation and wisdom) ‘I am at a loss to decide what to do in this brief life. Should I spend my time absorbed in meditation living on the banks of the holy river Ganges like a pious person? Or should I continue to humbly enjoy the company of a beautiful wife, no matter how wise she might be? Or shall I spend my time in studying the poetry contained in the different scriptures?’

ऽह्यु वा हारे वा बलवति रिपुः वा सुहृदि वा,  
मणौ वा लोहते वा, कुसुम शयने वा दृशह् वा  
तूणे वा स्त्र्यैने वा, मम् समदृशो चान्तु दिवसाः ।  
सदा पुण्ये अरण्ये शिव शिव शिवेति प्रजापतः ॥४०॥

22. Verse no. 40 (on the life of a true renunciate and Sanyasi) ‘I wish to lead a life of equanimity and spend my days chanting the auspicious name of Shiva, the Lord of his subjects, living somewhere in a holy forest. I wish to look with detachment and indifference upon everything and everyone, whether —it is a serpent or a priceless necklace, a powerful enemy or a fast and dear friend, a mass of iron or a piece of precious gem, a bed of rocks or that of flowers, a blade of grass or the body of a charming women.’

गंगा तीरे हिमगिरि शिला बद्ध पद्मासनस्य ब्रह्मा ध्यानाभ्यसन विधिना योगनिद्रां गतस्य ।  
किं तैर्भाव्यं मम सुदिव सैर्यत्र ते निविशंकाः सनप्राप्स्यन्ते जरठ हरिणाः स्वांगमंगे मदीये ॥४१॥

23. Verse no. 41 (on the life of a true renunciate and Sanyasi) ‘I wait eagerly for that moment when I would sit in Padmasan (a lotus like sitting posture during Yoga) on a rock in the snow covered Himalayas (Himgiri) on the banks of the holy river Ganges, contemplating on the supreme Being (Brahma). Then, I shall be lost in a meditative trance (Samadhi, called Yog Nidra). I shall be so unconcerned and oblivious of the surroundings that the aged antler, who would be roaming freely in the forest, would poke me with its horns without fear. After making diligent and persistent efforts in accordance with the prescribed meditation (Yoga) methods and techniques, I shall submerge myself in the deep and relaxed mental state achieved by great Yogis (ascetic) wherein all external senses and their experiences are no longer relevant.’

स्फुर त्स्फारज्योत्स्ना धवलिततहो क्वापि पुलिने सुखासीनाः शान्त ध्वनिषु रजनीषु द्यसरितः ।  
भवाभोगोद्विग्नाः शिव शिव शिवत्यादि वचसा कदास्यामानन्दो दगत बहुल वाष्पाकुल दशाम् ॥४२॥

24. Verse no. 42 (on true bliss) ‘When will the time come when I, having given up worldly attachments and attractions that have tormented and pained me so much over the years, start chanting the blissful and auspicious name of Shiva repeatedly to alleviate my pain and suffering. I wait for that moment when sitting on the banks of the holy river Ganges, in a silent moonlit night, with tears of joy running down my eyes, I shall constantly incant ‘Shiva, Shiva’ in total bliss and lost in ecstasy.’

आसंसारम् त्रिभुवनमिदं चिन्वतां तात सादृङ्गनैवास्माकं नयन पदवीं श्रोत्रवर्त्मगतो वा ।  
योऽयं धत्ते विषय करिणी गाढ गूढा भिमानक्षीवस्यान्तःकरणः करिण संयभानाय लीलाम् ॥४४॥

25. Verse no. 44 (on worldly desires) ‘My friend, I have yet to meet a noble and wise

person in any of the 3 mythological worlds (heavens, earth, nether), nor have I heard of any one such who has exercised control and has tamed and kept tied to the staff of self restraint, the he-elephant present innately in him as his natural temperaments, inclinations and habits that has created a havoc for him, being excited by the she-elephant representing worldly desires and yearnings.'

महादेवो देवः सरितपि च सैषा सुरसरिद् गुहा एवागारं वसनमपि ता एव हरितः ।

सुहृदा कालोऽयं व्रतमिदमदैन्यं व्रतमिदं कियाद्वा वक्ष्यामो वट विटप एवास्तु दयिता ॥४५॥

26. Verse no. 45 (on life of a Sanyasi) 'I need not elaborate on this —the worship of Lord Mahadev, the supreme God, is uppermost in the mind of those who have decided to shun the world, to have no attachments with it and not to get involved with it anymore. For them, the holy river of the Gods, river Ganges, is dear to their hearts. They prefer to live in stony mountain caves and wrap themselves in the sky. 'Time' is their company. They have vowed to preserve their self respect by not cringing like a supplicant or a serf before anyone. They spend their time in the vicinity of the banyan tree as if it was their beloved wife.'

वित्तीर्णे सर्वस्वे तरुणा करुणापूर्णं हृदयाः स्मरन्तः संसारे विगुण परिणामां विधिगतिम् ।

वय पुण्यारण्ये परिणत शरच्चन्द्रकिरणा स्त्रियामा नेब्यामो हरचरण चिन्तैकशरणाः ॥४८॥

27. Verse no. 48 (on life of a Sanyasi) 'I look forward to the time when I have renounced all that I have; when I, full of the milk of human kindness and keeping in view the evil, deceitful and pervert ways of the world, spend my time/days in the worship of the lotus feet of Lord Shiva who is the supreme ascetic. I long for the moment, when by his blessings, I live in a sacred forest (away from the world), marveling at the autumn nights illuminated by the sight of the full moon.'

वयमिह परितुष्टा वल्कलस्त्वं दुकूलैः, सम इव परितोषो निर्विशेषो विशेषः ।

स तु भवति दरिद्रो यस्य तृष्णा विशाला, मनसि च परितुष्टै कोऽर्थवान् को दरिद्रः ॥४९॥

28. Verse no. 49 (on contentedness) 'Our satisfaction takes different forms. Ok king! Whereas I am satisfied wearing the bark of a birch tree, you satisfy your needs with your worldly riches. We are both contented and therefore equal. Remember that one whose wants are unlimited, is in fact a destitute overridden with poverty. It is the spirit of contentment that makes the rich and the poor alike happy and blissful, and not the material riches of the world.'

पाणिः पात्रं पवित्रं भ्रमण परिणतं भैक्षमक्षय्यमन्नं

विस्तीर्णं वस्त्र माशा दशकम चपलं तल्पमस्वल्पमुर्वी ।

येषां निः सन्तगताङ्गी करण परिणत स्वात्म संतोषिगणस्ते

धन्या संन्यस्तदैन्य व्यति कर निकराः कर्मनिर्मूलयन्ति ॥५१॥

29. Verse no. 51 (on life of a Sanyasi) 'Blessed are the noble souls who can rely on their hands to perform pure (good) deeds, who are content with bland food gathered in their open palms as alms from door to door, who can do with the minimal of clothing, feeling that Mother Nature (the sky and the wind and the directions) has wrapped them from all

the sides, who can treat the entire earth as their clean bed, who find contentment in purifying their inner self like those of saintly and pious people who are at peace with themselves, and who have given up the bad habit of seeking favours from others. Such persons are indeed praiseworthy and deserve honour and respect.'

दुराराध्याश्चामी तुरग चल चित्ताः क्षितिभुजो वयं तु स्थूलेच्छाः सुहति च पदे बद्ध मनसः ।

जरा देहं मृत्युर्हरति दयितं जीवितमिदं सखे नान्यच्छ्रेयो जगति विदुषोऽन्यत्र तपसः ॥५२॥

30. Verse no. 52 (on transient life, importance of meditation and austerities) 'While it is difficult to please one's master, it's almost impossible to please a fickle minded king. Mind is as restless as a horse in this world, always trying to climb higher and higher on the mountain of gross desires and yearnings, hoping for greater respects and higher stature. The mind is like a captive to its own endless desires. But unfortunately, old age is ruining my body. Death, when it eventually comes, will take away everything. Hence, oh friend, for a learned and wise man in this world, there is nothing more beneficial than doing Tapa (austerity, penance and observing righteous vows) and meditation.'

भोगा मेष वितान मध्य विलसत्सौदामिनी चञ्चला

आयुर्वायु विघटिता भ्रष्ट ली लानाम्बुछद् भंगुरम् ।

लोला यौवन लालसा स्तनु भृता मित्या कल्युष द्रुतं

योगे धैर्य समाधि सिद्धि सुलभे बुद्धिं विदध्यं बुधाः ॥५३॥

31. Verse no. 53 (on futility of worldly pursuits) 'The enjoyment of sensual pleasures of the world is as transient as the lightening streaking across the bosom of the clouds. A man's life is as unstable and momentary as the raindrops coming down from the clouds and getting scattered by the wind in the vast sky. The desire for enjoyment of youthful days is equally temporary. Oh wise and enlightened men, you should therefore heed wise council and concentrate your attention and mind in meditation in order to attain equanimity and patience as well as acquiring mystical powers and control of the mind.'

पुण्ये ग्रामे वने वा महति सितपटच्छन्ना पालिं कपालिं

हृदाम्य न्यायगर्भ—द्विजहुतहुत भृग्धू भ्रोपकष्टम् ।

द्वारं द्वारं प्रविष्टो वरमुहरदरीपूरणाय क्षुधार्तो

मानी प्राणैः स धन्यो न पुनरनुदिन तुल्य कल्येषु दीनः ॥५४॥

32. Verse no. 54 (on life of a Sanyasi) 'It does not behoove of a respectable person (a Sanyasi) to humbly beg for food everyday from equals. Rather, he should, when he feels hungry, go to a place (of a householder) where the sacrificial fire is burning in a village, or even in the midst of a forest (at a hermitage of a forest dwelling hermit, sage or seer), with a begging bowl covered with a clean scarf or a leaf. He should ask for food from several doors which have been blackened due to the smoke of the fire sacrifice done by the inhabitants of that house, and from the place from where the smoke rising from sacred fires create tears in his eyes and obscures his view (as to who is giving the alms). [That is, alms should be taken and given anonymously. Otherwise it creates a sense of attachment

and obligation; it creates a sense of shame in the Sanyasi while causing a sense of pride and a desire of recognition in the mind of the alms giver. Further, alms should be accepted from righteous people only, as corrupted food would also corrupt the mind of the eater.]’

चाण्डालः किमयं द्विजाति रथवा शूद्रोऽथ किं तापसः

किंवा तत्त्व विवेक पेशलम मतिर्योगिश्वरा कोऽपि किम् ।

इत्युत्पन्नविकल्प जल्प मुखरैः सम्भाष्य माणा जने

नर्कुद्धाः पथिनेव तुष्ट मनसो यान्ति स्वयं योगिनः ॥५५॥

33. Verse no. 55 (on life of a Sanyasi) ‘Yogis (ascetics) are not bothered about inquisitive questions put to them by ordinary people who enquire about their antecedents. The people might wish to know the caste of the Yogi (Sanyasi) —whether he is a Shudra or Chandal (a low caste) or of the upper caste (such as Vaishya, a Kshatriya and a Brahmin). They want to find out if he is a hermit or a sage, a meditating Yogi who has renounced the world in the search of the ‘truth’, or if he is one who is already an enlightened and self-realised one. A true ascetic should not get annoyed at this enquiry made out of ignorance, nor do they feel important (that people are showing respect to them). They are happy with their chosen path and continue to walk over it freely and cheerfully, unbothered about what people are saying about him, for he is deemed to have risen above such mundane worldly classifications.’

सखे, धन्याः केचित्तु तित भवबन्ध व्यतिकरा वनान्ते चिन्तान्तः विषम विशयाषी विषगताः ।

शरत चन्द्र ज्योत्स्ना धवल गगना भोग शुभगाम् नयन्ते ये रात्रिम् सुकृत धाया चित्रेक्

शरणाः ॥५६॥

34. Verse no. 56 (on life of a Sanyasi) ‘Oh my friend! They are blessed who, after having rid themselves of poisonous snakes representing sensual pleasures of this world that have twined around them like a creeper does around a tree, have abandoned worldly attachments and have settled down to live in a lonely forest. Living there, they pass their nights, lit by the light of the full moon of autumn, in peace and bliss, serving others and doing good deeds with diligence and sincerity. They have taken the shelter of their Atma which is non-dual.’

इतस्मात् विरम् इन्द्रियार्थ गहनात् आयास् दादासु च, श्रेयो माग्रम् शेष दुःखशमन् व्यापार

दक्षम् क्षणम् । शान्तिम् भावमयुष्येहि संत्यज निजम् कल्लोललोलाम मतिम् । भूयो मा भज

भंगुराम भवः रतिम् चेतः प्रसीद् अधुना ॥५७॥

35. Verse no. 57 (on life of a Sanyasi) ‘Oh my heart! Your wellbeing lies in— (a) forsaking quickly this dense forest of lust and sensual enjoyment wherein there is nothing else but sorrows (b) settling down in a peaceful and serene state of the mind that can eliminate all sufferings (because mind that is restless is the seat of all problems), (c) forsaking pervert and denigrating thought processes which are mercurial like a drop of water, and (d) abounding attachments with this mortal and perishable world.’

पुण्येः मूल फलैप्रिये प्रणयिनि प्रीतम् कुरुष्व अधुना मूशैया नव वल्कलिः कर्णिः उत्तिष्ठः

यामो वनम् । शुद्रानाम विवेक मूढ मनसाम् यात्रा ईश्वरनान् सदा चित्त व्यध्यः अविवेक

विह्वलगिरान नामापि न श्रूयते ॥५८॥

36. Verse no. 58 (on life of a Sanyasi) ‘Oh dear! Its high time that we partake simple diet of sanctified fruits and edible roots, to wear clothes made from a fresh bark of the birch tree, and feel comfortable on bare earth (as we do on a soft mattress). The correct life for us would be to move to a forest (as a Sanyasi) where one rarely comes across rich people who are ignorant and blind in their beliefs, who are mean and petty in their mental setup and outlook, who lack wisdom, are pervert and speak ill of others.’

मातर्लक्ष्मि भजस्व कञ्चिदपरं मत्काक्षिणा मास्मभूभोगेषु स्पृह्यालवो नहि वयं का निःस्पृहाणामसि ।

सद्यः स्यूत पलाश पत्र पुटिकापात्रै पवित्री कृतैर्भिक्षासक्तु भिरेव सम्प्रति वयं वृत्तिं समीहामहे ॥६२॥

37. Verse no. 62 (on life of a Sanyasi) ‘Oh Goddess Laxmi! Go and befriend someone else and don’t bother me in the false hope that I shall enjoy your company (i.e., wealth and prosperity). I’m no longer interested in indulging in the riches of the world. I think you are also not interested in such men. I only desire to get along with frugal meals that I beg for in a bowl made of fresh leaves of the Palash plant (i.e., the forest plant known as the ‘flame of the forest’ which has bright red flowers).’

बाले लीलामुकुलितमयी सुन्दरा दृष्टिपाताः किं क्षिप्यन्ते विरम व्यर्थ एष श्रमस्ते ।

सम्प्रत्यन्ते वयमुपरतं बाल्यामास्था वनान्ते क्षीणो मोहस्तृणमिव जगज्जालमालोकयामः ॥६४॥

38. Verse no. 64 (on wisdom) ‘Listen beautiful woman! Why are you looking at me through the corners of your half shut (or half open) lustful eyes as a part of your seductive plans to trap me? [See also verse no. 65 below.] Please abandon this useless effort because I’m past my youth and my desires, attachments, infatuations, libido and passions have subsided and calmed down. I’m not the same person I was during my youth. Today, I stay in a forest, look upon the snares of the worldly pursuits as if these were blades of useless straw and my Moha (delusions) have been decimated.’

इयं बाला मां प्रत्यनवरतमिदीवरदलप्रभा चोरं चक्षुः क्षिपति किमभिप्रेतमनया । गतो मोहो

उस्माकं स्मरशबर बाण व्यतिकरज्वलज्जवालाः शांतास्तदपि न वराकी विरमति ॥६५॥

39. Verse no. 65 (on lust and passion) ‘I fail to understand the nature of this young damsel who is repeatedly glancing at me from the corners of her blue lotus-like eyes. [See also verse no. 64 above.] At my old age, all my libido and passion, all my delusion and infatuation have subsided. This fire of passion that is ignited by Kamdeo-cupid, the God of love, with his bow and arrows made of flowers, has long been extinguished. Therefore, why doesn’t this stupid woman let me alone?’

रम्यं हर्म्यं तलं न किं वसयते श्रव्यं न गीतादिकं किंवा प्राण समासमागमसुखं नैवाधिकं

प्रीयते । किं तु भ्रान्त पतत्यतं गयवन व्यालोलदीपांकुर च्छाया चञ्चल माकल्य सकलं

सन्तो वनान्तं गताः ॥६६॥

40. Verse no. 66 (on renunciation) ‘These saintly and pious persons had everything in life—comfortable house to live in, pleasures of the world, melodious music to entertain them and company of lusty females who were at their command. Yet these wise, noble and enlightened souls preferred the life of a forest dweller in comparison to them. They regarded

these enjoyments of the world to be as transient as the flickering shadow caused by the wings of a moth by its blinking light, or the shadow cast by a flame being buffeted by a gust of wind blowing around it.'

यदा मेरुः श्रीमन्निपतति युगान्ताग्निनिहितः समुद्राः शुष्यन्ति प्रचुर मकर ग्राह निलिया ।

धरा गच्छत्यन्त धरणिधर पादैरपिधृता क्षरीरे का वार्ता करिकल अकर्णाग्र चपले ॥६९॥

41. Verse no. 69 (on transient life) 'The fire of dooms day will destroy even Mt. Sumeru, the most grand amongst the mountains. The ocean which is a home of so many great marine creatures such as the crocodile will also dry up. Even the earth, so solid, heavy and dense, is rattled by an earthquake. No wonder than that this body is as shaky as the front lobe of a baby elephant's ear lobe, and it too would be destroyed when the time comes. So, say, what reliance can be put on it.'

प्राप्ताः श्रियः सकल काम दुधास्ततः किं दलं पदं शिरसि विदुषतां ततः किम् । सम्मानिताः

प्रणयिनो विभवैस्ततः किं कल्पस्थिता स्तनु भृतां तनवस्ततः किम् ॥७१॥

जीर्णा कन्या ततः किं सितममलपटं पट्ट सूत्रं ततः किं एक भार्याततः किं बहु हय करिभिः

कोटि संख्यास्ततः किं । भक्तं भुक्सं ततः किं कशशमथवा वासरान्ते ततः किं वयक्तं

ज्योतिर्वर्षं वान्तर्मस्त्रित भवभयं वैभवैः वा ततः किं ॥७२॥

42. Verse no. 71-72 (on true wisdom) 'Of what good is it if you have amassed huge wealth to satisfy your needs and desires; of what good is it if you have conquered all enemies; of what good is it if you are glorified, honoured and bestowed with titles by your well wishers whom you have served with your wealth, resources and other means; and of what good is it if you have prolonged your life knowing fully well that you are mortal (verse no. 71), of what good is it if you have put on tattered rags or dressed yourself in finery; it neither matters if you've spent your life loyally with your wife, or if you have had the privilege of being the great owner of numerous horses and served by a retinue of servants; it matters not also if you had a frugal meal of rice and curry or had stale food for supper; and it is of no consequence if you have rolled in luxuries —if you have not enlightened yourself about the subtle but profound real 'truth' about the world, about life and about your self. This makes you unhappy and fearful, full of consternations and perplexities. So, say, what's the use of all that you've done.'

पातालमाविशसि यासि नभो विलङ्घ्य दिङ्मण्डलं भ्रमसि मानस चापलेन । भ्रान्त्यापि जातु

विमलं कथमात्मनानां तद् ब्रह्म न स्मरसि निर्वृति मेषि येन ॥७५॥

43. Verse no. 75 (on life of meditation and self realisation) 'Oh my mind! It's so unfortunate that you are so unstable, fidgety and restless that you wander from the earth to the nether world to the skies. You just wander aimlessly from one direction to another (like a rudderless ship or a kite detached from its string). Oh my mind! It's so regrettable that you do not contemplate and meditate upon the supreme, self-illuminated Brahma even by mistake. That Brahma resides within you (and that's why it is so regrettable that you haven't realised him). Your emancipation and salvation lies in honouring, worshipping and adoring him (Brahma).'

रात्रिः सैव पुनः स एव दिवसो मत्वाऽबुध जन्तवो धावन्त्यु द्यमिनस्तथैव निभृता प्रारब्ध  
तत्तत्क्रियाः । व्यापारैः पुनरुक्तभूतविषयैरेवं विधेनाऽमुना संसारेण कदर्थिताः कथमहो मोहान्न  
लज्जामहै ॥७६॥

44. Verse no. 76 (on transient life) ‘The sun rises and the day is born; it runs its course through the sky and sets in the evening to give rise to the night. This cycle continues eternally, but the stupid human being continues to toil endlessly, being impelled by the accumulated effects of his past deeds. He continues to hanker for the enjoyments of the same thing over and over again, perpetually ensnared by the net of delusions. Astonishingly, caught in this whirlpool of routine mundane activities, he never feels ashamed of himself or even annoyed and guilty. That is, why does he not seek renunciation and do meditation to break free from this endless cycle.’

महिरम्य शैया विपुलम् उपधानम् भुजलता वितानम् च आकाशम् व्यजनम् अनुकूलो ज्यम्  
अनिलः । स्फुर्त दीपः चन्द्र विरति वनिता संग मुदितः सुखम् शान्तः शेते मुनिः अतनुमूतिः  
नृपः इव ॥७७॥

45. Verse no. 77 (on life of a Sanyasi) ‘A true renunciate (Sanyasi) is a pious, holy and saintly man who sleeps on a comfortable bed of mother earth with his arm, made thin like a creeper, as a pillow, the sky as the canopy over his bed, the cool breeze as a fan to give him comfort, the beautifully resplendent moon as his night lamp, and is at peace with himself. He lives happily his days as a Sanyasi as those spent with an enchanting wife as a householder. He lives happily like a great emperor.’

त्रैलोक्याधिपति त्वमेध विरसं यस्मिन्महाशासने तल्लब्ध्वा शनवस्त्र मान घटने भोगे रतिं मा  
कृथाः । भोगः कोऽपि स एक—एक परमो नित्ये दिलो जृम्भते यर स्वादाद्विरसा भवन्ति  
विषया स्त्रैलोक्य राज्यादयः ॥७८॥

46. Verse no. 78 (on benefits of Sanyas —total bliss of Brahma realisation) ‘All the mighty kingdoms of all the 3 worlds (celestial/heavens, terrestrial/earth and nether/subterranean) lose their shine when compared with the greatest kingdom of the universe, the kingdom of the Lord, the cosmos. Once one has set his attention on the great Lord of that universe (the emperor of the cosmos; the Brahma) who has created it, it is totally useless then to be attached to any worldly throne, to worldly prestige and honour, to royal clothes in all their finery, and to indulge in worldly pleasure and comforts (because all of them are transient and will decay and die one day; all of them are mortal). The real enjoyment is superior to these worldly things, and it is eternally illuminated and radiant. It is bliss and joy, and once one has enjoyed and experienced it, the pleasure accentuated by lording over the 3 worlds become worthless. [That is, once a person realises Brahma, the accompanying bliss and happiness is superior to all the comforts and pleasures of the world taken together. This applies to an ordinary man as well as to a king.]’

आयुः कल्लोल लोलं कतिपय दिवसं स्थायिनी यौवन श्रीरर्थाः संकल्प कल्पा धन समय  
तडिद्विभ्रमा भोग पुराः । कष्टा श्लेषोद् गूढं तपयि च न चिरं यत्प्रियाभिः प्रणीतं ब्रह्मण्या

सक्त चित्ता भवतभव भवाम्भोधि पारं तरीतुम् ॥८०॥

47. Verse no. 80 (on transient life) 'A man's life is transient, momentary and unpredictable as a current or wave in water. The charms of youth have a short span. The riches and their accompanying majesty, fame, pomp, comforts and pleasures would run out or exhaust soon like the thought process of a fickle mind. Sensual gratification would pass away like a bolt of lightening in the cloud during the rainy season. Even embrace of one's beloved does not last long. Therefore, oh wise people, in order to get across this wild and frightening ocean of life, you should dwell on the supreme, transcendental Being, Brahma, with devotion in mind.'

ब्रह्माण्डं मण्डी मात्रं न लोभाय मनस्विनः । शफरी स्फुरितेनाव्य क्षुब्धता न तु जायते ॥८१॥

48. Verse no. 81 (on the conquest of the mind) 'Even as a fish, shining and sparkling in water, cannot create a current in an ocean, what to talk of waves, the entire enticing sensual world cannot tempt a wise, erudite and enlightened saint and sage who have conquered thier minds because they know that it is false like an image of a beautiful tree.'

यदासीदज्ञानं स्मरतिमिर संचार जनितम् तदा सर्वनारी मयमिदमशेषं जगदभूत् । इदानीमस्माकं

पटुतर विवेकाजनदृशाम् सभूता दृष्टिः त्रिभुवनमपि ब्रह्ममनुते ॥८२॥

49. Verse no. 82 (on lust and passion) 'Earlier when my wisdom was lost due to my obsession with sex, the entire world seemed to be full of lustful, lovely and voluptuous women, but now that gradually equanimity and discrimination as well as dispassion and renunciation has sprouted in my heart due to kindling of wisdom, I perceive the presence of 'the divine entity' in this whole world (instead of the sight of attractive women and other objects of passion).'

भिक्षाशी जन मध्य संग रहित स्वायत्त चेष्टाः सदा दाना दान विरक्त मार्ग निरतः

कश्चित्तपस्वी स्थितः । रथ्या कीर्ण विशीर्ण जीर्ण वसनः सम्प्राप्त कन्थाधरो निर्मानी निरहं

कृतिः शमसुख भोगेक वृद्धस्पृहः ॥८४॥

50. Verse no. 84 (on life of a Sanyasi) 'It's rare to find a person doing Tapa (mediation, contemplation, austerity and penance) who is contented with subsisting on alms got while begging, who spends his time in seclusion, who roams freely wherever he wishes, without hindrance or regrets or attractions, who is indifferent to either giving or receiving charity, who follows a path of true renunciation, dispassion, detachment and indifference, who is contented with wearing tattered rags found discarded on the streets, who sits on a seat made of patted cotton shreds sewn together, who has forsaken ego, haughtiness, pride and arrogance, and whose only desire is to attain bliss and happiness that comes with contentment.'

यावत्स्वमिदं शरिरम् ऽरुजम् चावत् जरा दूर्तो यावच्चेन्द्रिय शक्तिरप्रति हता यावत्क्षयो नायुषः ।

आत्मश्रेयसि तावेदव विदुषा कार्यः प्रयत्नो महान् प्रोद्दीप्ते भवने च कूप खनन प्रत्यघ्नमः

कीदृशः ॥८६॥

51. Verse no. 86 (on true wisdom) 'The right approach for a learned man is to strive his best for self realisation and good of his Atma while his body is still healthy, he hasn't grown old, his senses and limbs are functioning properly, and his life hasn't yet run out its

course. Of what use is an effort of digging a well when the house has already caught fire and is burning.'

ज्ञानं सतां मानमदादिनाशन कोषचिदे तन्मद मान कारणम् । स्थानं विविक्तं यमिलां  
विमुक्तये कामातुराणामपि काम कारवम् ॥८८॥

52. Verse no. 88 (on true wisdom) 'Learning and scholarship called Gyan that can help a wise and erudite person vanquish his arrogance and haughtiness, can be a source of haughtiness and arrogance for ordinary ignorant people. [A wise man feels humbled by Gyan, whereas a stupid man feels haughty that he is very scholarly.] Similarly, living in a lonely and solitary place can make a man free of his passions, lust and other carnal and worldly desires if he has self control, but for the lowly men of pervert mind lacking in wisdom, such a place can be an opportunity for restlessness, recklessness in abundance and sexual indulgences. [That is, Gyan is to be used properly and judiciously.]'

क्वचित वीणावादः क्वचितऽपि च बाहेति रुदितम्, क्वचित नारिरम्या, क्वचितऽपि जटाजरा  
वपुः । क्वचित विद्वत गोष्ठी, क्वचितऽपि सुरामता कल्हो । ना जाने संसारः किम  
अमृतमयः किम विशमयः ॥८९॥

53. Verse no. 89 (on false world) 'It's a wide ranging, myriad and diverse world about which we can't say anything with surety —whether it is full of poison or nectar. We hear the melodious notes of the India lute being played here and the wailings of a man in distress there. We see charming women here and old ones with creased and wrinkled faces there. Learned persons are having scholarly debates and discussions here, while intoxicated drunkards are quarrelling there.'

तृषा शुष्यत्यासे पिबति सलिलं शीतमधुरं क्षुधार्तः शाल्यन्नं कवलयति मांसादिकलितम् ।  
प्रीदीप्ते कामाग्नौ सुदृढतरमालिङ्गति र्वधू प्रतीकारं व्याधे सुखमिति विपर्यस्यति जनः ॥९१॥

54. Verse no. 91 (on true happiness) 'When a creature is thirsty, it drinks delicious and fragrant liquids/drinks; when hungry, he satisfies it with meat, rice and vegetable curries; when he is overcome with passions, he calms it down with firmly embracing his beloved. But such a person is a stupid fool who thinks that these temporary reprieves give him true happiness.'

स्नात्व गांग्ये पयोभिः शुचि कुसुम फलैः अर्चेत्वा विभो त्वाम ध्येये ध्यानम् न्योज्य क्षितिहर  
कुहर ग्राव पर्यंक मूले । आत्मारामो अफलाशि, गुरु वचनरतः त्वत प्रसादात् समरारे  
दुःखातमोक्ष्ये कदाहम् तव चरणरतो ध्यानमाधेः एक प्रश्नः ॥९२॥

55. Verse no. 92 (on life of a Sanyasi) 'I have taken a bath in the waters of the holy river Ganges. I drink sweet drinks. I offer beautiful flower to worship 'Vibho' (the one who is omnipotent, omnipresent, omniscient, almighty, eternal, infinite Lord) while sitting on a stone in a cave below a mountain. I devote my entire concentration on your holy feet, which is worthy of worship and having devotion, with no expectation of any blessing or boon. I am lost in the bliss of realisation of my pure self (the Atma) by the advice given to me by my learned moral advisor (a Guru). Oh Lord! When shall I attain salvation from my

sorrows while I am eternally surrendered before you in your holy feet in eternal contemplation and mediation?’

शय्या शैलशिला गृहं गिरिगुहा वस्त्रं तरुणां त्वचः सारंगा सुहृदो ननु क्षितिरुहां वृत्तिः फलैः  
कोमलः । येषां नैर्झर मम्बु पान मुचितं रत्यै च विद्यां गनाः मन्यन्ते परमेश्वराः शिरसि  
यैर्वद्धो न सेवाञ्जलिः ॥९३॥

56. Verse no. 93 (on life of a Sanyasi) ‘Wise, realised, attained and enlightened persons are indeed blessed and worthy of praise, worship, honour and adoration who live in a cave, sleep on bare stones, cover their bodies with the bark of a tree, have the deer of the forest as their companion, satisfy their hunger with the fruits available on the tree, quench their thirst from a spring or a waterfall, and have the patron Goddess of learning and wisdom, Saraswati, as their companion. Such people are as exalted as the supreme Being himself, and therefore they do not cringe before others in servility.’

किं कन्दर्पकरं कदर्थयसि किं कोदण्डटङ्कारितम् रे रे कोकिल कलरवं किं त्वं वृथा जल्पसे ।  
मुग्धे स्निग्धविदग्धमुग्ध मधुरैर्लोलैः कटाक्षैरलं चेतश्चुम्बित चन्द्रचूडचरण ध्यानामृतं वर्तते ॥९९॥

57. Verse no. 99 (on lust and passion) ‘Oh Kamdeo-cupid! Why do you waste your time and effort by aiming your bow of passion and lust at me? Oh cuckoo! Why do you waste your sweet melodies of spring upon me? Oh my sensuous beauty! Why are you hurting your eyes by glancing affectionately, suggestively and enticingly at me? For I am totally devoted to worshipping Lord Chandra Chuda (Shiva) and drink the nectar of meditation and contemplation.’

[Note :- The word ‘Chandra Chudamani’ has 2 components— ‘Chandra’ meaning the Moon, and ‘Chudamani’ meaning a gem worn in the hair on the head. Lord Shiva is known by this name because he wears the crescent moon tucked into the matted crown of hairs that he has on his head.]

कोपीनं शतखण्ड जर्जरतरं कन्था पुनस्तादृशी नैश्चिन्त्य मुख साध्य भैक्ष्य मशन निद्रा  
श्मशाने वने । मित्रमित्र समानतातिविमला चिन्ताऽथ शून्यालये ध्वस्ता शेष मद प्रमाद मुदितो  
योगी सुखं तिष्ठति ॥१००॥

58. Verse no. 100 (on life of a Sanyasi) ‘That Yogi (ascetic, a renunciate Sanyasi) has attained supreme happiness who wears a loin cloth and an upper loose garments made of tattered rags, who lives without worries, who happily subsists on frugal meals received as alms or charity, who lives cheerfully and comfortably in a forest or even near a cremation ground, for whom friend and foe are equal, and who lives alone in a secluded place with all delusion and attachment destroyed. He is concentrated on the supreme self or Brahma. There is no doubt about it.’

भोगा भंगुर वृत्तयो बहुविधा स्तैरेध चायं मवस्तत्कस्येह कृतं परि भ्रमत रे लोकाः कृतं  
चेष्टितै । आशापाश शतो पशन्ति विशदं चैतः समाधीयतां, कामो च्छेवह रे स्वधामनि यवि  
श्रद्धेयमस्मवचः ॥१०१॥

59. Verse no. 101 (on transient life) ‘Worldly pleasures and enjoyments, comforts and

luxuries of various kinds, are all temporary and transient. But ironically, they are all the root cause of worldly life, of the cycle of birth and death. Hence, oh creatures, I fail to understand why you blindly run behind it. Verily, I tell you, free yourself from the trap of myriad desires and make your 'self' pure. Endeavour to merge yourself gradually (i.e., dissolve yourself) into your 'pure self' which is the self illuminated Atma. By doing so, you will annihilate all delusions, lusts, passions and desires.'

धन्यानां गिरि कन्दरे निवसतां ज्योतिः परं ध्यायतामानन्दाश्च जलं पिबन्ति शकुना निः  
शंकमङ्गे शयाः । अस्माकं तु मनोरथो पर चित प्रासाद वा पीतरक्रीडा काननकेलि कौतुक  
जुषामायुः परं क्षीयते ॥१०२॥

60. Verse no. 102 (on true bliss) 'To speak the truth, birth of only those sages in this world is meaningful who live in mountain caves and meditate upon the illumination of the supreme, transcendental Divine One who is omnipotent and almighty. The birds who are perched on their laps fearlessly sip at the tears of joyful bliss rolling down from their eyes.'

आग्रान्तं मरणेन जन्म जरया विद्युच्चलं यौवनं संतोषो धनलिप्सया शमसुख प्रौढाङ्गना  
विभ्रमैः । लोकैर्मत्सरि भिगुणा वन भुवो व्याधै नृपा दुर्जनैरस्थैर्येण विभु तयोऽणुपहता  
ग्रस्तं न किं केन वा ॥१०३॥

61. Verse no. 103 (on transient life) 'In this world there is no one who lives fearlessly, free from harm from any quarter —life ends in death; playful period of youth gives way to old age; contentment is destroyed by yearning for wealth; lust and passions for women robs one of his peace of mind; evil does destroy virtues of others; forest is full of snakes (and other blood thirsty animals); kings are devoured by conspirators; and prosperity of any kind is short lived.'

ब्रह्मज्ञान विवेकिनो अमलधियः कुर्वन्त्योः दुष्करम्, यत मुञ्छन्ति उपभोग काञ्चक धनानय  
कन्ततो निष्प्रियाः । न प्राप्तानि पुरा न संप्रति न च प्राप्तयु दृढ प्रत्यायो, वञ्चा मात्र परिग्रह  
अन्यपि परम् त्यक्तम् न शक्ता वयम् ॥१०७॥

62. Verse no. 107 (on true wisdom) 'Knowledgeable persons with a clear conscious can achieve very difficult objectives/tasks; they succeed in abandoning the faults such as worldly attachments and enjoyments of sensual pleasure and gratification as well as the allurements of wealth and prosperity. They remain equanimous and detached from such things. On the contrary, there are people (who lack proper Gyan) who cannot give up the desire to pursue goals that could not be achieved in the past or in the present and their achievement in the future is most doubtful. How unfortunate it is!'

व्याघ्रीव त्रिष्ठति जरा परितर्ज्यन्ते । रोगाः च शत्रव इव प्रहरन्ति देहम् । आयुः परिस्रवति  
भिन्नघटात् इव आम्भो । लोकः तत्तः अपि ऽहितमाचर्ति इति चित्रम् ॥१०८॥

63. Verse no. 108 (on transient life) 'It is most bewildering that while old age menacingly threatens like a wild tigress, diseases attack the body like enemy in a battlefield, and the life is draining out like water from a broken pot —still people do not desist from sins and doing evil deeds.'

उन्मीलाव्यवली तरंग निलया प्रोत्तुङ्गहीन स्तनद्वन्द्वेनोद्यत चक्रवाक मिथुना वक्त्राभ्बुजोद्भासिनी ।  
कान्ता कारधरा नदीयमभितः क्रूराशया नेष्यते । संसारार्णव मज्जन यदि ततो दूरेण  
सन्त्यज्यताम् ।।१११।।

64. Verse no. 111 (on lust and passion) ‘Oh men! If you wish not to get drowned in the river of worldly delusions, you should better avoid the river of beauty that surrounds you from all the sides. Its rolling currents will drown you like the intoxicating triangle of hairs present in the lower end of a woman’s abdomen. Pairs of sumptuous, hard and high breasts are sitting on its waters like the bird Chakravak (the ruddy goose) sitting on its waters to tempt you. Charming faces of women are blooming on the river like clusters of the lotus flower.’

इह मधुर गीतम् नृत्यम् एतत् रसो एवम् स्फुर्ति, परिमलोऽयाम स्पर्श इशा स्तनानाम् । इति  
हतपरमार्थे इन्द्रैः भ्राम्यमानः स्वबितकरण धूर्ते पंचभिः वनचितोऽस्मि ।।११२।।

65. Verse no. 112 (on futility of pursuing the pleasures of the 5 sense organs) ‘I am drowning, day and night, in the pond represented by my 5 wicked sense organs of pleasure and gratification. These rascals have made me oblivious of my own well fare and well being. Indulgences in them have put a stop to my own emancipation and salvation. It is because of these senses that I listen to enchanting music, watch dance sequences and taste a variety of tasty sweets and other delicacies. I’m intoxicated by attractive fragrances that go to my head, and I am too occupied by the female body. Say, how do I achieve emancipation and salvation?’

गात्रम् संकुचितम् गतिः विगलिता भ्रष्टा च दन्तावलिः, दृष्टिः नश्यति, वर्धते वधिरता, वक्त्रम्  
च लालयते । वाक्यम् नाद्रीयते च बान्धवजनो भार्या न शुश्रूते, हा कष्टम् पुरुषस्य  
जीर्णव्यस्यः पूत्रोऽपि ऽमित्रायते ।।११३।।

66. Verse no. 113 (on old age) ‘What a pitiful pain is old age! It’s a pathetic situation when the face is wrinkled, the hearing is lost, the teeth come out and fall, the eyesight falters and is shrouded with cataract, the saliva drips from the mouth, the kith and kin do not respect a person, his wife does not bother about him, and the sad irony is that the son, for whom he had sacrificed all his life, behaves as if he was his greatest enemy.’

प्रशान्त शास्त्रास्त्रः विचार चापलम् निवृत्ति नानारस काव्य कौतुकम् ।

निरस्थितिः शेष विकल्प विप्लवम्, प्रपत्तुम् अनिविच्छति शूलिनम् मनः ।।११५।।

67. Verse no. 115 (on) ‘I have given up various types of argumentative discussions and debates as well as discourses on the scriptures. I am done with reading interesting epics and other poetic works. My doubts based on false understating of things have been removed. Having done this, my Atma bows before the eternal Lord who holds the trident (i.e., Lord Shiva.’

### Appendix no. 3

### Chakras & Naadis in the Body

The various chakras of the body symbolise the subtle energy centers or circles located in various parts of the body.

**(A) Location and shape of the Chakras :-** (i) 'Bhug' is triangular in shape and represents the female genital organ.

(ii) The 'Kanda' (literally meaning the root like structure, a tuber root, e.g., radish) is located 12" above the opening of the anus, has a diameter of 4", is cylindrical in shape, about 12 finger-width long and covered by a jelly-like soft membrane.

(iii) The 'Mooladhar Chakra' is located between and above the anus in the hip region—called the pelvic plexus.

(iv) The 'Swadhisthan Chakra' is located above the groins of males and the Bhug area of females. It has a 5-headed male phallus like a sprouting seed and its counterpart in the female is the clitoris—it is called Hypogastric plexus.

The Chakras 1-4 are related to the sexual reproduction cycle marking the creation of the world. Hence are called 'Kaam' (lust, passion, desire), and are associated with the fire element.

(v) The 'Kundalini' is located at the base of the spine between the navel and Swadhisthan Chakra in the upper part of the Moolkand, and it is coil shaped having 8 loops. Its one end blocks the entrance to the Sushumna nerve (Naadi) rising from the base of the spine and going right up to the head. Therefore, we conclude that Kundalini lies dormant at the base of the spine.

(vi) The 'Manipur Chakra' is located in the navel area, is shaped like a gem and is surrounded by the network of Naadis (nerves) called solar plexus. It is also near the site of the Sun energy located between the navel and heart.

(vii) The 'Anahat Chakra' is located in the chest around the heart area and it is shaped like a swan looking downwards. It is also assumed to be like a 8-petal lotus facing down. It is called cardiac plexus.

(viii) The 'Vishuddha Chakra/Kanth Chakra' is located in the throat. To the left of it passes the Eda nerve representing the moon, to its right goes the Pingla nerve representing the sun, and in the center is the Sushumna nerve through which the Kundalini energy rises up from the base of the spine to the skull. It is called pharyngeal plexus.

(ix) The 'Talu Chakra' also called Rajdant. It is the route to the 10th door of Brahma. It is located in the palate (back of the mouth)

(x) The 'Agya Chakra or Bhru Chakra' is located between the eyebrows and root of the nose. It is also called the third eye of enlightenment and wisdom.

(xi) The 'Brahma Rahandra Chakra or Sahasrar Chakra' is located in the fore-

head and has the form of a 1000-petal lotus.

(xii) The 'Vyom Chakra' is symbolic of the sky and it is shaped like a 10-petal lotus located at the top of the head.

**(B) Influence of Chakras on the personality of a man:-** The 7 main Chakras determine the general temperament, outlook, nature, demeanours and overall personality of a man. The chief traits or positive virtues that are influenced by these 7 Chakras are listed below:- (i) Muladhar Chakra relates to the virtue of innocence.

(ii) Swadhisthan Chakra relates to creativity.

(iii) Nabhi Chakra has an influence on peace.

(iv) Heart Chakra controls such emotions as love and compassion.

(v) Kantha Chakra helps generate collectivity because it is through the throat that a man can call out to someone and collect and address a crowd.

(vi) Bhru Chakra is the center of wisdom, and hence controls forgiveness, fortitude and tolerance.

(vii) Brahma Randhra Chakra deals with intellect and mind since it is located at the top of the head. Hence, it controls integration and coordination.

**(C) The colours of the Chakras :-** (i) The Mooladhar Chakra has the Red colour.

(ii) The 'Swadhisthan Chakra' has the Orange colour.

(iii) The 'Manipur Chakra' has the Yellow colour. (A combination of Red and Green)

(iv) The 'Anahat Chakra' has the Green colour.

(v) The 'Vishuddha Chakra or Kantha Chakra' and the 'Taluka Chakra' both have the Blue colour.

(vi) The 'Bhru Chakra or Agya Chakra' has the Indigo colour.

(vii) The 'Brahma Randhra Chakra' has light Blue colour.

(viii) The 'Sasarar or Vyom Chakra' has the Violet colour.

The Chakras, as the name suggests, are the subtle 'whirling wheels of stupendous divine energy' in the body. The Chakras are located along the spinal cord from its base to the top of the head. These Chakras manage the body's energy system. They receive, assimilate and distribute the energy throughout the body and the spinal nerve system.

Malfunctioning Chakras have a negative impact on the body; they restrict or block the movement of vital energies and winds inside the body. The different ways to keep these Chakras in fine-tuned condition are—meditation, Yoga exercises, various postures, chanting of Mantras etc.. The properly functioning Chakras keep the endocrine glands functioning properly so that the hormones can regulate the proper functioning of the body. The immune system of the body is activated, diseases are naturally fought and detoxification process speeded up in the body. A sketch depicting the Chakras is appended to this appendix.

**(D) Distribution of important Nerves in the body :-** There are a total of fourteen important nerves in the body according to 'Jabal Darshan Upanishad' of Sam Veda, Canto 4, verse no. 13-22. The 'Alambusa' and 'Vishwodhara' nerves pass through the Kanda situated in the area of the navel while the rest pass through the spinal cord.

The distribution of other nerves is as follows—(a) The ‘Kuhu’ nerve goes up to the right nostril. (b) The ‘Eda’ nerve goes up to the left nostril. (c) The ‘Yashswini’ nerve goes up to the big toe of left leg. (d) The ‘Pusa’ nerve goes up behind the Pingla Naadi to the right eye and turns to the left. (e) The ‘Payaswani’ goes to the right ear. (f) The ‘Saraswati’ nerve goes up to the tongue. (g) The ‘Hastjihwaha’ nerve goes up to the left big toe of the foot. (h) The ‘Shankhini’ goes to the left ear. (i) The ‘Gandhari’ goes to the left eye. A sketch depicting the approximate location of the Naadis is appended to this appendix.

**(E) Naadi Shodhan :-** The Naadis (veins/nerves) need to be purified, cleansed, reformed or de-clogged to make the body function properly. This process has been called ‘Shodhan’ in the Upanishads dealing with Yoga, and the chief process for this is called ‘Pranayam’ which has been described in detail, inter alia, in (a) Jabal Darshano-panishad, canto 5 and 6, (b) Yogchudamani-panishad, verse nos. 89-112 (of Sam Veda), and (c) Trishikhi-Brahmano-panishad, verse nos. 2/89-120 (of Shukla Yajur Veda).

The word ‘Pranayam’ consists of 2 parts— ‘Pran’ meaning the vital wind which sustains life, i.e., breath, and ‘Yam’ meaning restraint. So the ‘Pranayam’ involves exercising control over or regulating the regular flow of breath through a set of Yogic exercises.

This exercise has basically 3 phases —inhalation called ‘Purak’ (filling), the holding of breath called ‘Kumbhak’ (Kumbha means a pot or pitcher), and exhalation called ‘Rechak’ (cleaning, purging, declogging). To start with, the left nostril is closed with the help of fingers of the right hand and all the air inside the body is expelled through the right nostril. Then the breath is inhaled by the ‘Eda Naadi’ (i.e., left nostril), held in the abdomen for a fixed time, and then gradually exhaled through the ‘Pingla Naadi’ (or right nostril). The process is reversed and alternated with each other each time the breath is taken in and brought out.

The time or duration taken for inhalation is fixed as the time taken for mentally saying the 16 Maatras (the vowel sounds of the Sanskrit alphabet). It should be held inside the body (Kumbhak) for a time which is 4 times the time taken for inhalation (i.e., the time taken for 64 Maatras to be said mentally). The gradual letting out of the breath is twice the time taken for inhalation (or 32 Matras). By practice, the Kumbhak phase (holding of breath) should be extended to 80 Maatras. [Jabal Darshan Upanishad 6/3-9, Trishikhi Brahmin, 2/96-97.]

‘Pranayam’ should be done by an ascetic 4 times a day— (a) during the predawn hours before sun-rise, (b) at noon, (c) evening hours at sun-set, and (d) midnight (Trishikhi Brahmin, 2/101). ‘Pranayam’ produces 3 visible effects — (a) first the body begins to perspire. This is considered the lowest stage and the sweat should be rubbed on the skin (Yog Chudamani, verse no. 41), (b) in the second stage, the body shivers and shakes. This is the medium stage; and (c) finally, the body starts gradually lifting upwards like a hot air balloon. This is the best stage (Trishikhi Brahmano, verse nos. 104-105 and Jabal Darshan, 6/14).

**(F) The Kundalini theory :-** According to this theory, the energy centre of a man is in the shape of a coil having 8-loops, called Kundalini, located at the base of the spine. Every person has this Kundalini lying in a dormant state. When this energy centre is awakened, the man is able to experience total fulfillment and attain oneness with divinity. This energy centre can be activated by incessant Japa and Meditation.

There are 3 dimensions of space— the physical space ‘Mahakasha’ (the plane where the planets and stars exist), the mind-intellect space called the ‘Chittakash’ (the plane where the creature thinks and imagines) and the knowledge space called ‘Chidakash’ (where the supreme and infinite knowledge resides; it is the pure consciousness that stage here). The word ‘Akash’ means space, limitless, boundless sky whereas ‘Maha’ means great, ‘Chitta’ means mind, and ‘Chidda’ means eternal enlightenment which is pure consciousness.

The Kundalini theory of Yoga states that there are 3 very narrow channels running through the backbone (spine) from bottom to head. The left channel is called ‘Ida’, the right channel is called ‘Pingla’ and the central channel is called ‘Shusumna’. When we are physically and mentally active, our energy passes through ‘Pingala’ channel and the breath passes strongly through right nostril. When the body and the mind are resting, the energy passes through ‘Ida’ channel and the breath through the left nostril. The 3<sup>rd</sup> channel, the ‘Shusumna’, is usually closed at its lower end. It can be made to open through intense spiritual practices such as Japa and meditation. When opened, the energy of the Kundalini passes (ascends) through the ‘Shusumna’ channel and rises up towards the brain. When this happens, the aspirant gets access to the knowledge space (Chiddakash). Ultimately, when this energy reaches the highest point in the channel, a point called ‘Sahasrara Chakra’, the man is able to experience bliss and ecstasy associated with the ultimate experience of the truth called Brahma. This is ‘God or Brahma realisation’ in terms of Yoga. But the vehicle to do this is Japa of the divine Mantra and meditation with the help of deep contemplation.

The ‘Fire’ required to heat and activate the ‘Apan wind’ and push it upwards comes from the ‘Sun Chakra’ located between the navel and heart. It is done by ‘Surya Pranayam’. During this meditative process, it is imagined that flames are flaring up from the sun residing in the region of the navel, and these flames are heating the ‘Sushumna’ nerve, also called the ‘Brahma’s door’, the lungs, the heart, the throat etc., all of which have the vital airs in them. By heating the lower end of the ‘Sushumna’ nerve alongside the heating of the ‘Kundalini’ and the ‘Apan wind’, the opening of this nerve is unclogged and the subtle energy trapped inside the coiled ‘Kundalini’ is released and pushed up by the ‘Apan wind’ into the spinal cord, rising right up to the head, mixing with all other winds en-route, collecting all their impurities with it much like the hot air rising above the chimney of a furnace in a factory. It is also like the hot wind rising up from the surface of the earth and developing into a whirl-wind which takes along with it dust particles, leaves, twigs et. al. This polluted wind is finally exhaled through the right nostril.

Further, as is the case of a chimney in a factory, the rising of hot air also helps in ventilation of the body because fresh air is drawn in to fill the gap left by the rising Apan

wind. In other words, all the vital winds present at different points in the body of the individual, which were hitherto trapped due to bad habits and postures through the person's lifetime, are forced out of their entrapments and are circulated throughout the body. Obviously, the diseases caused by incarcerated and trapped polluted wind—called 'Vayu Dosh', or affections of the body arising out of faulty winds—are eliminated (Kaushitaki Brahmin Upanishad, 2/113).

The rising of the 'Kundalini' is also similar to the rising of mercury in a thermometer. When the bulb is heated, the mercury shoots up. The 'Kundalini activation' is described in all the major Upanishads dealing with Yoga, chiefly the following— (a) Yog Chudamani and Jabal Darshan Upanishads of the Sam Veda tradition, and (b) Trishikhi Brahmin Upanishad of Shukla Yajur Veda tradition.

**(G) Relationship of Chakras with Gyan (knowledge), Bhakti (devotion) and Yoga (meditation) :-** The thinking process of a man acts like a direction in which the headlamp of a car or the focus of a torch is turned towards, and the beam of light representing the energy flow of the different Chakras will consequentially be directed in that direction to the exclusion of all other directions. So, if the mind is assiduously fixed on a particular subject, the energy of the Kundalini (the chief Chakra) will be focused on it. If the subject is Brahma, the energy will be focused on Brahma; if the subject is the world, the energy will be diverted there. The focusing of the mind is like putting the reflector behind the bulb of the headlamp or torch, as it helps to concentrate the light of the bulb to a particular direction instead of allowing it to scatter and dissipate.

Gyan Yoga helps in long term focusing of attention on the higher aspects of existence— 'self' at the micro level and 'universe' at the macro level. This is why diligent perusal of Gyan (knowledge) raises a man from mundane existence to an enlightened existence where the noise and hustle of the world does not disturb him and he remains ever blissful, whereas the worldly man pursues this bliss and is not able to achieve it, and throws in the towel in frustration. Devotion (Bhakti) to God helps in this endeavour because it has a direct link with the heart, and a controlled heart acts like an assistant for the mind. So, Gyan, Bhakti and Yoga are not at odds with each other, they do not contradict and neutralise each other, but on the contrary they are the so-called 3 legs of the stool on which Brahma rests.

Taking a leaf from science, we can say that if we vibrate at a fine frequency, we become receptive to a finer quality of consciousness and its attendant elevation even as a shortwave radio transmission travels longer distances compared to the medium wave. Again, since energy resists its opposite force, e.g., the positive resists or neutralises the negative, the positive spiritual energy generated by the risen Kundalini helps to neutralise the negative energy generated by such things as anger, joy, anguish, frustration, arrogance, passions, avarice, greed etc..

So we can say that the *3 aspects of spiritualism*— Gyan (knowledge), Bahkti

(devotion) and Yoga (meditation) are the 3 legs that hold aloft the flag of enlightened consciousness which has been unfurled by dedication, commitment and diligence. When a flag flutters in the wind atop a mast, it gives a feeling of accomplishment and pride to the people who 'look up' (and not down) at it as a symbol of their identity, dignity, achievement and self respect. They salute an unfurled and fluttering flag, and not a curled one. So, we salute enlightened, self-realised people, and not those in whom consciousness and divine energy are lying curled up in the form of the unfurled Kundalini. Since we have to make efforts to raise a flag on the mast before it starts fluttering, we have to make efforts to acquire Gyan, have Bhakti and do Meditation. But once the objective is achieved and success obtained, it reveals itself in an expression of ecstasy and exhilaration that comes with an accomplished task.

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‘The aim of art is to represent not the outward appearance of thing but their inward significance.’ —Aristotle

Truth is obtained by faith and conviction, which in turn is obtained by the grace of the Lord; grace is obtained by consecration, and the latter is obtained by sincere self-dedication. —Yajur Veda, 19/30

### Chakras/subtle energy centers in the body

(Based on Saubhagya Laxmi Upanishad of Rig Veda, Canto 3)

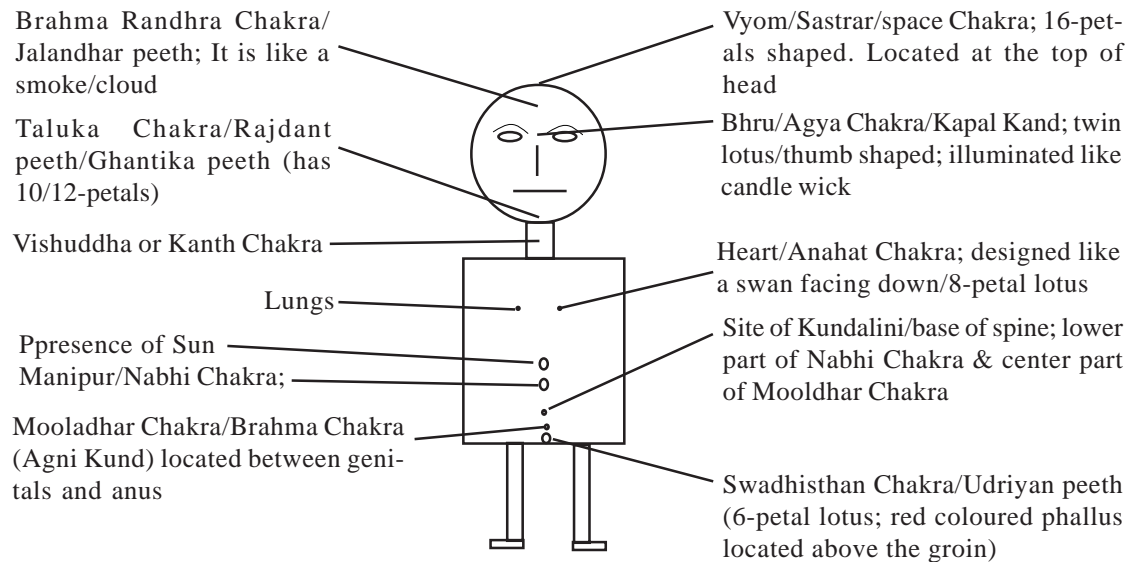


Fig (1)

### Naadis/Nerves in the body

(Based on Jabal Darshan Upanishad of Sam Veda, Canto 4, verse 13-17)

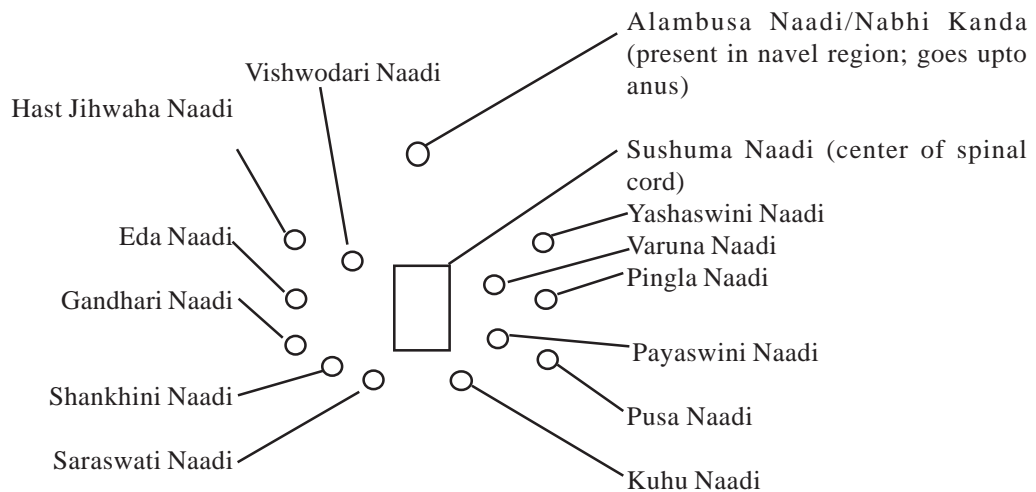


Fig (2)

(T.S. of Spinal Cord Region at the lower end)

## Appendix no. 4

### Concept of Naad and OM

Oh those with similar high wisdom, knowledge, erudition and scholarship get up, rise up! (Rig Veda, 10/101/1).

A man crosses over (the ocean or the hurdle known as) ‘death’ simply by realising (coming to understand the essence, true nature and reality of) the supreme, transcendental Brahma (Yajur Veda, 31/18).

*‘He who is the source of life and power, whose commands all beings, including the Gods, obey, whose shadow is immortality as well as death—we give our oblations to that supreme Lord whom we adore’ (Rig Veda, 10/121/2).*

*In the beginning was the Word, and Word was with God, and the Word was God, the same was in the beginning with God (Bible, Gospel of St. John, 1/1-2); and the Word was made flesh and dwelt amongst us (Gospel of St. John 1/14); ‘That was the true light, which lighteth everyman that cometh into the world’ (St. John, 1/9).*

*‘I am the first and the last; the beginning and the end’ (Bible, Revelation, 22/13). ‘Ishvar is the Atma as seen and/or grasped by the mind. His highest name is OM. So repeat it, meditate on it and think of all its wonderful nature and attributes. Repeating the OM continually is the only true worship. It is not a word, it is God himself’ — Swami Vivekanand (The Complete Works of Sw. Vivekanand, 9 vols, 7/62).*

The eclectic, esoteric and ethereal word ‘**Naad**’ literally means ‘a song, a noise, music, a cry’. The creation came into being with 5 basic elements as its building blocks—sound, wind, fire, water and earth. Of these, sound was the most subtle and sublime, and therefore it was the nearest analogue to the entity that initiated the process of creation in the first place. It was given the name ‘Pranav’ which was deemed to be synonymous with ‘Brahma’, and it represented the cosmic conscious factor or energy field which was also known as the Soul of the cosmos. Hence, the first revelation of the cosmic consciousness was ‘sound’, and this sound was called ‘Naad’. It had the energy of sound incorporated in its vibrations.

Out of the 5 basic elements, the sound is the only one which first appeared and was a manifestation of life. The rest subsequently appeared and became gross by increasing order of grossness. Since sound travels in waves, it produced a rhythmic, wave-like movement in ether and it was called the ‘wind’ which helped to propagate the sound. The waves of sound either collided with each other or rode one on the top of the other to produce a wide spectrum of sound, some of high and some of low frequencies. Hence, ‘Naad’ is perceived in various ways depending upon the caliber of the sensory receptor

organs and the mental development of the seeker. 'Naad' covered all frequencies of sound—ultra high, very high, low and very low etc.. As a result, some sound was audible and some not just like we can hear someone speaking but cannot here the electromagnetic radio waves which surround us everywhere.

This 'Naad' can be physically perceived in various modes— (i) as the resonating sound of a gong hit by a hammer, (ii) as a distant roar of the ocean, (iii) the rustling sound of a rattle snake, (iv) as the trundling sound of a train, and (v) as the playing of various musical instruments, either separately or in conjunction with each other. In some cases it is simply a consistent and persistent roar of an ocean, in others that sound is a resonance like that of a tinkling anklet or different musical notes of various notes and tunes.

The 'Naad Bindu Upanishad' (Chapter no. 3) describes the hearing of a distant roar by closing the ears with fingers, and it goes on to say that an ascetic seeker (Yogi) can, with practice, fine-tune his sensory perceptions to filter this vague sound and decipher the different wavelengths or frequencies of that somber and composite sound to hear the 'divine music being played with umpteen number of musical instruments playing simultaneously in harmony with each other'.

To understand the importance of 'Naad', let us look at our own-selves. A man is said to be alive as long as he 'breathes' i.e., the vital wind called 'Pran' passes through his body, specially the nostrils. This 'Pran' not only keeps the body 'alive', its manifestation is done by two distinct signs—the beating of the heart and, most important, the passage of wind through the throat/the wind pipe. And this passage produces 'speech' by vibrating against the vocal cords which act like musical instruments. So, metaphorically the Pran 'speaks', the Pran 'vibrates and pulsates' with life in the form of heart beat. The 'sign of life' or vitality in the 'Pran' or the vital wind is the ability and power to produce 'sound', and therefore, at the micro-level of the individual, the faculty of speech is a metaphor of the 'cosmic Naad' which is the faculty of speech of the supreme, transcendental 'Pran' at the macro-level.

The sound waves need a medium to travel. The 'Naad' that pervades the cosmos too needs a medium to travel—and this medium is called 'ether'. It is expressed as 'a gigantic ocean of sound waves'. This 'Naad' or cosmic sound produce vibrations in this ether and therefore it was the first source of 'vibratory energy'. The vibrations themselves produce the 2<sup>nd</sup> element called the 'wind' while the energy lying latent in these vibrations produces the 'light', the grosser form of which was the third element 'fire'.

As noted above, the vocal cords of our body are like a musical instrument—they play the 'Naad' represented by the 'Pran' or the vital wind passing through these cords and producing what we call 'speech'. The various modes of these vibrations produce 'voice' in its various modes and with its different pitches, tones and tenors.

The 'Naad', therefore, is the connecting link between Brahma and the 'Pran' of the creature. All the myriad powers of creation have their origin in and work through this

‘Naad’. The ‘Naad’ is called ‘a flaming sound’ in Buddhism, ‘a Kalma’ in Islam, ‘the word’ according to Bible (Gospel, St. John, 1/1), ‘as Udgīt’ which mean ‘the song of the beyond’ by the Upanishad (e.g., Chandogya Upanishad). Brihadarankya Upanishad, 1/2/4 asserts that cosmic creation began with sound.

We can reach the formless from the formed, riding piggy back on the waves of the sound emanating from the vital wind force of the body called ‘Pran’ and reach the cosmic form of it called the ‘Naad’. This ‘Naad’ is the door-step to Brahma because it is the 1<sup>st</sup> and the subtlest element which was produced at the time of creation. But unfortunately, this wonderful and fascinating sound cannot normally be heard by us because we are so overwhelmed by the din of worldly sounds surrounding us from all sides. We remain so engrossed and submerged in the physical world that we don’t hear the ‘Naad’ which is in the realm of the subtle. Once we train ourselves to hear it, we plunge ourselves in the void of inner space present within ourselves. That is why the Hindi word for nerves is ‘Naadi’ (नाड़ी) —the duct through which the divine cosmic ‘Naad’ flows inside the body. When the divine and sublime cosmic sound waves are integrated with the nerves present in the body, the natural electromagnetic pull of the cosmos exerts an upward thrust on our vital wind forces trapped inside these nerves and the body, and as a consequence they tend to rise up. This is precisely what is achieved by the practice of various Yoga postures and what is meant by activating the ‘Chakras’ or the subtle energy centers in the body. Their trapped energy is unleashed and harnessed by the body for upliftment of the ‘Pran’ or the soul of the creature towards its primary source which is the ‘Naad’ or the Brahma respectively.

The cosmic ‘Naad’ is also called ‘Anahat’ (अनाहत) or a ‘soundless sound’. That is, it has a frequency which our ordinary ears can’t hear even as we don’t hear the broadcast of a radio station or a mobile chatter on a mobile phone unless we have the properly tuned radio or a compatible mobile instrument to capture and decipher those frequencies of the sound wave which are present all around us but cannot be heard without these instruments.

The cosmic ‘Naad’ is like music played by Brahma. This music is an extension of the supreme consciousness and it is a manifestation of that divine conscious factor. Since sound is the subtlest of the 5 basic elements of creation and is the nearest to divinity, the cosmic music consisting of the ‘Naad’ is the nearest analogue to Brahma. By being able to hear that ‘Naad’ in one’s own ears and by being able to realise that the ‘Naad’ is originating as a subtle vibration from his own heart and getting enhanced by the compatible electromagnetic waves generated by his own brain, the Yogi is able to establish a direct link with himself and the supreme Brahma. By a natural corollary, he is able to establish oneness of his own consciousness with the cosmic consciousness because the science of music, or the science which is recognised and defined as music, transcends limitations imposed by the gross body, the physical world and its language. This ‘Naad’ or the divine music played by the cosmic consciousness is therefore an expression of the Reality that exists beyond doubt but is so subtle and sublime that it requires a finely tuned mind with

proper training and acumen to catch its frequencies and give meaning to it.

The various fine tunes and notes of varying hues that are heard by the Yogi (ascetic) during meditation only go to prove that he is no more a layman or an ordinary student of spiritualism, but an erudite, discerning and learned student of advanced metaphysics. He has acquired that mystical power, acumen and knowledge which an expert musician possesses that enables him to discern and distinguish between the different forms of musical sounds emanating from various musical instruments.

It signifies the harmony between the vibrations emanating from the heart as well as the electromagnetic waves from the brain of the creature (the Yogi) with those emanating from the cosmic world, or the cosmic waves pervading the entire cosmos in the form of the word OM. We all know that sound consists of waves. Just like one catches one particular radio station with proper and correct frequency on his radio, so do the seeker or aspirant reaches his next destination riding piggy back on these vibration and waves emanating from his heart and brain respectively, and subsequently he lands at a spot, or takes birth in the form which matches these vibrations or waves very much like the voice of the speaker at the microphone at the broadcasting centre of the radio station reaches his audience riding upon the sound and electromagnetic waves emanating from the transmitter and being received by the radio receiver.

This explains how and why certain Yogis have that transcendental mystical power to leave their bodies and wonder around in the microscopic spirit form wherever they wish to go and then come back to rejoin their bodies. This also explains how and why a devotee of a particular deity (God) reaches the chosen deity's abode at the time of death to the exclusion of the abode of all other deities. It also explains the phenomenon of rebirth.

OM is a word of solemn affirmation and respectful assent, often used to denote 'yes, verily, so be it' —and therefore, in this sense having the same usage as 'Amen'. It is placed at the beginning and at the end of most sacred texts as an exclamatory invocation to invite the blessings of the supreme God. It is used as a mark of respect and auspicious salutation. It appears as a mystic monosyllable and is an object of profound religious meditation and contemplation, being the source of highest spiritual elevation. It embodies the triad of creation represented the Trinity Gods— Brahma for creation, Vishnu for sustenance and Shiva for conclusion. These three are viewed compositely as one single entity known as Brahma. the 3 letters of OM— A, U, M —stand for these 3 Trinity Gods respectively, while the combined sound of OM stands for Brahma.

OM is usually also called 'Pranav'. It is also used to mean 'Arambha' (beginning), 'Swikaar' (acceptance, assent), 'Anumati' (consent, permission), 'Aswikaar' (refusal, denial), 'Mangal' (auspiciousness), 'Gyan' (knowledge, enlightenment), 'Brahmi' (awareness of Brahma) etc..

The word 'Pranav' means 'a roar, a bellow, a reverberating sound, a hum or a droning sound, to utter the word OM'. It also refers to the musical instrument called

Tabor, or a small drum, and the sound emanating from it.

The concept of Naad has been exclusively and elaborately dealt with in Naad Bindu Upanishad of Rig Veda tradition. It has been included as chapter 3 of this author's anthology on Rig Veda Upanishads. What our ancient sages heard as the 'cosmic sound' was not a figment of their imaginative and hallucinating fantasy-filled mind. Modern science has also established that our planet earth is 'not silent', but is 'humming' with a mysterious tune. Lately two discoveries have been made in this context. In the first, seismologists have detected a subtle and mysterious global humming known as 'love waves'. This new found vibration is made of 2-minute to 5-minute, side to side surface seismic waves. A mathematical model of such waves was made in 1911 by British mathematician Augustus Edward Hough Love; hence, these waves are named after him. It is essentially a wave made that torques the earth's north and south hemispheres against each other. It is as if the earth is dancing the 'twist'. This subtle, gentle, almost imperceptible twist is scientifically called the 'Toroidal mode'. Amongst the possible causes are the winds, ocean waves or even the Sun. This comes almost 10 years after seismologists identified louder global oscillations that resemble the ringing of a gigantic bell. This oscillation is known as 'earth's roaring Spheroidal Ring', which is far more powerful oscillation that warps the shape of the planet like waves on a water surface.

And that's not enough. Recent data recordings from the European Space Agency's 'cluster mission', consisting of a group of 4 high flying satellites, reveals that there is an ear-shattering series of chirps and whistles which the earth emits and which could be heard high above the planet. It has been known since 1970s and is created by the collision of charged particles of the solar wind with the earth's magnetic field. It is related to the phenomena called the 'northern lights'. They are not heard on earth because these radio waves of sound are blocked by the ionosphere surrounding the earth. They are 10,000 times stronger than the strongest of military signals on earth.

**Relationship between Naad and OM :-** The cosmic sound called 'Naad' was represented by the word OM and its equivalent geometrical symbol ॐ. Hence, ॐ is the monogram of that Naad, and the word OM is the 'Mantra' or word form of it.

The 7 fundamental notes of Indian classical music— Sa, Re, Ga, Ma, Pa, Dhi, Na— are said to have originated from the basic vibratory modes of the sublime sound of OM in Nature. The Vedic quote— 'Ekoham Bahusyaami'— implies that all the sounds, all the energies, all movements and actions and everything else existing in the universe has originated in the vibrations of the cosmic 'Naad'.

The cosmic 'Naad' was meaningless and unexplainable until the time ancient sages envisioned the word OM to encapsulate the whole gamut of sound—from its beginning in silence till its end in silence. Therefore, OM represented 'Naad' as well, because the latter was a sound, albeit as music or vibration, originating against the background of nothing or silence in the void of the cosmos and will ultimately end in nothing or silence of the cosmos.

Ancient civilisations of the world had different words for this OM— e.g., Tibetans called it ‘Hum’, Muslims called it ‘Amin’, the Romans, the Greeks, the Hebrews and the Christians called it ‘Amen’. The word Amen means, ‘faithful, sure’. The syllables and sound of OM are representative of the cosmic ‘Naad’. All speech and thought are derived from the one self-existent sound called OM.

While OM has a ‘more philosophical dimension and meaning’, the ‘Naad’, which even an uneducated Yogi can hear on practice, is more like ‘a music’ which even an uneducated person can hear and enjoy. Whereas erudition, genius and scholarship is required to understand the divine ‘word’ manifested and known as the Vedas (which were originally spoken words), the ‘Naad’ needed a fine tuned body to be heard. While the ‘word’ gives wisdom, the ‘Naad’ gives bliss to the aspirant/seeker even as knowledge gives enlightenment and the music soothes ruffled nerves. ‘Naad’ is the musical sound generated by the cosmic vibration emanating from Brahma that resulted in the manifestation of Nature and the subsequent creation. It is like the ‘vibration of cosmic motor or generator at work’.

Swami Yoganand noted that ‘everything in the universe is composed of energy. The only apparent difference between solids, liquids, gases, sound and light is merely a difference in their vibratory rates. By chanting of the word OM representing the cosmic ‘Naad’, the divine vibration, we can increase the body’s supply of cosmic energy’.

Thorough research works<sup>1</sup> have proved the healing powers of ‘OM chanting and meditating’ on its symbol or syllables. It is said that 12,000 chanting of OM removes all sins (i.e., purifies or cleanses the inner-self and mind) while 12,000 recitations daily for a period of one year can bring realisation of the absolute truth or Brahma. [<sup>1</sup> (i) Indian journal of physiology and pharmacology, 39 (4), pages 418-420; and 42, pages 57-63. (ii) International journal of neuroscience, 76, no. 1-2, page 87-93.]

According to Yoga theory of ‘OM’, the first syllable ‘A’ starts in our chest at the heart (Anahat Chakra), it moves upwards with the sound ‘O’ or ‘U’ in the throat (Vishudha Chakra) and ends with the sound ‘M’ in the head (the Agna and Sahastraar Chakra). Thus, chanting and meditating on OM represents the upwards movement of the energy of the ‘Pran’ (vital wind sustaining life in a creature) along the spine in conjunction with the other wind forces being pushed up through the spine by the activated ‘Kundalini’ lying at the base of it.

There are many meanings behind the Vedic sacred syllables collectively called OM. It is a symbolic representative of the cosmic energy field. George Feuerstein says in his book ‘the Yoga tradition’ that OM is held to be or to express the pulse of the cosmos itself. It is the universal sound, eternally resounding in the universe, which was deemed to be the very origin of the cosmos, the created world’. The symbol ॐ is the geometrical equivalent of its 3 constituent syllables— A, U, M.

According to Vedanta practitioners, the letter ‘A’ symbolises the waking state of consciousness, the letter ‘U’ represents the dream state and the letter ‘M’ the deep-sleep

state of consciousness. The entire word OM comprising of these 3 letters symbolises the realisation of the cosmic divinity within oneself, within the individual creature himself. This is in perfect sync with the Upanishadic philosophy that 'the supreme Brahma resides in the individual; they are one and the same, non-dual and synonymous with each other'. Even the Bible says, '*For all the promises of God in him are yea, and in him amen, unto the glory of God by us*' (2 Corinthians, 1/20).

Saying 'God is Word' is giving a tangible and physical form to God, but saying 'Word is God' is making him subtle as the sound. Whether or not sound is audible, it is present nonetheless everywhere around us, in this world as well as in the cosmos.

'Naad' is also called 'Adi-Mantra' or the first syllable that was pronounced by Brahma at the beginning of creation. '*In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God*' (Bible, Gospel St. John, 1/1-2); '*these things saith the 'Amen', the faithful and true witness, the beginning of the creation of God*' (Bible, Revelation, 3/14). The word 'Amen' refers to the Sanskrit counterpart OM. The Chandogya Upanishad asserts, 'Prajapati Brahmaa or the 'Viraat-Purush' mediated for the purpose of creation of 'Lokas'. Due to his severe 'Tapa' (penances and prolonged meditation), the 'Tri-vidya' (the essential and fundamental knowledge of creation represented by the 3 Vedas, the Rig, Yajur and Sam) sprouted in his bosom or mind, and this knowledge enabled him to speak the first three syllables of creation — (i) 'Bhu' (भूः), (ii) 'Bhuvaha' (भुवः), and (iii) 'Swaha' (स्वः). Then Brahmaa reviewed those words and from them were produced their refined counterparts the letters 'A, U, and M'. These 3 letters compositely were called 'Omkar' or the sounds which represented 'Pranav' which is the cosmic 'Naad'. Even as veins and capillaries spread out as a net in a leaf of a plant, the whole spectrum of speech and voice is pervaded by 'Omkar'. Verily, 'Omkar' is everything there is' (Chandogya Upanishad, 2/23/2-3).

In 'Chaturvedo Upanishad' it is also mentioned that Brahmaa turned his face in the 4 cardinal directions and pronounced the 1<sup>st</sup> syllables of creation — Bhu, Bhuvaha, Swaha and Janaha. These words crystallised into the Vedas symbolising primary body of knowledge and the various 'Lokas' or worlds.

We have already seen that Brahma, who is represented by the 'Naad' or 'OM' (which is also called 'Pranav'), is eternal and infinite. The Bible says— '*Heaven and earth shall pass away but my worlds shall not pass away*' (Gospel of St. Matthew, 24/35; St. Mark, 13/31; St. Luke, 21/33), '*I am the first and the last, the beginning and the end*' (Revelation, 22/13).

The Maitrayanu Upanishad of Sam Veda says, 'The revelation of the vital wind force of life called 'Pran' or that faculty which has the power to speak and sing, is 'Omkar'. The 'Omkar' is that 'Pran' manifested as speech. The world that was present in the beginning was the progenitor of all that exists' (5/4).

The Mandukya Upanishad of 'Atharva Veda' says, 'OM is the symbol of Brahma (and its emblem is 'ॐ') who is imperishable and eternal. This cosmos is but a revelation of

his stupendous and fascinating glory. This whole creation with its 3 dimensions of time — the past, the present and the future — is nothing else but ‘Omkar’; anything that is beyond these 3 dimension of time is also ‘Omkar’ (verse no. 1).

The Bible further says— ‘*and he had a name written, that no man knew, but he himself; ... and his name is called The Word of God*’ (Revelation, 19/12-13); ‘*Jesus said unto them, verily, verily, I say unto you, Before Abraham was, I am*’ (Gospel of St. John, 8/58). The phrases ‘I am’ and ‘his name is called the word of God’ and ‘the Word was God’ are all indicative of the cosmic sound of the ‘Naad’ which was present in the beginning of creation, was the only companion of Brahma before rest of the creation came into existence, and the word or name given to this sound, that is OM, can be regarded as the symbolic name given to Brahma to identify him from amongst the rest of the creation produced by him.

Taittiriya Upanishad of Krishna Yajur Veda says, ‘one should contemplate thus — OM is Brahma, OM is the visible world, OM is an image of this world. OM is invoked at the beginning of everything and at the end of it. Brahma is obtained through OM (8).

The word OM is very dear to Brahma. As the name of any person, when called out respectfully, makes him endeared to the caller, calling out OM reverentially immediately draws the attention of Brahma. OM is similar to an image of a God, though it is subtler than a gross image made up of stone or metal. Since OM is a word, it is indicative of life and ‘Pran’ because only those who are alive can speak and breathe. Breath or ‘Pran’ is the visible evidence of life.

Hence, it is the best instrument to invoke the blessing of the supreme, transcendental Lord called Brahma. It is used to start and finish all forms of worship and chanting of Mantras which are divine words or formulas, thereby indicating the ‘completion of the cycle of worship or chanting’. It also metaphorically establishes that ‘everything started out from Brahma, went its due course, and ultimately fell back or submerged in Brahma’. The symbolism is too obvious and glaring to be ignored.

OM is the primary and primordial, sublime and subtle sound of the cosmos. Its audible manifestations are the various letters forming the alphabets which combined themselves in various permutations and combinations to form words, phrases, sentences and paragraphs etc. which form the basis of any language. A deeper meditation upon this OM reveals that it is actually the all-present cosmic ‘Naad’ or cosmic sound. Each of the various strands of sounds present in this ‘Naad’ can be heard distinctly by Yogis (ascetic) who are engrossed in meditation. These sounds of Naad’ resemble the ‘Music’ emanating from various musical instruments (Naadbindu Upanishad of the Rig Veda).

Therefore, whereas OM is the sublime, subtle and un-manifest aspect of sound, which incidentally is the first manifestation of Brahma, its manifest and gross revelation is the speech and voice of a creature. This voice when sung is called ‘the Sam’ or the song of the ancients as encapsulated in the words of the Vedas, specially the Sam Veda. It is said that ‘the essence of speech is the ‘Richa’ (the hymn of the Vedas), the essence of

‘Richa’ is the ‘Sam’ (the song), and the essence of ‘Sam’ is ‘Udgith’ (singing of the song) (Chandogya Upanishad of Sam Veda, 1/1/2).

The word OM is a sound symbol representing the supreme reality called Braham. Braham is not an object that can be perceived by sense organs, nor can it be comprehended by the mind or a thought that can be reflected upon by the intellect using its discriminatory faculty. It is beyond human comprehension—i.e., it is unknown to human-kind. To understand anything which is unknown, one has to proceed from the known factors. An unknown entity cannot be explained by using other unknown factors. Of all the factors known to man, the subtlest is sound. The realm of the ‘known’ world consists of 5 elements—earth, water, fire, air and space in progressive order of subtlety. Different permutations and combinations of these 5 elements constitute the entire realm of factors known to man, which is called the ‘creation’.

Of the 5 elements, Space is the subtlest, and Sound is the essence of space. Sound is created only in space (for instance, the gap between our palms helps us to clap, but in a piece of wood, there is no space, hence no sound can be created). This sound is the subtlest because it can be perceived by only one sense organ, e.g., ear. It directly impinges on the mind and intellect apparatus. It is considered as the very first manifestation of the supreme truth since the unmanifest truth lies just beyond the manifested world. This being so, sound is the best and the subtlest vehicle to transport one from the ‘terrestrial world of the known’ to the ‘transcendental world of the unknown’.

The question is why OM is selected out of all the sounds known to mankind to represent the supreme Braham. The reason is that this single word represents the entire phenomenon of sound. It consists of 3 different and distinct sounds—viz. ‘A’ which is a throat sound, emanating from the root of the tongue; ‘U’ is created by rolling forward of the muscles of the tongue between the root and the lip of the mouth; and the letter ‘M’ is the concluding sound produced by closing of the lips. Hence all articulate sounds are aptly represented by the 3 letters A, U, M of the word OM. This word is a coordination of all that is indicative of life because only a living entity can speak, and not a dead entity.

OM represents, therefore, the supreme truth/reality which pervades the 3 states of consciousness—the waker (Viswa), the dreamer (Taijas) and the deep sleeper (Pragna) states of consciousness of the creature in the terrestrial realm of the ‘known world’ of the creation called microcosm as far as the creature is concerned. The same logic when extended to the cosmos results in OM representing the cosmic waker (Viraat), the cosmic dreamer (Hiranyagarbh) and cosmic deep sleeper (Eswara) aspect of macrocosm.

The silence that follows the sounding of the word OM (i.e., after closure of the lips) is called ‘AMTRA-OM’. This silence represents the forth state of consciousness called Turiya which is all blissful and a transcendental reality. Since sound emanates (A), expands/progresses (U) and collapses/merges (M) back into space—it naturally follows that space existed before the very advent of sound. Hence this fourth state of conscious-

ness represents that 'Turiya state' or the pre-sound and post-sound state of all-pervading space. This silence is bliss, serenity, placidity and tranquility.

The word 'Brahmaand' meaning the universe is visualised in this context as a rising and collapsing of the waves of matter from and into the Brahma. The comprehensive knowledge of scriptures enables us to see, by deep mental reflection, that all objects (or matters, elements) are merely reflexes of forms constituted in one, irrefutable and immutable 'Truth'. And this 'truth' is Brahma of the Upanishads.

But the most astounding thing about the cosmic silence is that it is not inert and inane because it has the capacity to generate or create sound. And anything that 'creates' must have a life infusing capability. Taking a leaf from microbiology, a cell must have a nucleus so the space must also, logically, have a nucleus. This nucleus is the Atma or the soul of the cosmos or, in other words, the macrocosmic soul (Parmatma) of the cosmos which is the counterpart of the microcosmic soul (Atma) of the Jiva.

If there were no silence, we cannot hear the sound. It is the background of the silence which enables us to hear the sound in the first place. Therefore, the word symbol OM represents the entire gamut of manifest world of plurality as well as the unmanifest world of Reality. OM, the sound, represents the former (manifest) world while the silence represents the latter (unmanifest) world. When this all embracing, all-pervading, blissful internal cosmic silence is reached, the seeker becomes one with the Supreme Reality, a state of God or self realisation.

According to Vedanta, the principle by whose mere presence the intellect thinks, the mind feels, and the body perceives, is the 'Subject', the substratum for all the experiences of the body, mind, and intellect. This principle that lends its light to every being is the divine principle OM, or Atma (the Self) residing inside the creature as microcosm as well as residing in the universe as macrocosm known as Brahma. *'The diversity in objects arises only when they are united in some way. Neither identity nor difference, neither existence nor non-existence of object is possible if they are not linked with one another. The ultimate view is that it is the 'one' which has all powers'* (Vakyapadiya, 3/1/20-22). And that 'one' —whether perceived as the 'Naad' by a Yogi, or as 'OM' by a Upanishadic sage/seer, or known as 'Pranav' or as Brahma' by them — is the ultimate supreme consciousness which is the Soul of the cosmos, the energy that drives everything in this creation.

According to 'Yogchudamani Upanishad' of Sam Veda, verse no. 74, the letter 'A' resides in the eyes of all creatures during the waking state of consciousness, the letter 'U' is in the throat during the dream state of consciousness, and the letter 'M' is in the heart during the deep sleep state of consciousness. The last stage is the composite word OM which represents the 4<sup>th</sup> state called the 'Turiya' state of consciousness, which is marked by bliss and beatitude.

Verse nos. 75-79 of the same Upanishad says that the gross 'Viraat Vishwa' is a

manifestation of the letter 'A', the subtle radiant form called 'Hiranyagarbh' represents the letter 'U', and the causal, attribute-less, enlightened entity symbolises the letter 'M'. The letter 'A' has the natural quality called 'Rajasic' (worldly desires), its colour is red and it represents the creator of the world, Brahmaa. The letter 'U' has the natural quality called 'Satwic' (righteousness, virtuousness and other noble qualities), its colour is white/gray and it represents the sustainer and caretaker of the world called Vishnu (verse no. 75). The letter 'M' has the natural quality called 'Tamsic' (the lowest of the 3 qualities), its colour is dark and it stands for the annihilator of the world called 'Rudra'.

In this way, the origin of Brahmaa, Vishnu and Rudra (Shiva) is deemed to be OM or 'Pranav' which is the cosmic symbol of the Divine Being (Brahmaa). OM is the transcendental and supreme cause for the origin of all that exists, animate or inanimate. The creator of the world, Brahmaa, is deemed to be incorporated and inherently present in the letter 'A', Vishnu in the letter 'U' (verse no. 76-77), Rudra (Shiva) in the letter 'M'. It is only OM/Pranav that keeps shining gloriously everywhere (or it remains visible, manifested or revealed at all places in myriad forms) in the cosmos. This OM/Pranav is said to be facing upwards (i.e., it is symbolically uplifting) in wise, erudite, sagacious and enlightened persons, while it faces down (i.e., is degrading, degenerating and denigrating) in stupid and ignorant people (verse no. 78).

It is OM/Pranav that is present everywhere, in every direction, in equal intensity and magnitude. A person who realises or understands this as it is, is indeed an expert in the essential knowledge, tenets, teachings and doctrines of all the Vedas. Amongst enlightened and wise seekers/aspirant, this OM/Pranav is irrevocably, consistently, un-hinderingly and uniformly uplifting for the soul (verse no. 79).

So we see in wonder and awe how our ancient 'seers' could 'peep' into the deep recesses of time and space at a time when there were no electronic gadgets, no satellites, no radars, no radios and no x-ray telescopes or spectrometers or sonometers etc.. They simply used their own brain and mind as the radar, their intellect as the computer and radio receiver to catch, comprehend and analyse the subtle sound waves emanating from deep space, a privilege their descendents— we —are denied because of our grossness and indulgence in the artificial world.

The Rig Veda asserts: चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः । गुहा त्रीणि निहिता नेगयन्ति तुरीयं वाचो मनुष्या वदन्ति (ऋग्वेद, १/१६४/५) —'speech is known by the erudite, wise, and scholarly knower of the Vedas to consist of 4 parts. The 1<sup>st</sup> three of these (the 'Para'—the supreme, transcendental Brahma; the 'Pashyanti'—unformed language, and the 'Madhyama'—mental language) remain un-manifested in the depths of one's being. It is only the 4<sup>th</sup> that people speak'. (Rig Veda, 1/164/5).

According to Hanso-panishad of Shukla Yajur Veda, the 'Naad' or the cosmic sound has 10 varieties of sound or music emanating from it— (i) clinking of bracelets, (ii) tinkling of anklets, (iii) the reverberation and resonating sound of a gong hitting a brass bell, (iv) the

blowing of a conch shell, (v) the playing of stringed musical instrument (e.g., lute, harp, guitar), (vi) the clap or clanging sound of crashing cymbals, (vii) the shrill but soothing and haunting sound of a flute, (viii) the beating of tumbrels or elongated drums, (ix) the sound of kettle drums, and (x) the rumbling and thundering of clouds (verse no. 16-17).

The various subtle sounds emanating from the cosmic 'Naad', which essentially consist of vibrations in the ether, have been elaborately described in 'Naad Bindu Upanishad' of the Rig Veda. In the beginning, the aspirant simply hears a roar of some distant ocean, but this rises to an all-engulfing crescendo which literally drowns the conscious part of his brain. By and by, he starts differentiating between the various hues and shades of sound which acquire resemblance to the sound of various musical instruments playing together, and later on playing separately like in a stereophonic orchestra. The highly evolved mind-intellect of an enlightened ascetic is able to distinctly hear these individual strands of sounds in the form of the cosmic music emanating from Brahma.

As a result of this 'Naad', the body witnesses many apparent reflexes. The reflex actions of the muscles in the body are involuntarily controlled by the brain. When the nerves of the brain—which is actually an electronic circuit consisting of a fine maze of ganglions, nerve fibers and nerve ending much like an integrated circuit of a computer—are impacted by these sound waves emanating from the cosmic 'Naad' which tend to interfere with and modify their working much like the interference of the electronically charged particles of the solar wind with the radio transmission on earth, the impulses or electric signals which are given by the brain to other parts of the body also get effected or modified. This results in the muscles of the body reacting differently to different wavelengths or frequencies of the various sound waves emanating from the sea of sound called the 'Naad'. Each individual reaction of the body will therefore correspond to particular frequencies or wavelength that the aspirant is hearing at that instant. As a natural corollary, it follows that by observing the reflexes of the aspirant's body, we can determine at what spiritual level he is prevailing at that moment.

The 1<sup>st</sup> sound (according to verse no. 17 of Hanso-panishad) is a tickling sensation. The 2<sup>nd</sup> sound creates tense or taut muscles leading to spasms. The 3<sup>rd</sup> sound leads to perspiration breaking out from the body. The 4<sup>th</sup> sound creates tremors in the head (verse no. 18). The 5<sup>th</sup> sound creates saliva to dribble out of the mouth. The 6<sup>th</sup> sound causes 'a rain of Amrit' (which is a metaphor for tears of bliss). The 7<sup>th</sup> sound bestows upon the aspirant the blessing of being acquainted with the profoundest and most secret of knowledge. The 8<sup>th</sup> sound enables the aspirant to speak in mystical language. [That is, he can speak in any tongue, he can speak of things unknown, he can speak of the wisest of things, his speech has the potent and prowess of divine powers] (verse no. 19). The 9<sup>th</sup> sound enables the aspirant to make himself invisible and he acquires the so-called '3<sup>rd</sup> eye' having mystical and divine powers of insight and infinite vision. Finally, when the aspirant hears the 10<sup>th</sup> sound, he acquires the transcendental and eclectic knowledge

pertaining to the supreme Brahma, and as a result, he experiences or witnesses Brahma first hand (verse no. 20).

Hence, OM is the best instrument to invoke the blessing of the supreme, transcendental Lord or Brahma. It is used to start and finish all religious worship thereby indicating the completion of the cycle of the worship. It also metaphorically establishes that 'everything started off from Brahma, went its due course, and ultimately fell back or merged or coalesced with Brahma. The symbolism is too obvious and glaring to be ignored.

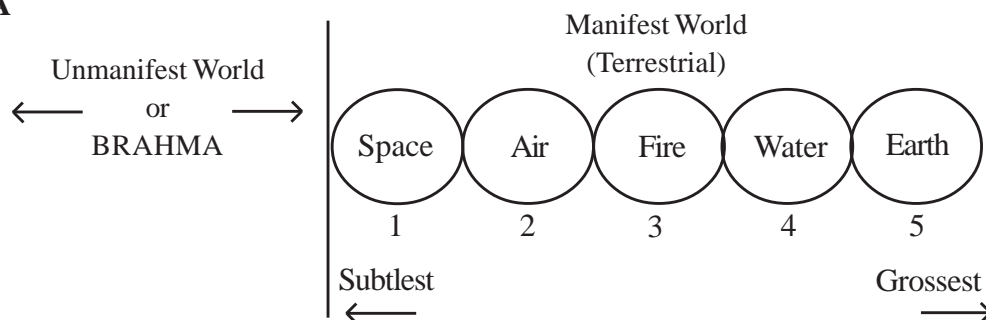
So, in conclusion we can say that neat categorisation of 'Naad' or 'OM' is not in accordance with the pluralistic, holistic approach of ancient Indian tradition. Hence, to categorise and define 'Naad' and 'OM' separately will be against that tradition. The above discussion is simply to emphasis that whether the Upanishad talk about the 'Naad' or 'OM' or 'Pranav' or 'Brahma' or 'Brahmaand' (universe/cosmos/world), they ultimately mean and speak of the same thing. The allusions, the allegories, the metaphors, the analogies may be different, but the essence is the same.

\* \_\_ \* \_\_ \* \_\_ \*

### Relationship between unmanifest Brahma & manifest world

*In the beginning was the Word, and Word was with God, and the Word was God, the same was in the beginning with God (Bible, Gospel of St. John, 1/1-2); and the Word was made flesh and dwelth amongst us (Gospel of St. John 1/14).*

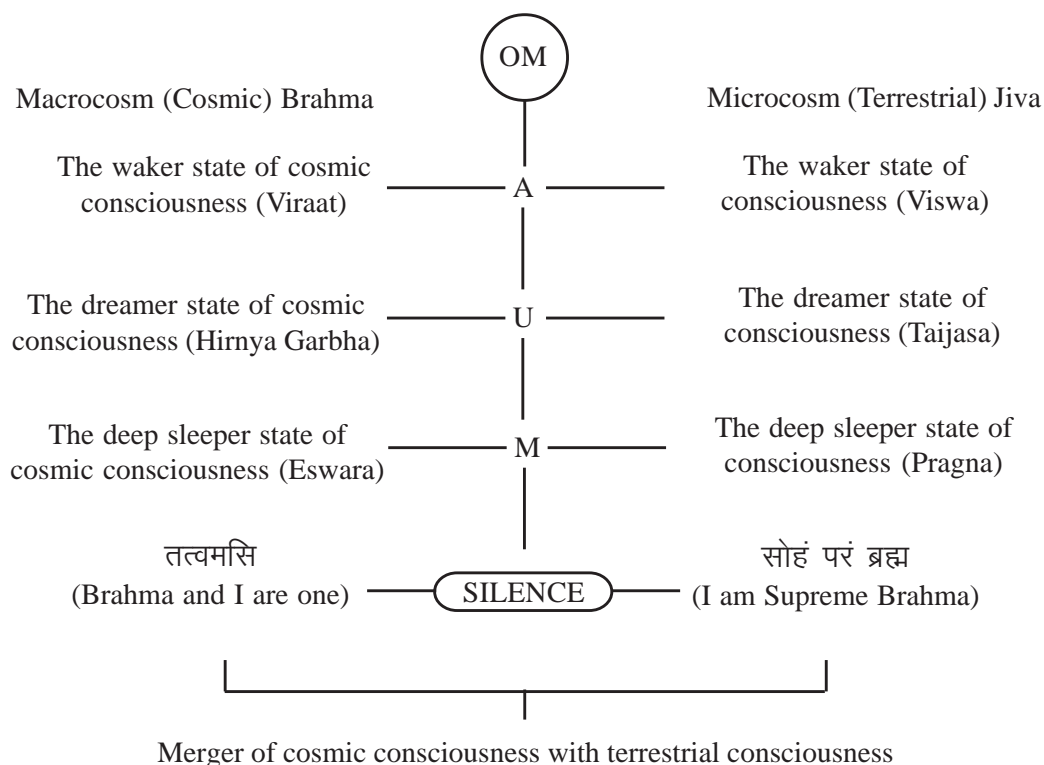
**A**



### Relationship of the word OM with two planes of consciousness

*All things were made by him, and without him was not anything made that was made. In him was life, and life was the light of men, and the light shineth in darkness and the darkness comprehended it not (Bible, Gospel of St. John, 1/3-5).*

**B**



## Appendix no. 5

### Yantra, Mantra, Tantra, Yoga, Contemplation & Meditation

Bible:- *'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that man of God may be perfect, thoroughly furnished in all good works' (Bible, Timothy, 2/3/16-17), 'Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you' (Gospel of St. Matthew, 7/7), 'Wherefore he saith— awake thou that sleepest, and come from the dead and Christ (Lord) shall give you light' (Ephesians, 5/14).*

Swami Vivekanand:- *If a man is deluded by a mirage for some time, and one day the mirage disappears— it comes back again the next day at some future time, he will not be deluded. Before the mirage first broke, the man could not distinguish between the reality and the deception. But when it has once broken, as long as he has organs and eyes to work with, he will see the image, but will no more be deluded. That fine distinction between the actual world and the mirage world that he has caught— and the latter cannot delude him any more. So when the Vedantist has realised his own nature, the whole world has vanished for him. It will come back again, but no more the same world of misery. The prison of misery has become changed into 'Sat, Chit, Anand' — i.e., Absolute Existence, Absolute Knowledge and Absolute Bliss. [Address given at graduate philosophical society, Harvard University, 25/3/1896; Selection from Complete Works, 2000, page. 88-89.]*

*Religion always takes 3 steps— the first is dualism. Then man gets into higher state of partial non-dualism. At last he finds he is one with the Universe. Therefore, the three do not contradict but fulfill (-do-, page 92).*

**(A) Yantra :-** An Yantra is an instrument or geometrical device which is used for ritualistic worship using the science of Tantra. The Yantras, such as the 'Sri Yantra' for worship of Shakti or the Goddess representing cosmic energy of creation, were discovered by ancient sages during the Vedic period (roughly 3,000-200 BCE) for spiritual, intellectual and worldly well-being of human kind. We shall see here in brief the rationale behind and the significance of these mystical designs which are geometrically perfect.

Yantras are diagrams or sketches which are tools, devices or implements for mental concentration and meditation. A Mantra is a crystalline form of the specific divine and sublime energy, the Japa (repetition of the Mantra) is the flowing current of this energy while the Yantra is a symbol or monogram or a spectrograph of this source of energy, and Tantra is the science which puts it to use. Yantras are outline sketches of the contours of divine energy fields, much like the graph drawn by an ECG machine measuring heart beat.

The use of Mantra in worship, e.g., in meditation, enables the aspirant to focus the

specific currents generated by the group of specific Mantras used in that Yantra. These Mantras act like the cathodes and anodes in an electro-voltaic cell producing electrical energy; the Yantra is the apparatus employed to produce this electric current, as it were.

The word 'Yantra' is derived from 'Yam' and 'Tra'. The word 'Yam' means self-restraint, and 'Tra' means tri. Its implied meaning is — 'the Yantra helps in self control and restraint of the mind, body and the external behaviour of the aspirant vis-a-vis the world, i.e., the trilogy of creation, and this removes sorrows and distresses, gives peace and tranquility as well as success in both the worldly as well as the spiritual pursuits of the aspirant'. The Yantras are symbolically the abodes of Gods for whom they are dedicated, and these Gods represent the divine spiritual powers in its varied manifestations. Each Yantra is specific for a particular God or Goddess even as any scientific instrument is specific for the purpose for which it is created or assembled.

All Mantras have their origin in letters and syllables of any language and they have their original form in the cosmic sound called 'Naad' which is represented by the cryptic symbol OM and its monogram 'ॐ'. Similarly, all the cosmic energy fields present in the cosmos are encrypted in the Yantra which is their monogram similar to 'ॐ' representing 'Naad'.

**Structural features of Yantra**— In chemistry we learn that organic compounds having complex structures are represented by various letters of the alphabet, such as for example 'C' for carbon, 'H' for hydrogen, 'N' for nitrogen, 'O' for oxygen and so on. The complex structures of a molecule of a compound such as benzene is depicted by joining these letters by bars, lines etc.. In case of Yantras, the same process is involved—the sketch is the bar and line while the Mantra or seed/root words for various divine sources of energy called their patron Gods are like their chemical counterparts in the form of letters for different atoms of the elements.

A dot '•' in a Yantra symbolises the nucleus of cosmic energy and is the power source of all action and motion. This dot can be extended to form a line, a triangle, a quadrangle, a circle etc.. These indicate various nature, hue, magnitude and frequency of the cosmic energy current emanating in the cosmos and aspired by the aspirant to be harnessed for his use. They are similar to an integrated circuit (IC) drawn to represent an electronic circuit of a computer or any electronic gadget.

The Vedic sages had invented a coding system of symbols, signs, alphabets etc. to represent the various elements of the cosmic energy while designing these instruments. Specific combinations of these cryptic clues were used in different Yantras to serve a specific purpose just like a specific key is used to unlock a particular lock.

In Upanishadic texts which deal with such Yantras, details are provided regarding the placement of the seed/root words, how to use the Yantra, the benefits of worshipping or using it, meditating upon it as well as for concentrated and dedicated use of the Yantra. Even as use of any instrument necessarily requires knowledge of the science that governs the operation of that particular instrument or apparatus, the Yantras would also entail a

thorough knowledge of the underline principles in order to make them effective and comprehensible as well as pass the test of rationality or scientific reasoning.

**(B) Tantra :-** There are 3 dimensions of Tantra — (a) Mantra, (b) Yantra and (c) Tantra. Mantra is pure sound; every sound has an energy wave associated with it which takes a definite form depending upon the frequency, amplitude and other aspects as proved by an oscilloscope. The seed or root words forming the Mantra are the purest forms of sound. The Yantra is the physical forms that sound takes and is depicted in the form of a diagram or sketch having various Mantras like a text book of music. Yantra is an instrument to use the Mantra much like the musical instrument is used for the purpose of tranforming the magic of sound to produce a captivating and enchanting music which has a therupatic value as well.

Tantra is the technique to use the Mantra and the Yantra. Even as technology of electrons helps man to send information across thousands of miles in a second, which information could have otherwise been taken personally by him also after undertaking an arduous journey of months or days on end, the Tantra helps to achieve success in the spiritual realm where the mind cannot physically go; it takes a man beyond his physical capabilities. That is why ancient sages could perform stupendous and seemingly impossible tasks using the various Mantras and Yantras through the technology of the Tantra. Tantra is, therefore, a science in the realm of metaphysics and occult.

Tantra consists chiefly of practical ways, using devices and Mantras, of realisation of that supreme Truth, and they are extended as a branch of Upanishadic philosophy or metaphysics of Vedas. In the perspective of creation, they describe it as continuity of the cosmic Naad (vibration) into the present manifest world. The energy of vibration produced by this Naad gives the intrinsic energy for creation. So this energy is the soul or Atma of creation, and its form is the Naad. Tantra is therefore the art and skill to realise that Brahma, or the essential and irrefutable Truth in this creation through the use of an apparatus called Yantra, and the keys to operate the apparatus are the Mantras.

**(C) Mantra :-** While going through the main text of the book, we come across the word Mantra repeatedly. What are they? In a lay-man's language, as we have seen, Mantras are either a single letter, a syllable or a group of letters or syllables forming a word, a group of words, even a phrase or a short statement— which we can call a 'spiritual formulae'. They are a unique and potentially uplifting, energy-charged thought currents. These currents are transformed into words to make them useable and accessible. For the purpose of God-realisation (or realisation of the supreme Brahma), these Mantras are used in meditation repeatedly to help concentrate the mind. These are called Mantras because by proper contemplation on their import, they are able to remove the inner obstacles and facilitate realisation. They are catalysts or mediums for realisation. They help in reaching of the supreme Advaitic ideal of identifying the Atma with the Brahma, the individual self with the universal Self. The Mantras are the vehicles used during Japa (repetition of the holy name of the Lord) also.

But it must be emphasised here that even as any formula— whether in the realm of science or mathematics— is useful only when the student understands its meaning and application, the Mantras too, being spiritual formulas themselves, would be beneficial only when their meaning and import are fully understood. Though, off course, even as learning by rote can enable a student to mug up Chapters of a book to pass an examination without being able to answer one single question based on reasoning on the same subject that he has parroted, so the Mantras do have their impact when repeated blindly, but the benefit is only superficial. It is better than nothing but is not wholesome, they don't lead to self awakening as such. The Mantras are the vehicle which the aspirant uses to travel from the plane of the world to spiritual plane because Mantras can be repeated even while a person goes on with his daily chores, but his subconscious mind dwells not on the objects of the world but on the objects of the divine. In due course of time, this has a profound psychological impact on the aspirant. Gradually he seems to identify himself more with the divine principles than with the humdrum worldly principles. The seeker/aspirant gradually veers himself away from worldly entanglements and engages himself with spiritual discipline. First it's external and then it becomes internal. Even as a medicine taken over a long period of time eradicates a disease, the constant repetition of the Mantras tend to scrub his subconscious clean of all negative traits and replace them with divine traits.

The science of various Mantras was derived from the profundity and omnipresence of the primordial sound. The specific structure or configuration of letters and syllables of a Mantra can be regarded as coded compilation of great spiritual doctrines or a cryptic metaphysical formulae of great import; the rhythmic chanting or repeating of which with due diligence, dedication, mental concentration, consistent and persistent pace and practice generates specific energy currents present in the cosmic ether in the form of the cosmic sound.

First let us understand the sonic power of some of the basic vowel sounds used in the scriptures and which form part of Mantras. The various combinations of these vowel sounds have as many special effects and create as many energy sources as are possible by their various permutations and combinations. Each syllable or letter of a Mantra stands for a particular aspect of this energy field, which the scriptures prefer to call 'God'. The 'Akshamalikopanishad of Rig Veda' has bestowed and empowered each alphabet with divine and spiritual powers and threaded them together in a string called the 'prayer rosary'.

Some of the basic vowel sounds of Sanskrit/Hindi and their effects are enumerated as follows :- (i) A (अ) —Pronouncing this vowel has a direct effect on the heart. The pumping of the heart and the supply of pure blood in the body is supported by this sound. Repeated loud pronunciation at regulated amplitude helps to regulate pure blood supply to the body and keep the heart tuned. It possesses creative powers.

(ii) Aa (आ) —The sound of this vowel effects the chest and upper parts of the lungs. It strengthens ribs, helps clean the digestive canal and energises the mind because to pronounce it, the mouth has to be opened wide, enabling fresh air laden with oxygen to

enter the body and oxidise the tissues.

(iii) E and Ee (इ, ई) —Pronunciation of the short and long sound of the 3<sup>rd</sup> and 4<sup>th</sup> vowels have a direct effect on the throat, almost like a gargle. It cleanses the upper chamber of the respiratory tract as well as the alimentary canal. It helps to relieve headaches.

(iv) U or Oo (उ, ऊ) —The short and long vowel sound of ‘Oo’ have direct effect on the organs in the middle and lower part of the body (i.e., abdomen) —e.g., liver, stomach, lower intestine and bowels because abdominal muscles are used to pronounce it. Constipation is relieved by prolonged pronunciation of this vowel sound.

(v) Ae and Aye (ए, ऐ) —These two vowel sounds effect the kidney and the junction of the throat and the respiratory tract. It can relieve renal disease. It softens vocal cords, hence it is useful for those who use the voice much —e.g., teachers, singers, orators etc..

(vi) O and Ao (ओ, औ) —This vowel sound effects the genitals and the central part of the chest.

(vii) Ang (अं) —This is pronounced by opening and closing the throat. The oxygen inhaled when the mouth is open and fresh air is trapped inside the body helps in oxidising the RBC (red blood corpuscles) which, in turn, oxidises the tissue.

(viii) Aha (अः) —The pronunciation of this vowel sound titillates the tongue and the upper part of the palate. It regulates secretions of hormones which in turn regulate the various functions of the body.

**Vocal sound and five elements :-** Prof. Dobson has hypothesized that the primary speech of the human race must have originated using these vowel sounds. The ‘wind’ is a medium for propagation of sound. Air controls the type or genre, quality, amplitude and tune of sound— as is evident from a whistle, a flute or a mouth organ. The ‘water’ is also a medium of propagating sound as is done by marine creatures and some musical instruments using water such as the ‘Jal Tarang’. The relation of sound with ‘fire’ consisting of light and heat as its elementary constituents is evident in the functioning of the tonometer, spectro-meter and thermo-meter. Its subtle effect on the mind is an example of ‘heated exchange of words’ during an argument. The ‘space’ element and its relationship with sound are evidenced by music and the cosmic ‘Naad’. This has been elaborately explained in appendix no. 5 of this book.

Benjamin Lee Whorf, an American scholar and chemical engineer, researched the psychological aspects of language and published his findings. ‘The idea, entirely unfamiliar to the modern world, that nature and language are inwardly akin, was for ages well known to various high culture... In India, one aspect of it has been the idea of the Mantra and of a Mantric art. On the simplest cultural level, a Mantra is merely an incantation of primitive magic, such as the crudest cultures have. In high culture it may have a different, intellectual meaning, dealing with the inner affinity of language and the cosmic order. At a still higher level, it becomes Mantra Yoga. Therein the Mantra becomes a manifold of conscious patterns, contrived to assist the consciousness into the nominal pattern world, whereupon it is ‘in the driver’s seat’. It can set the human organism to

transmit, control and amplify thousand-fold forces which that organism normally transmits only at unobservable low intensities.’

The space or sky is the habitat of the cosmos; even our earth is nothing more than a speck or a grain of sand in this vast cosmos. Since the cosmos is filled with ether, which is completely infused with ‘Naad’, we are completely drenched by it, completely submerged in it. The ether is a gigantic ocean of sound waves. Sound is also the first source of energy; its combination with light lies at the root of generation of different types of energy currents and particles of matter.

In a more practical term, our body represents that vast cosmos. The space inside the skin made of earth is filled with water, air and fire. When we speak, our vocal cords create the cosmic ‘Naad’ in its microcosmic form, and we call it speech.

The scriptures affirm that OM, the sublime sound, is the source of all creation which has its base in it. The word OM is said to be the base/foundation and the basis/origin of all Mantras because Mantras consist of letters and syllables, and these are various forms that sound takes. Since sound has its origin in the ‘Naad’, hence OM is the ‘seed or root’ of all the Mantras. All syllables, letters, Mantras and words have emanated from the vibrations of the primordial sound called the ‘Naad’.

The importance of **Japa** (repetition of holy name or divine letter of the Mantra) is succinctly explained by Swami Vivekanand when he says, ‘The inaudible repetition of the Mantra, accompanied with the thinking of its meaning, is called mental repetition and is the highest type of Japa’ (Complete Works, 1/190). His Guru, the enlightened Sri Ram Krishna said, ‘Japa means silently repeating God’s name in solitude. When you chant his holy name with single minded devotion, you can see (visualise) his form and realise him. It is like reaching a piece of timber (e.g., a log of wood) floating in water and attached to the bank with a chain. By holding the chain and moving forward, link by link, you can reach the log. In the same way, by repeating God’s holy name, you become absorbed in him and finally realise him’ (Gospel of Ram Krishna, 878-9).

Japa of the Mantra has basically 3 forms— audible (with proper pronunciation), inaudible (just by moving of the lips) and mental (without any external sign of repetition). The last is the best way as endorsed by Swami Vivekanand himself as above.

Regarding continual Japa of the Mantra, we must remember what Swami Vivekanand had said, ‘Each deity chosen by the seeker (called his Ishta Devta) has a specific Mantra (even as each man has a specific name; it is like the relevant God’s signature tune). The Mantra is the external word to express the particular ideal that the deity stands for. Constant repetition of the word helps to fix the ideal firmly in the mind’ (Complete Works, 7/63) because ‘as thou thinkest, so art thou’ (Complete Works, 6/90— a reference to Buddha’s Sermon on the Mount).

The benefit of constant Japa of Mantras can also be explained as follows— the consciousness of a man exists in 3 states, viz, the waking state, the dreaming state and the deep sleep state. During the waking state, the conscious is so engrossed in performing the

functions of perceptions and feelings linked with the gross body that it remains bogged down in the narrow domain of physical experiences. But when this conscious is trained to do another task simultaneously with this routine function of worldly perceptions and feelings, it can perform this new task easily with due practice. For example, it is possible for a man to train his mind to do routine, monotonous task without making an error while listening to music. On the contrary, this additional task makes his routine activities less tiring and boring because the consciousness gets detached from the usual experiences of the physical body and become relatively free for some time to focus on the other task at hand—which is listening to music or repeating the Mantra, which in their turn have a soothing effect on the tired nerves. Now, this repetition forms the background record of the subconscious or the memory bank of the mind. So, when the consciousness is in the second state of existence, that is the dreaming state, it dreams of those subjects which have been stored in its memory bank—the various inputs from the world as well as the constant psychological impact of the Mantras. The effect is obvious—the dreams become influenced by the latter influences. Finally, in the third state of deep sleep when neither the external stimuli nor the activity of the mind affect the consciousness, it (consciousness) can enjoy the sub conscious without any restraint. It is here that the Mantras, positive thinking, good or bad thoughts etc. come into play.

It is like the activation of the inner mind (sub conscious) of the man. And this is why it is emphasised that the Mantras have effect only when their meaning and import are understood because when this inner mind is activated, it comes in direct contact with the consciousness. The more erudite and classified the sub conscious, the more elevated the inner-self becomes. Just like the personality of a man is effected by, inter alia, his surroundings and circumstances, this inner-self is also enhanced or degraded in stature due to this sub conscious. Mantras, with their meanings understood (and stored in the sub conscious), uplift this inner-self of the creature. The creature becomes more spiritual and divine because it is guided by the 'inner mind' to identify itself more closely with the pure and divine Spirit (Atma/soul) in him. This Spirit is the emperor of the whole set up—it is pure consciousness, an entity that is the reporting authority for the sub conscious.

Chanting of Mantras is like caressing—gentle but intense—of the heart and the mind. When one chants softly, one's emotions become more gentle and soft, refined and elevated. Chanting or doing Japa of Mantras help to subdue or calm agitations of the mind and control it. It acts as a balm over ruffled nerves of the mind.

There is another school of thought that says that Mantras need not have a meaning, need not be understood to be effective. According to this line of thought, Mantras resemble the cosmic sound, which according to the scriptures, was the origin of the whole cosmos. These Mantras incorporate certain sound codes that could generate specific energies because sound waves have energy. That is why different Mantras are prescribed for different uses because the specific energy needed to deal with a given set of problems will be generated by a given set of syllables producing a given set of sound waves or sonic codes.

In mythological lore, the ancient sages heard these syllables which represented the cosmic sound called 'Naad' in their inner-self in a state of trance. That is why most of the Mantras are called 'Srutis'— things that were heard and not consciously created as meaningful words. They were, in effect, a compilation of sound-elements heard or conceptualised by intuition.

Sir John Woodroffe, in his book 'The garland of letters' describes the origin of Mantras as follows— 'The Mantras are sonic patterns which represent in themselves and in all their variations all the possibilities of articulate speech in all languages'.

**Components of Mantras :-** The Mantras consists of (i) Vowels which are continuous sounds and (ii) Consonants which are interruptions of those sounds. The consonants cannot be pronounced without the vowels. As we know, sound travels in waves, and when similar waves of the same frequency overlap each other, they gain tremendous strength and are magnified. The super imposition of compatible waves or vibration have profound effect, and that is why chanting of the Mantras in chorus as done in Kirtan or recitation of Mantras during ancient fire sacrifices creates specific sound vibrations which can dispel negative energy and have great impact on the environment.

**The five components of Mantra** are the following :- (i) Rishi, (ii) Chanda, (iii) Devta (God), (iv) Bija (root) and (v) Tatva (essence, gist). The first component (Rishi) contains the name of the sage/seer who had discovered, compiled and mastered that particular Mantra and was therefore an authority of that field. The second component (Chanda) indicates the rhythmic composition for the pronunciation of the Mantra. This component creates the physical sound or the sonic energy which empowers the Mantra with physical potent and substantiative effect. The third component (Devata or the chosen deity) is the specific God-head that is aimed to be worshipped and realised with that Mantra. In other words, it is the bull's eye at which the energised arrow is being targeted. The God, in this context, can be defined as the specific cosmic field at which the frequency generated by the chanting (Japa) of a particular Mantra is directed even as specific broadcasting radio station use specific frequencies targeted to a particular area of the globe or a satellite in space. It is a very scientific concept. That is why if we wish to worship, say, Sri Ram, then we have to use Mantras dedicated to him alone. The fourth component (Bija-root) indicates the origin of the Mantra. It is a group of those syllables that contain, in compact coded form, the essence or gist of the Mantra, and thereby it implies the existence of latent energy or power in that Mantra. The fifth component (Tatva-essence) indicates the inherent potential powers and prowess of the Mantra, the purpose for which it should be used, and is like the meaning of a formula without which it can't be wisely used.

The chanting of the Mantras during ritual ceremonies is in a group following a specific rhythm while during individual repetition (Japa) it can be a simple murmur or done in absolute silence where the Mantra is repeated in the mind. The constant and persistent chanting and repeating of the Mantra produces a continuous stream of sound waves. Continuous Japa will create a halo of energy around the aspirant. Modern research of

sound energy— especially ultrasonic— has proved that vibration at a high frequency can produce enormous amount of energy that can convert the surrounding material into vapour and ash almost instantaneously. The sound generated by the Mantras are originally subtler in level than the ultrasound, but the brain's electrical energy and strength of concentration can amplify the frequency of sound waves to beyond the limits of ultrasound. That is why ancient sages could turn to ashes anyone and anything by chanting a set of Mantras if they wished to do so. Ample examples are available in ancient texts where kings and Gods feared the wrath of sages and seers just for this reason.

Like electromagnetic waves can be captured by an appropriate instrument, e.g., radar or a dish, the sound wave energy can also be captured by the body, and the instrument here are the ear and the skin. There are many instances where creatures of the animal kingdom can receive sound impulses through their skin (e.g., snakes, earthworms). Similarly, the Mantras create a particular set of sonic wave energy that can alter the behavioural patterns of the reception centers of the objects which are targeted by the Mantras. No wonder that ancient sages used to chant Mantra for rainfall, for good harvest, for the general well-being of the society, to cast off diseases because the germs causing the diseases were either rendered ineffective or killed (e.g., in today's world, there are electronic mosquito and insect repelling electronic devices that emit ultra sonic sounds which stupefies the insect or the mosquito and it either flies off or drops dead).

In the spiritual realm, therefore, the Mantras act like radio frequencies and help the creature to establish its link with the cosmic energy field which we call 'God' and communicate with it. By extension, this one way communication established by the Mantra can be upgraded to a two way communication between the God and the creature by the means of Dhyan so that the seeker/aspirant can communicate with his chosen God.

The practice of repetition is popular because you can recite even though you can't read the text, you can repeat and recite even if your body can't endure the physical demands of meditation and rigors of spiritual practices, you can repeat and recite Mantras even while walking, breathing, cooking, waiting in a queue etc.. You can recite even amid the din of the mundane world. What is required here is firm faith, conviction and determination. The good medicine imbibed will have its effects notwithstanding your literacy or ignorance in the intricate details of the medical book, as it were.

**(D) Yoga :-** The dictionary meaning of the word is 'to join, a junction point, to attach, harness, to team with, to put together, to fix any union, to foster, to connect, suitability or compatibility of two or more things'. It also means 'to strive, endeavour, due diligence and industry; to concentrate, meditate, contemplate and focus the mind and thought on some abstraction; self restraint and channelising one's vital strength and energy in a particular direction'. The process of concentration, contemplation and meditation as envisioned by the Upanishads needed a well- disciplined mind and body. For this to happen, a set of exercises were devised —called the various 'Aasans and Bandhas' (sitting postures

and controlling of the vital functions of the body). So, taken purely in its modern concept, it refers to the regime of different exercises, but on a broader plane its main objectives is to enable the aspirant to meditate and focus his energy on self purification, self elevation and self realisation. The fact that these exercises help eliminate —or at least alleviate —so many ailments that afflicts a body in today's stressful life is an additional bonus, but not the aim of Yoga, though of course a healthy body is definitely conducive in spiritual practice.

**Upanishads dealing with Yoga :-** The main texts that deal with Yoga exercises and its relevant topics such as the various Charkas (subtle energy centers in the body) and their activation, the Naadis (nerves and veins) and their detoxification, the different types of Aasans (sitting posture) and Bandhas (controls) et al, are the following—

- (i) Rig Veda— Saubhagya Laxmi Upanishad
- (ii) Sam Veda— Yog Chudamani and Yog-rajo, Jabal Darshan Upanishad.
- (iii) Sukhla Yajur Veda— Advaya Tarak, Trishikhi Brahmin, Mandal Brahmin and Hanso-panishad Upanishads.
- (iv) Krishna Yajur Veda— Dhyani Bindu, Yog Kundalini, Amrit Nado, Kshuriko and Yog Tattva Upanishads.
- (v) Atharva Veda— Shandilyo-panishad.

The chief exponent of Yoga was sage **Patanjali**, and he had crystallised the principles of Yoga in his '**Yog Sutra**' which contains 185 Sutras or formulas or keys for doing Yoga. Yoga is one of the 6 schools of Indian Hindu Philosophy. We shall now briefly see the essential elements of Patanjali's Yog Sutra.

Patanjali is considered the grandfather of Yoga. Here we shall see in brief his basic ideas of Yoga, and we would observe that they are more philosophical in their content, import and application than the mere physical exercise involved in doing routine Yoga (meditation). Patanjali's philosophies on Yoga are universally applicable to all the Upanishads, whether they are mere philosophical treatises or the ones dealing with only meditation exercises in detail. In the context of Upanishads on Yoga, let us have a brief glimpse on what sage 'Patanjali', has to say on the subject.

'Patanjali' has enumerated 8 fold path of Yoga, called *Ashtanga Yoga* (अष्टाङ्ग योग). Each phase of his prescription is designed to enable the practitioner to attain the supreme consciousness by quieting the mind and merging it with the truth which is universal, all pervading and infinite. The 8 paths or steps are the following:-

- (i) Yam —broadly meaning self restraint, and it covers such virtues as non-violence (Ahinsa— अहिंसा), honesty and truthfulness (Stya—सत्य), abhorring theft (Asteya—अस्तेय), abstinence, celibacy and detachment from passions (Brahmacharya—ब्रह्मचर्य), and non-accumulation and non-possession (Aparigraha— अपाग्रिह).
- (ii) Niyam —or observance of principles or codes of conduct. Such as having good habits and contentment, observing austerities and penances, self-study of scriptures, following a righteous, virtuous and noble way of life etc..

(ii) Aasan —the various postures of the body adopted while doing Yoga or meditation. This is the physical aspect of Yoga. The various postures are designed to free the body from toxins, and they calm down the body as well as the mind which is trained to focus on Brahma or Atma, which is pure and infinite consciousness and a fount of light and enlightenment, instead of wandering aimlessly and getting entangled in a web of miseries and confusions represented by this world.

(iv) Pranayam —the control of the life-giving fresh breath or the vital wind force of life called Pran. It helps remove distractions and agitations of the mind, removes the various toxins present in the blood, opens up clogged veins and arteries, relaxes the nerves, and ultimately helps to elevate both the body and the mind. It activates and re-energies the battery of the body.

(v) Pratyahar —this is the state of withdrawal of the mind from agitations caused by the stimuli-inputs reaching it from the five sensory organs of perception of the body, which act like radars collecting various information from the outside world. With the lack of inputs, i.e., the radar going blank, the mind does not have to bother itself about the output, which is the control of the organs of action. Hence, it finds time and energy to relax and contemplate and ponder upon other more important matters of life such as the spiritual and ethereal rather than spending its energy in the humdrum, routine work of the world.

(vi) Dhaarna —it means training of the mind to focus on one point; it is concentration of the mind as opposed to its constant state of being in a flux, always volatile and restless. It helps sharpen the intellect and empowers it with tremendous potentials like the rays of laser —precise, incisive, sharp, powerful, effective and surgical in nature. It also refers to firm conviction, belief and faith.

(vii) Dhyan —uninterrupted contemplation and meditation without an object used as a medium to concentrate the mind. The intention here is to heighten awareness of the pure-self and to establish oneness with the macro-soul of the cosmos. It results in the achievement of calmness, peace and tranquility. The practical benefit in life is the calmness and serenity achieved by a seeker/aspirant during the process of Dhyan, and this calmness and tranquility spills over into all other aspects of life, thereby strengthening the emotional, intellectual and spiritual fabric of the creature.

(viii) Samadhi —it is the final step and final stage of meditation, and it is a trance-like state of existence wherein the creature remains virtually awake in this world, but on a subtle plane he remains totally oblivious of the existence of the surrounding gross world. This Samadhi leads to bliss and happiness. In this state, the seeker/aspirant merges himself with the supreme Self, which is the real Truth and absolute Reality. Such people become truly enlightened souls who have developed union with their parent, the Brahma.

All these limbs of Yoga work together in unison. The 1<sup>st</sup> five steps are mainly concerned with tuning the body and mind leading to its focus on the truth in the 6<sup>th</sup> and the 7<sup>th</sup> steps. The integration of the body, mind and soul into one spiritual whole, and

removing of the barrier between the microcosmic Atma/soul of the individual and the macrocosmic Atma/soul of the cosmos is achieved, resulting in ultimate felicity and beatitude of the 8<sup>th</sup> step.

**The concept of Samadhi :-** Contemplation and meditation lead to Samadhi. Yogis also experience supreme bliss during Samadhi. Simply put, it is a trance like state when the consciousness has no perception of the external, physical world of sense objects and, on the contrary, it experiences the bliss of the pure self. This leads to an ecstatic state.

The term Samadhi is derived from the Sanskrit root 'Dha' which means to put or to place. To this root are added prefixes 'Sam' (well) and 'Aa' (fully). Thus the word Samadhi means 'putting or placing the mind fully well'. In Vedanta, Samadhi means the knowledge that identifies the Atma with Braham. It is commonly used to mean 'absorption or meditation'. The state of Samadhi is free from the dual defects (faults) of duality (that the creature and Braham are separate) and effort (diligence in deeds and actions aimed towards the goal). That is, during the state of Samadhi, the creature loses its self independent identity and no effort is then required to experience the bliss of the supreme realisation of the absolute Truth— which is the Atma and Braham are the same, are infinite and eternal.

There are two types of Samadhis— (i) Savikalpa Samadhi (absorption characterised by the perception of division, distinction or difference) and (ii) Nirvikalpa Samadhi (absorption free from division, distinction or difference). The Savikalpa Samadhi is reached after long practice of the tenet 'I am Braham' (i.e., there is no difference between me and Braham). Unlike this practice wherein the seeker had to exert himself to maintain the thought that 'I am Braham', during the Savikalpa Samadhi there is an effortless thought of 'I am Braham'. This Samadhi is characterised by the perception of the distinction of the triumvirate consisting of (a) Meditator (Dhyatr), (b) Meditated object (Dheya) and (c) Meditation process (Dhyan). Though the Meditator has withdrawn his mind from all thoughts and maintains a continuous flow of a single pointed thought that 'I am Braham', he still continues to have the distinction between (a) I, the Meditator, (b) the Object, that I am Braham and (c) the very physical act of meditation. Nevertheless, by virtue of the strength of knowledge that 'he is Braham', the triumvirate becomes illusory or imaginary just like the perception of various shapes of water— such as whirlpool, wave, bubble, foam/froth etc. are nothing else but water, or the water in a cup, a glass, a jar, a tray, a pond, a lake, a river, and ocean may have different names and contours but are water nonetheless. Sri Sankaracharya has cited the example of a clay elephant (Sarva Vedanta Siddhanta Saar Sangraha, verse nos. 821-822) to say that the elephant form does appear in spite of the knowledge that it is, after all, clay. Similarly, in spite of the knowledge that everything is Braham, the triumvirate does exist in Savikalpa Samadhi.

Nirvikalpa Samadhi— during this state, the ideal that I am the all-pervading Braham takes firm root and it puts an end to all ignorance. The term means 'no division or distinc-

tion or difference'. Here the seeker has no distinction between the triad of meditator or meditated object and the process of meditation.

The main difference between these two Samadhis is that in the former there is the 'knowledge or awareness' that I am Braham while in the latter it is the 'being' of I am Braham. The difference of knowing and being is quit evident. It is one thing to theoretically 'know' that I am Braham and quite different to 'be' Braham. When the thought I am Braham becomes effortless and complete, the meditator loses the distinction between himself, the object (Braham) and the process (meditation)—all merge into one entity. In this Nirvikalpa Samadhi, the meditator loses the distinction between himself (I) and the object (Braham). As a result, the ego that 'I am meditating upon Braham' is vanished, and with it, the triad. By extension, it means 'there is no experience of distinction between the knower (meditator) and the known (Braham)'.

In Savikalpa Samadhi, the thought 'I am Braham' is available for perception while in Nirvikalpa Samadhi, the same thought is not available for perception. A lump of salt floating in water will be seen as distinct from water (Savikalpa Samadhi) but when that lump of salt dissolves in water, no one can see it; there is no distinction between the water and the salt (Nirvikalpa Samadhi).

The Nirvikalpa Samadhi is the plunging of the consciousness into the ocean of bliss encapsulated inside the causal body of the creature. All ignorance pertaining to the world is dispelled and therefore the world comes to an end simply because it exists only due to ignorance. Age, caste, position, opinion—none of these is a bar in entering the chamber of the self during Samadhi. It is open to all who seek it.

To conclude, we can say that Samadhi means that state when the seeker attains the last stage in meditation when there is no agitation, and its place is taken over by utter silence or trance like state. In that silence, the cessation of the flow of thoughts results in annihilation of the mind, and with it, the body. When the thought processes cease, there can be no discrimination taking place. When discrimination ceases, the intellect cannot exist. Hence, in that final moment of silence, when the mind and intellect are dissolved—the thoughts are vanquished, the mind is conquered, discrimination is absent and the intellect is annihilated—the erstwhile individual merges with the infinite reality, resulting in supreme and endless bliss and beatitude.

**(E) The 4 Paths of Yoga:-** It is pertinent to note here that the main thrust of Yoga is to establish a union between the conscious Atma of an individual and the conscious Atma of the cosmos. There are other schools of philosophy for this 'conscious realisation'.

There are said to be 4 main paths of Yoga which lead to self realisation in a man or makes him aware of the super conscious residing in him. They are — (i) Gyan Yoga, (ii) Bhakti Yoga, (iii) Karma Yoga and (iv) Raj Yoga.

**(i) Gyan Yoga** involves the intellect and mind to determine and delineate the true and the false; it helps to access and understand the reality and falsehood behind the

manifested visible world which appears to be 'real' but is actually like a 'shadow of the truth'. This Gyan Yoga helps to establish the mind firmly into seeing unity in diversity. Those following Gyan Yoga are called 'seers' because they can 'see' beyond the visible, multifarious and bewildering variety of this false world. Gyan Yoga is in the realm of the intellect and discriminating mind of a creature.

(ii) **Bhakti Yoga** refers to having devotion for a chosen Godhead who is a person's ideal, on whom he showers all his adoration, and on whom he focuses his attention. He is emotionally and sentimentally involved with his deity. Hence, the heart is the realm of Bhakti Yoga; it helps to commune with the divine.

(iii) **Karma Yoga** expounds on the importance of doing deeds and taking actions, but with a different attitude. It stresses that we must not get 'involved or attached' to those deeds or action in as much as we shouldn't be bothered about the rewards or punishments incumbent on such deeds or actions. We must do them dispassionately and with detachment. The action or deed should be treated as one's offering to the God as well as an offering to the sacred fire sacrifice. This will ensure that the actions or deeds are not unrighteousness, corrupt or evil. On the contrary, whatever is done in which a person's subtle sub-conscious says is not the correct thing to do will be deemed to be unrighteous, unethical and unlawful, and therefore cannot be an offering to either the God or the sacred fire sacrifice.

(iv) **Raj Yoga** is the psycho-spiritual practice of exercise and breath control; it involves the various steps involved in meditation and contemplation, as is generally understood by the term Yoga. This Yoga lays emphasis on physical training of the body and the mind, and is the subject matter of numerous Upanishads dealing with such exercises (e.g., Yog Chudamani of Sam Veda). It deals with such subjects as Pranayam, purification and activation of Naadis, kindling of Chakras (subtle energy centers in the body) etc..

These 4 types of Yogas are not mutually exclusive; they coalesce and overlap with each other and their main aim is to help the aspirant seeker in his pursuit of 'self realisation'.

(F) The words **Contemplation and Meditation** have some aspects which are common to both and some aspect which are different. Let us have a brief glimpse at both of them.

The dictionary describes 'contemplation' as— to reflect and consider, to look at attentively, to study, to intend calmly. This is the meaning of the word in its transitive verb form. The intransitive verb meaning is— to think seriously, attentive viewing. As a noun it means— a matter of thought. A contemplative mind is one which is inclined to think deeply on any matter; it is the opposite of an impulsive, reckless and restless mind. It is 'pondering on any subject, to weigh the pros and cons of any subject in the mind carefully'.

But this deep attention and pondering should be discriminative in nature because a person has to have interest in any subject to be able to focus his attention on it for any length of time. The trick is to be 'positively discriminative', that is to focus the attention on positive aspects of life rather than the degrading negative aspects. And even in the positive

sphere, trying to delve deeper and deeper in to reality, and rise higher and higher in understanding of the ultimate Truth.

The word contemplation is derived from the Latin word ‘contemplare’ which means ‘to gaze attentively’. In the mystical and spiritual sense, it means ‘knowledge consisting in the partial or complete identification of the knower with the object of knowledge with the resultant loss of the person’s own individuality’. Since individualism is lost, the person begins to identify himself with the larger canvas of existence in the form of the cosmic Nature. This identification of the individual with the cosmos is synonymous with the identification of his soul called the Spirit with the supreme Soul or Universal Spirit called Brahman.

Sankaracharya defines it as follows in his commentary on Brihadaranyak Upanishad 1/3/9— ‘contemplation (Upasana) is reaching by the mind using the guidance of the intellect something delineated by the Upanishads, concentrating on it, uninterrupted by other thoughts, until identity with that thing is imagined in the same degree in which identity is imagined by us with the physical body now’.

The main emphasis of contemplation is on refining and sharpening a person’s instruments of perception and tuning the mind so that it can perceive the reality behind the facade of variety, a facade which might be illusory. It is looking inwards in order to grasp the nature of activity going on in the mind-intellect complex. Further, the Katha Upanishad clearly specifies the need for contemplation by saying, ‘a rare person who can exercise discrimination and seek immortality, turns his eyes away from worldly object and then sees the pure self residing in his bosom’ (Katha Upanishad, 2/1/1). The main aim of contemplation in the spiritual sphere is to effect correspondence of the subject (the seeker) with the object (the Atma).

The word ‘meditation’ in the context of the mind and intellect means, on the other hand, ‘to consider thoughtfully, to revolve in the mind’. Thus, outwardly both the words appear to mean the same. Both involve concentration and focus on a subject as the main theme. But then divergence starts at this point. Contemplation is done in the mind-intellect complex of the creature. It requires little or no physical exercise or minimal focused and diligent involvement of the physical body. Contemplation requires steadfastness of mind, persistent and consistent efforts and deep attention of the mind without which focusing of it is not possible. A focused mind acquires the precision and prowess of a laser beam; it becomes precise and surgical, it becomes penetrating and potent. Contemplation induces the urge to explore the dimension of ‘silence’ as well as ‘meditation’. It confers a quietness and steadiness in demeanours. It leads to spontaneous self-restraint and puts a leash on the process of verbalisation which is so characteristic of a modern man and an exercise which is nothing more than a waste of his vital energy.

There are 4 main functions of the mind— sensing, feeling, thinking and contemplating. By sensing, the mind perceives the world around it through the medium of the sense organs and its ability to respond to stimuli through the organs of action. By feeling,

the mind experiences the senses of joy and pleasures, or sorrows and pains, or love and anger. These two functions (sensing and feeling) are the job of the mind. The function of thinking is taken over by the intellect; this intellect is the boss of the mind, as it were. Whereas the mind is the clerk, the intellect is the supervisor. By thinking, the intellect, with the assistance from the mind, tries to understand and decipher the true nature of the world, the inputs of the sense organs and decides on their proper responses. Thinking relies a lot on the memory bank of the mind-intellect complex to take a decision. Finally, by contemplation, the intellect takes some time off in private and thinks deeply, intently, weighing the pros and cons of any matter which are not part of routine day to day work of the complex. Thinking therefore leads to contemplation—the intellect tries to unravel the mystery around it and so it thinks and thinks deeper and still deeper in a process we shall call contemplation.

For example, a person may learn any chapter like a parrot, but he needs to think to answer searching questions on it. Contemplation, as explained earlier, inspires him to think beyond the apparent lessons of the chapter—to search for those aspects which are just not covered in the lesson. They require further investigation, research, pondering, quest and to look ahead. It is deeper than simple thinking.

Meditation, on the other hand, is a more physical exercise involving several time-tested practical techniques such as controlling of the breath, focusing of the mind on some image, spot or sound (even music). These exercise are part of Yoga. A vagrant and agitated mind is forcefully pinned down on an object so as to calm it down. The mind, in this state, is conscious and aware of the agitations and is directing the body to calm down. The intellect is guiding the mind to calm down its agitations.

The difference between contemplation and meditation is evident here. However, it will be naive to separate them into two distinct compartments because both activities or functions overlap each other, are inter-dependent, and one unit must work in tune with the other in order to produce any viable effect. For example, we cannot say a gear and a clutch of a car are independent of each other, though strictly speaking they are so in technical terms. Without pressing the clutch, it is not possible to change the gear of the vehicle—both of them must work in harmony in order to make the car move.

Meditative practices can alter a person's health, mental state, emotions, individual identity and provide him with calmness of demeanours, a sense of well-being and a purpose of life. But meditation, when it is purely physical exercise, is nothing more than a therapeutic avenue for an ailing body and mind. If the ultimate aim of meditation is simply treatment of a diseased body and mind, it will have minimal spiritual value. But if the aim is self-purification then it is a potent aide to contemplation whose main objective is kindling self-identification and self-realisation. For, without self purification, self-realisation is not possible. In this aspect, they are complementary to each other.

While meditating, a person goes through 4 successive states of existence—the waking, the dreaming, the deep sleep and the Turiya states of consciousness. It is in the

3<sup>rd</sup> stage that the person enjoys bliss and in the 4<sup>th</sup> stage he enjoys ecstasy and beatitude as well as feels oneness with the supreme Lord.

The human mind is like an onion— layers after layers cover the central kernel. The layers of the onion are like the various Vasanas or Virittis that surround the ‘Truth’ of the creature. Removal of these layers exposes the kernel-like pure inner self. Meditation helps in this external removal (or cleansing) process while contemplation helps to discover the magic of the onion itself— how the kernel was formed, how the various layers formed around it, and how a new onion is brought forth from the old one. This knowledge is given not by meditation but by contemplation. The whole concept is highlighted by this simple example of the onion.

**(G) Spirituality** can be defined in this context as the elevation of the mind from a lower level of thinking to a higher level of thinking. The dictionary defines ‘spirit’ as ‘a vital principle, the principle of thought, the soul/Atma present in the creature, an incorporeal being, the essence or chief element, a breath of wind or life’. Hence, spiritualism means ‘to realise that nothing is real except the spirit/soul/Atma; the latter is a real entity and not something out of imagination, it has a real existence apart from matter’. So, spiritualism is to focus the mind away from the faulty and delusionary world and concentrate it on more important things about the Truth and essence of existence. It is an intellectual exercise, an awakening of the mind, as it were. And its tool is contemplation more than meditation.

A person who meditates and contemplates is actually a student and practioner of spiritualism. This student not only wishes to become a graduate but aims further ahead to become a post graduate, and still ahead to doing his doctoral thesis, that is rise higher and higher in pursuit of his chosen line of education. As the saying goes, ‘a mango tree laden with ripe fruits bends towards the earth’, such a person becomes humbler by the day; all his ego, pride and haughtiness gives way to humility, love and compassion. He becomes serene, calm, peaceful, dispassionate and detached. His mind is purified, it becomes subtle but razor sharp. He becomes a ‘saint’

Constant practice, constant study, constant reflection and constant concentration are the 4 pillars leading to self-realisation and enlightenment. Therefore, both mediation and contemplation are followed by erudite ascetics, sages and seers even as two legs are needed by the body to walk properly.

Constant contemplation and meditation brings about a change in the personality of a man. In as much as the mind is involved in concentration and focusing of attention, whether in the realm of contemplation or meditation, the changes in the body’s chemicals, physiology and electrical impulses emanating from the brain which can be duly recorded by EEG (electro encephalogram), indicate a positive trend. It has been scientifically proved that during meditation, the alpha-wave amplitude is increased. Similarly, the theta-wave activity in the front portion of the brain is also enhanced during contemplation. The increase of alpha and theta wave activities produces calmness, relaxation and loss of anxiety.

Meditation induces electrical harmony between the two lobes of the brain and improves bodily response to stressful situations as measured by heart rate, blood pressure, respiratory rate etc.. Meditation also affects the biochemical equilibrium in the body for the betterment of the meditator— there is a reduced blood lactate levels (ensuring better transport of oxygen to all tissues), decreased cortisol (reducing stress) and cholesterol levels (reducing the chances of clogged arteries and veins) as well as an increase in high-density lipoprotein (which protect against heart disease).

While contemplation has more to do with the ‘thinking’ process, meditation is more akin to the ‘concentration’ process of the brain. Whereas the brain might think but this thinking has to be aided by concentration to have any long term affects. Therefore, instead of at being opposite to each other, both of these are supplementary and complementary. Once the brain decides to think (contemplate), it uses concentration (meditation) techniques to succeed in its efforts.

(H) The Sanskrit word **Dhyan** means ‘to think or to cogitate’. Here it means both contemplation as well as meditation. The word also means ‘attention, focus’. So, this word is generally understood in common parlance to be similar to contemplation and meditation, and it covers both the terms in its ambit.

The appropriate word for contemplation in Hindi would be ‘Manan and Chintan’ which will roughly mean ‘deep thought, reflection, pondering and application of mind’. The Upanishads stress on this ‘Chintan-manan’ aspect of the mind-intellect when it talks about ‘Dhyan’. Greatest of scientific discoveries were made more by intuition than anything else. That is why intuition is closely related to the so-called ‘sixth sense’ in a man, i.e., a state when the intuitive man knows what is the correct path to chose from a variety of options, and more often than not, he is correct. We can say that this **intuition** is the guidance provided by the subtle soul/Atma of the creature. Not everybody is equally intuitive by nature; this is because some persons, by virtue of their past actions and deeds have a thicker layer of Vasanas and Vrittis surrounding their Atma while others have a thinner layer so that the voice coming out of the Atma is easily heard in the latter case while it is muzzled and suppressed in the former case.

**Definition of Dhyan :-** Patanjali Yogsutra has described ‘Dhyan’ as concentration. Dhyan is that state in which the inner mind tries to see the reality behind things. This ‘thinking’ process links it with contemplation while concentration function links it with meditation. According to Agni Puran, contemplation with a calm mind is Dhyan while Garud Puran has defined it as concentration on the Braham. Dhyan, therefore, leads to enlightenment. Woodworth, in his book ‘Psychology’, writes that the mind concentrates on one impulse at a time and neglects others. So, Dhyan in this context means ‘to become alert and activated for doing a work or seeing an object exclusively’. Dhyan is momentary in the beginning, but it becomes permanent later on with practice. Sidney Smith defines Dhyan as ‘to forget everything else except the main objective’. Charles Dickens views

Dhyan as ‘useful, harmless, definite and a beneficial process of the mind’. According to Bergansa, ‘suppression of external distractions is essential for the deepening expansion of Dhyan’. Edgar Casey says that ‘Dhyan brings to the fore the latent powers of creativity in a person. This creativity improves and enriches his physical, mental and spiritual aspects’. John White in his renowned work ‘The meeting of science and spirit’ has enumerated **many benefits of Dhyan**— promotion of physical health, reduction of tension, anxiety and aggressiveness, it leads to self realisation and self improvement and development. He further says that the benefit of meditation are the following— feeling of tranquility, freedom, reduction of tiredness and depression, relief from pains, increase in positive traits such as sympathy and empathy for others, believe in divinity and purity of self etc.. Michael Murphy and Steven Donavan, in their research work titled ‘The physical and psychological effects of meditation’ have mentioned that meditation/Dhyan helps to regulate and control electrical and chemical activity of the brain, the rhythm of the heart, regulates blood pressure, the skin’s ability to resist infection and it regulates general metabolism.

Sankracharya has explained that the many Vedic rituals such as sacrifices had been transformed as mental concepts for contemplation and meditation by Chandogya Upanishad because any defect in the performance of a ritual according to the Vedas, however small and inconsequential, could devaluate and derail the whole process. Further, elaborate rituals required huge preparation and expenditure. So he prescribed that meditation was far better, safer and surer means of attaining the same benefits that elaborate sacrifices offered. Contemplation and mediation are equally efficient in spiritual pursuit of the aspirant. Nevertheless, the former (contemplation) has intellect and mind as its main focus while the latter (meditation) concentrates on the mind and body to be effective. Sacrifices, as compared to them, are merely physical rituals.

As is evident, the chariot moves in the proper direction when all the horses are controlled simultaneously. So a holistic and an all-inclusive, well synchronised and homogenous approach is needed by a seeker/aspirant to attain success in his endeavour to get liberation and deliverance from the horrible torments agitating him as well as to attain emancipation and salvation for its soul from this world.

The terms contemplation, meditation, Yoga, Upasana (worship) and spiritualism are inter-related but **subtle differences** do exist between them. A simple way to understand the difference is this— (i) Yoga is akin to physical training class in a school. A teacher teaches any number of students various methods to attune the body. (ii) Meditation is the next class where mere physical exercises are upgraded to harness the mind, to train it to focus on any specific subject and stop its inherent wayward trait. In this aspect, Yoga and meditation overlap. Meditation brings all the benefits of Yoga with the bonus of spiritual elevation of the mind. Once the mind’s agitations are controlled, it begins to ‘think, to ponder’ on matters more important for life. Since the desire for peace, bliss and tranquility, for understanding ‘who I really am’ is inherent in all the creatures, the next

logical step is (iii) contemplation. When a man's eyes turn inwards (rather than trying to focus on an external symbol or idol as done in meditation) and he begins to examine himself, he finds that the 'true self' is hidden in his bosom, in his heart's core (Taittiriya Upanishad, 2/1). This 'self' is attained by those whose mind is clean and scrubbed of all scum represented by extrovert tendencies, and instead made sharp, subtle and concentrated (Katha Upanishad, 1/3/12). This Atma is attained by unrelenting practice of truthfulness, austerity, right knowledge and continence (Mundak Upanishad, 3/1/5).

(I) The worship or adoration of the 'Truth' is called **Upasana**. This worship can be of a chosen deity or of the pure self. This worship embraces both meditation and contemplation because the worshipper physically and consciously focuses his attention unwaveringly on his object of worship, hence it is meditation, and thinks deeply about the ways to attain his object of worship, hence contemplation. The evolution of human psychology from the humdrum and mundane to higher plane of thought and discrimination is the aim of spirituality and the reward is divinity and self realisation. Therefore, spirituality is centered and established around the theme of Atma/soul which is the pure conscious Spirit residing in the creature.

Thus we see that the discriminating intellect has a major role to play in contemplation because it helps to guide the mind to wade through a sea of knowledge, select what it needs and separate the essence from the clutter, to discriminate between what is 'the real truth' and what is only 'the apparent truth'. It eggs the mind on to reach the final conclusion. Thus, whereas meditation is an important tool for a contemplative life, the latter is more intuition based, it relies heavily on the laboratory of the intellect more than the mind to achieve its purpose.

Now let us have a brief glance at the **obstacles** in mediation and contemplation. There are 4 chief types— (i) physiological obstacles such as hunger, thirst, sleep etc.. They can be controlled by practice and self-restraint. (ii) The inherent tendency of the mind and the body to go towards pleasing objects and to resist control. This is called the Vasanas and Vrittis of the creature. Perseverance and persistence is needed here. Gentle prodding and cajoling of the mind and disciplining of the body are needed also. (iii) Our own mistakes such as carelessness, disorganised life, overdoing or indulgences in routine matters. The best way to overcome these is moderation. A gradual disciplining is needed here. (iv) Uncertainty and lack of proper guidance. Here the scriptures help.

The obstacles have been described by Patanjali in his 'Yog Sutra' as follows— (i) disease, mental laziness and lethargy, doubt, delusions and erroneous perceptions, lack of enthusiasm, attraction and attachment towards gratification of sense organs and their worldly objects, dithering and falling when the goal is almost at hand, grief, distresses of the body, irregular breathing and non-retention of concentration (Patanjali Yog Sutra, 2/31).

The 4 obstacles described by Acharya Gaupada in his celebrated Vedanta treatise called 'Mandukya Karika' are the following— (i) Laya (state of mental dullness, lack of

concentration and even sleep). (ii) Vikshep (restlessness of mind, agitations). (iii) Kashaya (entering of the mind into a stupefied state). (iv) Rasavada (the joy of meditation). The 1<sup>st</sup> obstacle 'Laya' can be removed by keeping the mind active and agile by proper and regulated life. The 2<sup>nd</sup> obstacle 'Vikshepa' can be dealt with by forcibly driving away the agitation-causing thoughts from the mind. The 3<sup>rd</sup> obstacle 'Kashaya' is caused by intense attachment or even aversion to the materialistic world and its objects. The remedy here is to draw the mind away from the world and consciously cultivate noble thoughts. The 4<sup>th</sup> obstacle 'Rasavada' is a temporary feeling of joy by the seeker. He must stick to his path and not let this temporary joy to overcome his aim of permanence in joy.

According to Yoga doctrines, there are 5 hindrances— (i) Avidya (ignorance), (ii) Asmita (ego, pride and haughtiness), (iii) Raag (attachment, infatuation), (iv) Dwesha (aversion, malice, ill-will, jealously envy) and (v) Abhinivesh (clinging to life).

**Benefits :-** In conclusion, therefore, we can say that meditation and contemplation are the two legs of spiritualism. Meditation prepares and trains the mind to contemplate. Contemplation helps the mind to meditate. It is a symbiotic relationship. The object of both these exercises is to determine the true identity of the Atma or the spirit residing in the bosom of the creature and the truth about ourselves and our surroundings. Both discipline the mind and unleash the tremendous potential of it. At the worldly plane, the benefits are the achievement of success in the field of 'Artha' (prosperity and well-being) and 'Kaam' (fulfillment of desires), at a higher plane it is success in 'Dharma' (righteousness, nobility of thought and conduct) and at a still higher level, it provides success in spiritual elevation to a state of contentedness, bliss, tranquility, beatitude, peace and happiness. The ultimate state of emancipation and salvation is the final trophy to be won. In mere physical terms, they help to maintain a healthy body and mind, a sharp intellect and a superior wisdom; they calm the body and brain which no medication can possibly do. These bestow honour and respect to its practioner in the society and makes his life worthwhile.

The necessary **requirements**, or shall we say, qualities needed for contemplation to be successful, are the following— (i) restraining the external organs of actions and internal organs of perception. Reflection is only possible when there is silence and calmness. That is why the lesson learnt by a student during early morning hours are better grasped by him because the atmosphere is calm. The other necessities are— (ii) Tapa i.e., austerity, or diligence and industry without which any endeavour will fail. (iii) Swadhaya, i.e., self study of scriptures. Now this study does not mean learning by rote like a parrot, but it must be with understanding. (iv) Brahamcharya, i.e., celibacy. Here again, both physical celibacy as well as mental celibacy are needed. The former helps to preserve vital energy while the latter helps to keep agile and focus the brain. (v) Vijnasha, i.e., intense reflection, for this helps to unravel the truth and solve the mystery. (vi) Sradha, i.e., faith, belief and conviction. Here it refers to shying away from doubts, confusions, cynicism and undue pricking holes. (vii) Humility, i.e., lack of pride, ego, arrogance and

haughtiness; this will make the seeker receptive to new ideas.

Braham is obtainable by a purified intellect. Contemplation and meditation is a means to purify it. (Please see Chapter 1, Canto 4 of this book in this context.)

**(J) Mukti :-** The word Mukti, put simply, means ‘liberation and deliverance’. For example, when a person is in a difficult situation, he yearns freedom from his torments, and once he gets it, he says that he has got Mukti or liberation from his torments, that is, he is delivered from a hellish situation.

In spiritual realm, Mukti has different connotations for the 2 main schools of Hindu philosophy— the Advaitya and the Dvaitya. The Advaitya school of thought, as the name suggests, means ‘non-duality’ while Dvaitya means ‘duality’. The Advaitya school’s belief, inter alia, is that the soul of the creature is one with the supreme Soul called Braham. This is an eternal, omniscient, omnipresent, omnipotent absolute entity. It is the ultimate truth and reality. Hence, Mukti in this context means the individual soul of the creature breaking free or being ‘liberated’ from the endless cycle of birth and death, and it getting ‘delivered’ from its temporary abode in the physical body of the creature. It being ‘emancipated’ means that its disability to break free has been overcome and it has been finally liberated, but this liberation or emancipation must logically end in the ‘salvation’ of the creature which means merging of the liberated soul with its primary source which is the Braham. It is like pouring the cup of water back into the ocean. The main exponent of this philosophy was Sankaracharya.

The Dvaitya school believes in duality, i.e., that the supreme Lord (God) and the Jiva (creature) are two separate entities. For this school, there are 4 types of Mukti, viz (i) Salokya (to live in the abode of the God), (ii) Samipya (to live near God), (iii) Sarupya (to have a form similar to God) and (iv) Saujya (being united with the God). This latter Saujya is also called the ‘Param Pad’ or supreme state of being one with the Lord.

Since the Advaitya school believes in only one end of the soul— its merger with the parent Soul— they emphasise ‘Kaivalya Mukti’ as the only form of salvation and emancipation. The word Kaivalya itself means ‘only’. (Please Chapter 3, Canto 1, verse no. 15-28 and Canto 2, verse no. 75-76 of this book.)

The path to emancipation and salvation according to the Dvaitya school is through the medium of various mediation techniques such as— (i) Japa (repetition of the holy name of a chosen God), (ii) Huta (offering of rituals and sacrifices), (iii) Archana (roughly meaning worship and service), (iv) Puja (meaning adoration and worship of the chosen deity) and (v) Dhyana (concentrating on the various forms, activities and glorious stories associated with the deity). For the Advaitya school, mediation emphasises control of the functions of the body through various exercises, restraints and concentrations, a process called Yoga.

Contemplation in the end, in both the cases, makes the seeker/aspirant realise the futility of the world and kindles in him an intense desire to search out the ultimate Truth and Reality. The Upanishads here act as a referee and guide. They advise the seeker/

aspirant about the goal of life. What one contemplates with intensity is what one becomes. So, if one contemplates seriously on the 'Truth', he verily becomes the truth personified, and if he contemplates on the 'False', he verily becomes false himself.

**(K) Mantras :-** While going through the main text of the book, we come across the word Mantra repeatedly. What are they? In a lay-man's language, Mantras are either a single letter, a syllable or a group of letters or syllables forming a word, a group of words, even a phrase or a short statement— which we can call a 'spiritual formulae'. They are a unique and potentially uplifting, energy-charged thought currents. These currents are transformed into words to make them useable and accessible. For the purpose of God-realisation (or realisation of the supreme Brahman), these Mantras are used in meditation repeatedly to help concentrate the mind. These are called Mantras because by proper contemplation on their import, they are able to remove the inner obstacles and facilitate realisation. They are catalysts or mediums for realisation. They help in reaching of the supreme Advaitic ideal of identifying the Atma with the Brahman, the individual self with the universal Self. The Mantras are the vehicles used during Japa (repetition of the holy name of the Lord) also.

But it must be emphasised here that even as any formula— whether in the realm of science or mathematics— is useful only when the student understands its meaning and application, the Mantras too, being spiritual formulas themselves, would be beneficial only when their meaning and import are fully understood. Though, off course, even as learning by rote can enable a student to mug up Chapters of a book to pass an examination without being able to answer one single question based on reasoning on the same subject that he has parroted, so the Mantras do have their impact when repeated blindly, but the benefit is only superficial. It is better than nothing but is not wholesome, they don't lead to self awakening as such. The Mantras are the vehicle which the aspirant uses to travel from the plane of the world to spiritual plane because Mantras can be repeated even while a person goes on with his daily chores, but his subconscious mind dwells not on the objects of the world but on the objects of the divine. In due course of time, this has a profound psychological impact on the aspirant. Gradually he seems to identify himself more with the divine principles than with the humdrum worldly principles. The seeker/aspirant gradually veers himself away from worldly entanglements and engages himself with spiritual discipline. First it's external and then it becomes internal. Even as a medicine taken over a long period of time eradicates a disease, the constant repetition of the Mantras tend to scrub his subconscious clean of all negative traits and replace them with divine traits.

The importance of **Japa** (repetition of holy name or divine letter of the Mantra) is succinctly explained by Swami Vivekanand when he says, 'The inaudible repetition of the Mantra, accompanied with the thinking of its meaning, is called mental repetition and is the highest type of Japa' (Complete Works, 1/190). His Guru, the enlightened Sri Ram Krishna said, 'Japa means silently repeating God's name in solitude. When you chant his

holy name with single minded devotion, you can see (visualise) his form and realise him. It is like reaching a piece of timber (e.g., a log of wood) floating in water and attached to the bank with a chain. By holding the chain and moving forward, link by link, you can reach the log. In the same way, by repeating God's holy name, you become absorbed in him and finally realise him' (Gospel of Ram Krishna, 878-9).

Japa of the Mantra has basically 3 forms— audible (with proper pronunciation), inaudible (just by moving of the lips) and mental (without any external sign of repetition). The last is the best way as endorsed by Swami Vivekanand himself as above.

Regarding continual Japa of the Mantra, we must remember what Swami Vivekanand had said, 'Each deity chosen by the seeker (called his Ishta Devta) has a specific Mantra (even as each man has a specific name; it is like the relevant God's signature tune). The Mantra is the external word to express the particular ideal that the deity stands for. Constant repetition of the word helps to fix the ideal firmly in the mind' (Complete Works, 7/63) because 'as thou thinkest, so art thou' (Complete Works, 6/90— a reference to Buddha's Sermon on the Mount).

The benefit of constant Japa of Mantras can also be explained as follows— the consciousness of a man exists in 3 states, viz, the waking state, the dreaming state and the deep sleep state. During the waking state, the conscious is so engrossed in performing the functions of perceptions and feelings linked with the gross body that it remains bogged down in the narrow domain of physical experiences. But when this conscious is trained to do another task simultaneously with this routine function of worldly perceptions and feelings, it can perform this new task easily with due practice. For example, it is possible for a man to train his mind to do routine, monotonous task without making an error while listening to music. On the contrary, this additional task makes his routine activities less tiring and boring because the consciousness gets detached from the usual experiences of the physical body and become relatively free for some time to focus on the other task at hand—which is listening to music or repeating the Mantra, which in their turn have a soothing effect on the tired nerves. Now, this repetition forms the background record of the subconscious or the memory bank of the mind. So, when the consciousness is in the second state of existence, that is the dreaming state, it dreams of those subjects which have been stored in its memory bank— the various inputs from the world as well as the constant psychological impact of the Mantras. The effect is obvious— the dreams become influenced by the latter influences. Finally, in the third state of deep sleep when neither the external stimuli nor the activity of the mind affect the consciousness, it (consciousness) can enjoy the sub conscious without any restraint. It is here that the Mantras, positive thinking, good or bad thoughts etc. come into play.

It is like the activation of the inner mind (sub conscious) of the man. And this is why it is emphasised that the Mantras have effect only when their meaning and import are understood because when this inner mind is activated, it comes in direct contact with the consciousness. The more erudite and classified the sub conscious, the more elevated the

inner-self becomes. Just like the personality of a man is effected by, inter alia, his surroundings and circumstances, this inner-self is also enhanced or degraded in stature due to this sub conscious. Mantras, with their meanings understood (and stored in the sub conscious), uplift this inner-self of the creature. The creature becomes more spiritual and divine because it is guided by the 'inner mind' to identify itself more closely with the pure and divine Spirit (Atma/soul) in him. This Spirit is the emperor of the whole set up— it is pure consciousness, an entity that is the reporting authority for the sub conscious.

There is another school of thought that says that Mantras need not have a meaning, need not be understood to be effective. According to this line of thought, Mantras resemble the cosmic sound, which according to the scriptures, was the origin of the whole cosmos. These Mantras incorporate certain sound codes that could generate specific energies because sound waves have energy. That is why different Mantras are prescribed for different uses because the specific energy needed to deal with a given set of problems will be generated by a given set of syllables producing a given set of sound waves or sonic codes.

In mythological lore, the ancient sages heard these syllables which represented the cosmic sound called 'Naad' in their inner-self in a state of trance. That is why most of the Mantras are called 'Srutis'— things that were heard and not consciously created as meaningful words. They were, in effect, a compilation of sound-elements heard or conceptualised by intuition.

Sir John Woodroffe, in his book 'The garland of letters' describes the origin of Mantras as follows— 'The Mantras are sonic patterns which represent in themselves and in all their variations all the possibilities of articulate speech in all languages'.

**(L) 3 Steps to Truth:-** Vedanta philosophy says that there are 3 steps to realise the Truth— (i) 'Sravan' or hearing about the truth, (ii) 'Manan' or contemplation upon the truth, focusing the mind on it, and (iii) 'Nidhi Dhyasan' or meditation upon it.

**The 3 Types of Meditation Techniques:-** 'No-dual' or 'Advitic meditation varies according to temperament and aptitude of the aspirant. First there is enquiry about the self; this leads to contemplation and thence to meditation. Amongst the various meditation techniques is one known as 'Madhu Vidya' which trains the mind of the aspirant/seeker to peer and search or seek the truth beneath the coverings of various external objects. Some of these Vidyas are— Honey Vidya (*Madhu Vidya*), Sun Vidya (*Aditya Vidya*), and Fire Vidya (*Agni Vidya*). These 3 form the core of such meditation practices. These focus on the relationship between the macro and microcosm. During these techniques, the aspirant/seeker seeks to identify his own core of consciousness which is the manifested form of Brahma (or a Brahma with certain attributes). Take the example of Madhu Vidya, or meditating on Honey. This Honey is used as a metaphor for sweetness, the essence of nectar of flowers, of bliss and beatitude, of joy and felicity. The seeker contemplates thus — 'This earth is like honey for all beings, and all beings are like honey for this earth. The supreme, immortal, omniscient Soul that is at the core of the very existence of earth, and

the intelligent, immortal and supreme Atma (soul) of the individual creature who lives on this earth —each of them is like the ‘honey’ to the other. Brahma is that Atma (soul). The Atma is the pure, conscious Self. And that is all’ (Brihad Aranyak Upanishad, 2/5/1).

The successive steps of this Madhu Vidya, describe in this Upanishad (Brihad Aranyak 2/5/2-2/5/19) are the following:- water, fire/energy, wind/air, Aditya/Sun, directions, moon, electric, clouds, sky/space, Dharma/righteousness, Truth, humans and the Atma —each focuses on the correlation between these individual elements at the micro level and enlarged to refer to their respective macrocosmic implication at the cosmic level. The same thread —Atma and Brahma —passes through all of them; it is the common thread which links everything in this creation.

The ‘**Madhu Vidya**’ was first enunciated by a Brahmin named Dadhyang Atharvan in favour of sages Awshwini Kumars (Brihad Aranyak Upanishad, 2/5/16-19), and then it was preached by sage Yagyawalkya to his wife Maitreyi before he took to Sanyas (Brihad Aranyak Upanishad, canto 2, Brahmin 5). Besides these two sages, Brihad Aranyak Upanishad 2/6/1-3 gives a long list of disciples and their learned teachers who were exponents of this ‘Madhu Vidya’. The list culminates in Brahmaa, the creator who is also the creator of the Vedas, as the first teacher who preached it to the Viraat Purush or Vishnu at the time of creation.

The Chandogya Upanishad of Sam Veda tradition, in its canto 3, describes in detail the **Aditya Vidya** or worship of the Sun as a pitcher of honey; it is a form or branch of Madhu Vidya. As we have seen, it is a means, a metaphor or a technique to contemplate upon the supremacy of the Atma and Brahma over the rest of everything else using the Sun and Honey as symbols or mediums to grasp the meaning of the supreme, sublime, eclectic and esoteric Truth. So all aspects of Nature listed above (such as earth, water, fire, sun, moon, sky etc.) can be used separately and the metaphor of honey can be applied to each of them to explain one basic truth — and that is, the only essence worth adoring, worshipping and paying attention to, worth contemplating and meditating upon, is the ‘honey’ which is metaphor for the Atma at micro level, and Brahma at macro level. Chandogya Upanishad describes the most profound of this Madhu Vidya in relation to the Sun and Fire in great detail in 3/1/1-3/11/3, 3/19/1—4, 4/10/4—4/14/1.

To conclude we may say that all these concepts are inter-dependent. All have to work in sync with each other to help the creature realise its may aim in life which, spiritually speaking, is the end of the cycle of birth and death, and of the final liberation from this world and merger with the parent source from where the soul of the creature had originally originated from— the Brahm, the universal spirit, the ultimate reality and the absolute truth.

## Appendix no. 6

### Various Upanishadic/Vedantic Concepts Appearing in Text

*‘And there are diversities of operation, but it is the same God which worketh all in all; but all those worketh that one and the self same spirit, dividing to everyman severally as he will; for by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we bond or free, and have been all made to drink into one spirit’ (Bible, Corinthians, 1/12/6, 11, 13). ‘Wisdom is good with an inheritance and profitable to those who see the sun... but the excellence of knowledge is that wisdom gives life to those who have it’ (Bible, Ecclesiastes, 6/11-12). ‘Wisdom strengthens the wise more than ten rulers of the city’ (Bible, Ecclesiastes, 6/19).*

*‘I cannot teach anybody anything; I can only make them think’ —Socrates.*

*‘For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvements of the soul’ —Plato*

*The self never undergoes change; the intellect never possesses consciousness. But when a man sees this world, he is deluded into thinking, ‘I am the seer, I am the knower’. Mistaking one’s self for the individual entity (the Gross and subtle body) is like the rope being mistaken for a snake. Thus, one is overcome with fear. If one knows oneself not as the individual but as the supreme Self, one becomes free from fear.’ —Adi Shankaracharya*

*‘There is neither creation nor destruction, neither destiny nor free will, neither path nor achievement. This is the final truth’ —Sri Ramana Maharshi*

In this appendix we shall acquaint ourselves with some basic concepts appearing in the Upanishads in a very simple, layman’s language without going into complex metaphysics. The words Atma, various sheaths/veils enveloping it, the micro and macrocosm, the 4 states of existence, the 3 ‘Gunas’, the ‘Vasanas’ and ‘Vrittis’ of a creature and how they effect its personality, the concept of Samadhi, the mental state of flux etc. have been described in brief aided by explanatory charts and diagrams.

**Atma and the five sheath/veils surrounding it :-** This is the pure-self, the pure consciousness which is a microscopic reflection of the vast macrocosmic Soul of the cosmos called Brahma. The Atma provides life or consciousness to the inert layers of matter consisting of the 5 elements of air, water, space, fire and earth which crystallise to form the five coverings or sheaths around the pure Atma, and together (the Atma and the five sheaths) they create what we call the ‘living being’, whether plant, animal or humans.

**The Panch Kosha :-** Or the five sheaths covering or enveloping the Atma are as

follows—(i) The food sheath; (ii) the vital air sheath; (iii) the mental sheath; (iv) the intellectual sheath; (v) and the bliss sheath.

**The Food Sheath :-** Is the physical body and derives its name because it is nourished by the food eaten by the creature. It consists of 5 organs of perception (eyes, ears, tongue, nose, skin) and 5 organs of action (hands, legs, mouth, genitals, anus).

**The Vital Air Sheath :-** Is the five-fold faculties of perception (seeing, hearing, smelling, tasting, touching), excretion (faeces, urine, sperm, sputum, sweat etc.), digestion (stomach, intestine, liver, pancreas, gall bladder, appendix), circulation (blood stream, artery, vein, capillary, heart) and thinking (the power to entertain, absorb and assimilate new information and thought).

**The Mental Sheath :-** It consists of the equipment which receives external stimuli through the sense organs and links it to the organs of action. Integrated response of body to the stimuli is done through the mind sheath. It is a continuous flow of thoughts. Because the mind is characterised by being in a state of flux, the mind (mental sheath), which is like a clerk, receives information (as stimuli) from the organs of perception and dispatches them to either the organs of action or the intellect when certain situations demand intelligent thinking and discrimination. Therefore, the mental sheath controls the vital air sheath and the food sheath.

**The Intellect Sheath :-** It acts as a controlling mechanism over the mind; It regulates, filters and modifies the response to the various stimuli. It has the discriminatory power which the mind, left alone to itself, lacks.

The intellect sheath is the chief of the whole setup—in fact it controls the mind sheath, and through it, the functioning of the creature. It is the task master that directs the reckless horde of school boys running amok hither and thither, as it were. Those boys who obey this teacher become civilised and educated while the rest of the bunch remains buffoons or ruffians. The intellect can distinguish between the good and the bad, which the mental sheath cannot. The intellect can see beyond the realm of the known while the mind cannot. The intellect sheath is the spring board for all ideas and ideologies. The intellect helps to stabilise and channelise the mind even as the dam controls the river and harnesses its immense energy to produce powerful electricity.

These two sheaths—the mind and the intellect—are called the subtle sheaths or bodies. They have no physical structure in conventional terms like the gross or physical body called the food sheath or Anna Maya Kosh (consisting of the organs of perception and organs of action) as well as the air sheath (called the Pran Maya Kosh) of the creature. This subtle sheath has only functional aspect. The mental and intellect sheaths are like softwares of a computer vis-a-vis the food and vital sheaths which resemble the hardware paraphernalia of the entire system.

**The Bliss Sheath :-** Is the innermost sheath surrounding the Atma/the soul. It consists of ‘inherent tendencies’ or ‘Vasanas’ and ‘Vrittis’ before they are manifested into

thoughts or actions. The intellect, mind etc. perform under the guidance and control of the bliss sheath. It is so-called because an individual experiences relative bliss, happiness, joy, contentedness, peace and tranquility when he is associated with it.

In the waking and dream states, a man experiences constant agitation of the mind, but once he reaches the realm of deep sleep state (bliss sheaths), he feels undisturbed, tranquil, peaceful and full of bliss. All agitations cease here. It is a relative experience vis-a-vis the other sheaths. This sheath is also called the Causal Body of the creature.

The 5 sheaths are all inane, inert and inactive, and constitute of matter. This together form the personality of the Jiva. He is conscious of all that his happening around him but these 5 sheaths are inert themselves. So, naturally, there must be something distinct and separate from these sheaths that lends the Jiva the so-called life or consciousness. That factor which lends life or consciousness to the Jiva is called Atma, pure consciousness or the pure self of the creature. It is also the true identity or self of the Jiva.

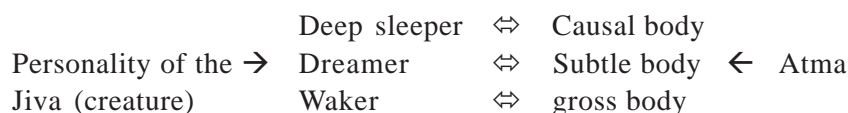


Diagram showing interaction between the Jiva and the Atma.

**The States of Existence :-** The Atma (soul) has 4 states of existence in a creature—the waking state, the dream state, the deep sleep state and the Turiya state of existence or consciousness. During the ‘waking state’, the Atma acts through the gross body (the physical body) of a man in its interaction with the outside world. During the ‘dream state of existence’, the Atma withdraws from the gross body and limits its interaction to the subtle body (the mind-intellect complex). During the ‘deep sleep state of existence’, the Atma withdraws itself into the causal body consisting of ‘Vasanas’ (inherent passions and desires) and ‘Vrittis’ (inherent tendencies and inclinations). But the pure consciousness, when it plunges within itself, that is, inside the causal body called the bliss sheath, it attains absolute bliss. This is called the 4<sup>th</sup> state called ‘Turiya state of existence’, and it is obtained by ascetics during Samadhi (a trance like state) when all the 3 sheaths covering the soul—food/air, mind/intellect and bliss—are removed. With the removal of these various sheaths, the Atma/soul of the individual (which is pure microcosmic consciousness) merges itself with the vast space around it (called the macrocosmic consciousness) because all separating sheaths have been done away with.

To explain the above concept, we may take the help of diagram and illustration:—

Man = Pure consciousness or Atma + Causal body (Vasanas)

+ Subtle body (mind-intellect) + Gross body (sense organs)

The body-mind-intellect are inane and inert. The live factor is the pure consciousness or Atma. This pure consciousness functions through its association with the causal body, the subtle body and the gross body, or in other words, the deep sleeper, the dreamer and the waker state of consciousness.

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	Body	(Consisting of)	Called the	
	Gross body (sense organs)	⇔	Waker	
Man →	Subtle body (mind-intellect)	⇔	Dreamer	← Atma (pure-
	Causal body (Vasanas)	⇔	Deep sleeper	consciousness)

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This combination of ‘waker-dreamer-deep sleeper’ states of consciousness of a man is called Microcosm. The pure consciousness has its independent existence from the above 3 states, and this independence is called the 4th state of consciousness called the ‘Turiya state’ or the blissful state of consciousness (चिदानन्द) which has the bliss sheath as its external boundary.

According to Hanso-panishad of Shukla Yajur Veda, the Atma resides in the heart of the creature which is in an 8-petal lotus. The tendrils (केसर) of this lotus described in this Upanishad represent the waking state of consciousness, the stalk (कर्णिका) represents the dream state of conscious, and the thalamus (लिंग) represents the deep sleep state of consciousness. When a creature abandons/discards the metaphoric habitat or dwelling in the 8-petal lotus represents by his heart and rises above its precincts (just like a householder snapping all his relationships with his home and takes to the path of Vanprastha), it obtains the forth state of consciousness called the ‘Turiya state’. Eventually, when the creature, in the form of his subtle Atma (which according to the definition given to it by the Upanishad, inter alia, is ‘Hans’ which means a ‘Swan’ and is a metaphor for divinity, purity and wisdom) merges with or dissolves in the cosmic ‘Naad’ (all-pervading subtle sound in the cosmos), then the final or the so-called ‘Turiyateet’ stage is achieved (verse no. 8).

The **brain** has 2 components —the intellect and the mind. The former is under the direct control of the Atma while the mind is subordinate to the intellect. The mind receives worldly stimuli through the sense organs, passes them to the intellect, obtains instructions from the intellect and passes them on to the organs of action —this state prevails when the man is ‘awake’.

Now, when he is asleep, there are two stages —either he dreams or he does not. During the ‘dreams state’, the inherent Vasanas (the hidden passions, yearning and desires) come into play at the sub conscious level and the mind lives up to all those Vasanas in an imaginary world. But when there is no dream, i.e., during the ‘deep sleep state’ of consciousness, the Atma is freed from interference and it reverts back to its original form of being ‘nothingness, having no feelings and no emotions’, just like the case wherein the mirror is removed from the front of a man and his image vanishes from it and the image reverts back or shrinks into its primary source or object, which in this case is the man himself whose image was formed in the mirror. The Atma is an image of the supreme Brahma. When the mirror of the mind-intellect is removed, it (Atma) reverts back to its primary form which is Brahma. So, it is the ‘deep sleep state of consciousness’ in which the creature comes in direct contact of his true identity or true self, which is called Atma or pure consciousness.

For the external world, a sleeping man is as good as being dead. For example, if a sleeping man is attacked by someone, he won't resist; he won't even know what has happened just in front of him while he was asleep. He is not dead, but for all practical purposes 'he is as good as dead'. He neither feels pain nor happiness when in a deep sleep state of existence, which is beyond the dream state of sleep. The 'deep sleep state' is called 'Swaprant' (स्वप्नान्त) —literally meaning 'in a state of suspended animation, or a self-imposed state of coma, or a state of being virtually dead, or coming to a stage voluntarily which is almost like being dead but is not actual death'.

The last stage, called 'Turiyateet', goes beyond the 3<sup>rd</sup> stage when a man wakes up into this world but remains 'virtually blind or sleeping' as far as his mind is concerned in relation to the gross world. Therefore, he remains awake but does not see; he does not smell, taste, feel and speak. Since all external stimuli fail to arouse his brain, he remains like 'a man sleep-walking'. In the absence of sensory perceptions, he does not feel neither pain nor sorrows, nor happiness and joys. He remains totally oblivious to them. He lives in a state of complete blissfulness.

This **Microcosm** is the same as the **Macrocosm** in the larger scheme or scale of things, just like a single molecule of water with the formulae  $H_2O$  is the same whether in a cup or spoon and the vast, fathomless ocean. Here, the microcosm refers to the individual creature/Jiva/man and the macrocosm refers to the Viraat/Lord God/Nature.

Now, as has been explained in the foregoing discussion, it is relatively easy to control the subtle and the gross bodies through acquisition of truthful knowledge, wisdom and enlightenment. The greatest problem arises with the causal body consisting of Vrittis and Vasanas (passions and desires; inherent tendencies and inclinations). This can be solved by integrating the objective mind (the 'mind') and the subjective mind (the 'intellect'). When both are integrated, then the creature reacts in a healthy manner. When actions are controlled by the wisened intellect, the inherent tendencies of the creature fail to exert their influence on it and they gradually vanish (i.e., removed or catherised). This results in the seeker merging his Microcosm with the Macrocosm.

According to Upanishadic sages/seers, 'Life' can be understood to be a series of experiences and that any definition of life should necessarily accept our moment-to-moment experiences as the units of life. The sages/seers further understood that an experience is not possible without three fundamental factors—the experiencer, the object of experience, and the relationship between the two, the experiencing. The experiencer is the subject who gains experiences of the world through the instruments of experience, namely, the body, mind, and intellect. Everyone gains experiences of three different worlds through these three different equipments viz.— through the body, the world of objects; through the mind, the world of feelings; and through the intellect, the world of ideas.

If a person experiences the world of objects through his body, then he should be different from his body. If he experiences the world of feelings through his mind, then he,

the experiencer, cannot be the mind. Again, if he gains experiences of the world of ideas through the intellect, he cannot be the intellect. He seems to be a different factor or entity altogether from these three instruments of experiences, though, of course, he has a very intimate relationship with them.

When the subject is identified with the intellect, he becomes the ‘thinker’, experiencing the world of ideas; when identified with the mind, he becomes the ‘feeler’ experiencing the world of emotions; and when identified with the body, he becomes the ‘perceiver’ experiencing the world of objects. But he, the subject, is neither the field of experience nor the instruments of experience. He must be totally different from them both.

The effect that ego and desires (Ahankar and Kaam) as well as Vasanas and Vrittis (inherent desires and tendencies) have on the mind, how they corrupt the objective mind and how their removal/catherisation purifies the mind and brings it under the direct control of the subjective mind (the intellect) of the creature is explained with the help of a diagram at the end of this appendix.

The **relationship between microcosm and macrocosm** varies according to the individual personality of the man. The grossest man with the maximum load of Vasanas and Vrittis imagines a wide chasm/gulf between the microcosm and the macrocosm. As the individual cleanses or purges himself of these inherent tendencies, this blending increases, and when it vanishes altogether, the distinction between the two also vanishes i.e., there is oneness between the microcosmic soul (creature's Atma) and the macrocosmic soul (Parmatma). This will be clear with the help of diagrams appended to this appendix.

According to the theory of Vedant, the Lord has two forms—Macrocosmic and Microcosmic. The macrocosmic form of the Lord is the Viraat which is huge, large, colossus, vast, gigantic, beyond all measurement. The microcosmic form of the Lord is the miniscule creature of this world. The gross body of the Lord vis-a-vis the gross body of the creature are clarified Diagrammatically below :—

<b>Microcosmic (creature)</b>	<b>Macrocosmic (Viraat Lord)</b>
(i) Individual gross body (food+vital-air sheath)	Total of all gross bodies is called Viraat
(ii) Individual subtle body (the mind-intellect sheath)	Total of the subtle bodies is called Hiranyagarbh
(iii) Individual causal body (bliss sheath)	Total of causal bodies is called Eswar
<b>This is the single creature</b>	<b>This is the sum total of all the creatures represented by the Lord.</b>

**Vrittis and Vasanas :-** ‘All human actions have one or more of these 7 causes—chance, nature, compulsion, habit, passion and desire’—Aristotle.

*‘Do not ye yet understand that what so entereth the mouth goeth into the belly, and is cast out into the draught? But those thing that proceed out of the mouth come forth from the heart (and the mind); and they defile the man for out of the heart (and the mind) proceed evil thought, murders, adulteries, fornications, thefts, false witness (lies), blasphemies. These are the thing that defile a man’ (Bible, St. Matthew, 15/17-20).*

The pure consciousness (Atma) is the core of a man's personality. It is infinite, pure, all-pervading, omniscient, enlightened, changeless and supreme truth/reality. However, its infinite nature is clouded by the various Vrittis (inherent tendencies and inclinations) and Vasanas (desires and passion inherent in a man) resulting in the creation of a finite, limited, impure, corrupt, not fully enlightened, ever changing personality of the human being—such a person is called the ‘perceiver-feeler-thinker-doer’ entity. When the various Vrittis or Vasanas are eliminated or excluded (i.e., catharised), the attitude undergoes transformation and metamorphosis from a perceiver-feeler-thinker entity (corresponding to the gross body, the mind and intellect collectively called the subtle body) into simple pure consciousness which, in reality, is the true identity of the creature. Please see the diagram appended to this appendix for further clarification on this subject.

Man's real and truthful nature is pure consciousness but he passes through the 3 different, distinct, relative states of the waker, dreamer and deep sleeper states as a result of the interaction or play of consciousness in the Gross, the Subtle and the Causal bodies respectively. No sooner the identification of the pure consciousness with any one or more of these bodies is removed than his original, pure, natural form is unfolded. This state is called self-realisation, or Godhood—or it is also called the state of supreme and sublime bliss, joy, happiness, peace and tranquility. Hence, when the pleural personality is removed, the real, singularly unique personality shines through.

It is the Atma which ignites/kindles/infuses life in the other 5 sheaths which are, left to them, inert and lifeless even as a piece of iron is lifeless without the infusion of life into it by a magnet held nearby. This magnet is separate/distinct from the iron but it invisibly gives life to the dead, gross and inert piece of iron. The iron is the 5 sheaths and the magnet is the Atma. Remove the Atma and the man is as lifeless as the piece of iron.

According to Hanso-panishad of Shukla Yajur Veda, the Atma resides in the heart which is shaped like an 8-petal lotus. Each petal of this lotus symbolises one type of ‘Vritti’. The petal facing to the east represents the righteous and noble inclinations; the petal facing south-east corner (Agnaya) represents sleep, drowsiness, lethargy, inertia, and disinclination to work; the petal facing to the south direction represents cruel tendencies; the petal facing in the south-west angle (Nairitya) represents the inclination of the mind to be sinful, unrighteous and pervert; the petal facing towards the west represents the desires for sports, action and play; that petal facing to the north-west direction (Vayabya) represents the desire to be on the move, to go, roam and wander; the petal in the north direction represents the affection of a creature for Brahma, its true self and its desires to

endear it; the petal in the north-east direction (Ishan) represents the desires for charity; and the petals surrounding the thalamus represent the tendency to renounce, to be dispassionate and detached from the artificial, sensual world (verse no. 8).

There are 3 types of 'Vasanas' as follows— (i) The 'Vasanas' pertaining to the body relate to one's son, property and wealth which a person has acquired and enjoys, and the world around him—his relatives, his fame, his contacts, his friends, his obligation, contracts and responsibility. It also means gratification of the sense organs of the body as well as to appease those who are related to him with this body. (ii) The 'Vasanas' pertaining to the scriptures relate to studying them more and more, acquiring scholarship, expertise and accompanying fame and money through them, relying too much on the letter of the scriptures and not their spirit, engrossing oneself in endless doubts and debates leading to confusions and contradictions. The scriptures are vast and like a fathomless sea. Trying to realise the Supreme Truth by delving into the depths of the scriptures is like extracting pearl by churning the ocean. Through it is theoretically possible, but practically it is impossible and too far fetched. (iii) The Vasanas relating to the world are the various attractions and allurements that his apparently enchanting and captivating world presents to a person. It also refer to the various and endless responsibilities and obligations, real and imaginary, that a person has, or imagines he has, towards this world.

Now, when we talk of the Atma as pure consciousness or an embodiment of light, the question arises 'how can we obtain the clearest perception of that reality?' The greatest exponent of Vedanta philosophy, sage Adi Sankaracharya prescribes the following 4 paths — (i) discrimination between the eternal and truthful, and the non-eternal and non-truthful, (ii) renunciation of desires for sensual gratification and enjoyment of pleasures from this materialistic world, (iii) development of 6 divine eclectic wealth—self control, surrender, faith, forbearance, peace/tranquility and poise of the mind, and (iv) sincere desire for liberation and deliverance, because it is only then that the creature will try to find ways to achieve it.

**The 3 Gunas :-** The 3 characteristics inherent present in the creature are the three thought textures which bombard the mind. These three thought textures are manifestations of the **Vrittis and Vasanas** (inherent tendencies or desires) of the creature which mire its soul as a covering or veil.

The Satwic desire is the veil covering the soul like a smoke covering the fire. A slight breeze will remove this smoke. Similarly a little bit of prayer and meditation will remove the Satwic desires; its removal requires the least effort. It is the foremost and the best amongst the 3 characteristics of a creature such as good and positive virtuous, righteousness, creativity, noble deeds and thoughts etc..

The Rajsic desires can be compared to dust on a mirror. In this case some dusting and rubbing is needed to clean the mirror; a greater effort is needed. It is the medium characteristic marked by ambitions, desires, passions, expansionist tenden-

cies, desire to sustain etc..

The Tamsic desires covering the soul are like a foetus in the womb—they cannot be removed easily and require diligence, effort, dedicated and careful handling requiring time and patience. It is the base and most lowly of the 3 characteristics such as sin, evil, perverseness, immorality, vices, misdemeanours, anger, inertia et al.

The concept that 'I' is the body and not the 'pure conscious soul' leads to ignorance-based ego (Ahanakar = अहंकार). The constant concept of I vis-a-vis the body and this world leads to the sense of possessiveness in the creature. 'Pure consciousness' mired by ego becomes 'a conditioned consciousness' and fails to remain pure. This is why ego (Ahankar) has been likened to a minister of the king. It directs and regulates the actions of the consciousness which, under its influence, loses its independence. This 'conditioned consciousness'—working through the mind-intellect-ego combine is called, inter-alia, 'Chitta' (चित्त). The word also means memory. Hence this memory acts as a referral library for the intellect. The latter falls back on it and relies on it whenever it is in doubt. The quality of books in the library guides the student; similarly, the quality of inherent tendencies stored in the library of Chitta directly effects the inputs of the intellect, and through it, the mind and successively down the hierarchy to the body and its organs of perception and action.

Although the soul has nothing to do with this command chain (i.e., memory—innate tendencies/ego/Vasanas—intellect—mind—body—action—result—more experience—stored in memory—and the chain continues), but for all practical purposes the Atma/soul is deemed responsible for it because of its sovereign nature.

So, the sincere seeker/aspirant should delineate this conscious from the rest of the chain and break the nexus between them so as to allow the glory of the pure consciousness of the soul to shine through like the splendorous sun breaking through from behind a curtain of clouds.

It is like removing the various veils or covers from around the candle so that its light shines through the darkness of the room and illuminates all the corners of it.

The proportion of the 3 Gunas decides the nature, natural temperament, tendencies, habits and inclination of the creatures. For example, a person with a greater proportion of 'Satvik' (noble) characteristic will be considered nobler than a man with a greater proportion of 'Rajasic' or 'Tamsic' qualities. So we can say that sages, seers, prophets, scholars and generally enlightened persons have a high degree of 'Satvik' qualities in them. Kings and householders who live a noble life are example of those with higher amount of 'Rajasic' quality in them, while sinners, killers, drunks, rowdy elements, cheats etc. are those people with higher 'Tamsic' quality in them. These Gunas have direct bearing on the personality of a man. A separate full page diagram depicts the relationship between these Gunas and the personality of a man.

And important point to note here is that 'Ahankar' (ego, false pride, arrogance, haughtiness, hypocrisy and the sense of 'I') is the root cause of demoting even the most

exalted of souls to an existence equivalent to that of an animal. This is stressed in Jabalu-panishad of Sam Veda tradition which stresses that 'Isha' or the supreme Lord of creation had to become a 'Pashupati', Lord of animals, just because Ahankar cast its dark shadow on him. An exalted soul too becomes demoted as an animal if he has Ahankar in him.

**Mental flux :-** The 5 states of the mind are the following—(i) Kshipta (क्षिप्त), (ii) Mudh (मुद्ध), (iii) Vikshipta (विक्षिप्त), (iv) Ekagra (एकाग्र) and (v) Nirudha (निरुद्ध). The 'Kshipta' is the worst type of mind characterised by extreme recklessness and restlessness. It is susceptible to various negative traits such as confusion, conflicts, anger, anxiety, worry, tension, agitations of all kinds etc..

The 'Mudh' is the dull, inert and indolent state of mind. These first two states of mind are predominantly 'Tamas' in nature.

The 'Vikshipta' state is a 'distracted' state of mind in which it swings between the extremes of calmness and agitation. This is a 'Rajasic' quality.

The 'Ekagra' state is a focused or concentrated mind. It is a state in which the mind can keep alert and pin-pointed on any subject it is focusing upon. It helps to cultivate discipline in the aspirant.

The 'Nirudha' state is that state of mind in which there is no mental flux of any kind. It is a kind of trance like state of bliss and happiness. The last two states of mind are called 'Sativik' qualities of the creature.

### The 5 Basic Elements and their Manifestations

**According to Trishikhi Brahmano-panishad, 1/5: -** The following 5 elements are located in various paths of the body and control the different functions as follows:-

- (A) Sky Element → (i) Antahakaran (discriminatory intellect and wisdom), (ii) Mun (mind), (iii) Buddhi (intelligence), (iv) Chitta (intellect, memory, recollection, concentration) and (v) Ahankar (ego, pride, haughtiness, hypocrisy, arrogance). Its colour is light blue. it extend upto the top of the head. It is located between the nostrils and the top of the head.
- (B) Wind Element → (i) Samaan (the vital wind controlling equal distribution of nourishment and circulation), (ii) Udan (wind moving upwards; controls expectoration), (iii) Vyan (wind that pervades throughout the body; maintains equilibrium), (iv) Apaana (wind passing down the intestine; controls ingestion, digestion and excretion of food) and (v) Pran (breath). Its colour is grey and it resembles smoke or haze. It is located between the navel and the nostrils.
- (C) Fire element → Organs of perception, such as— (i) ears, (ii) skin, (iii) eyes, (iv) tongue and (v) nose. Its colour is red like vermillion and its shape is like tongues of flame. It is located between the groins and the navel in the middle and the lower part of the abdomen.

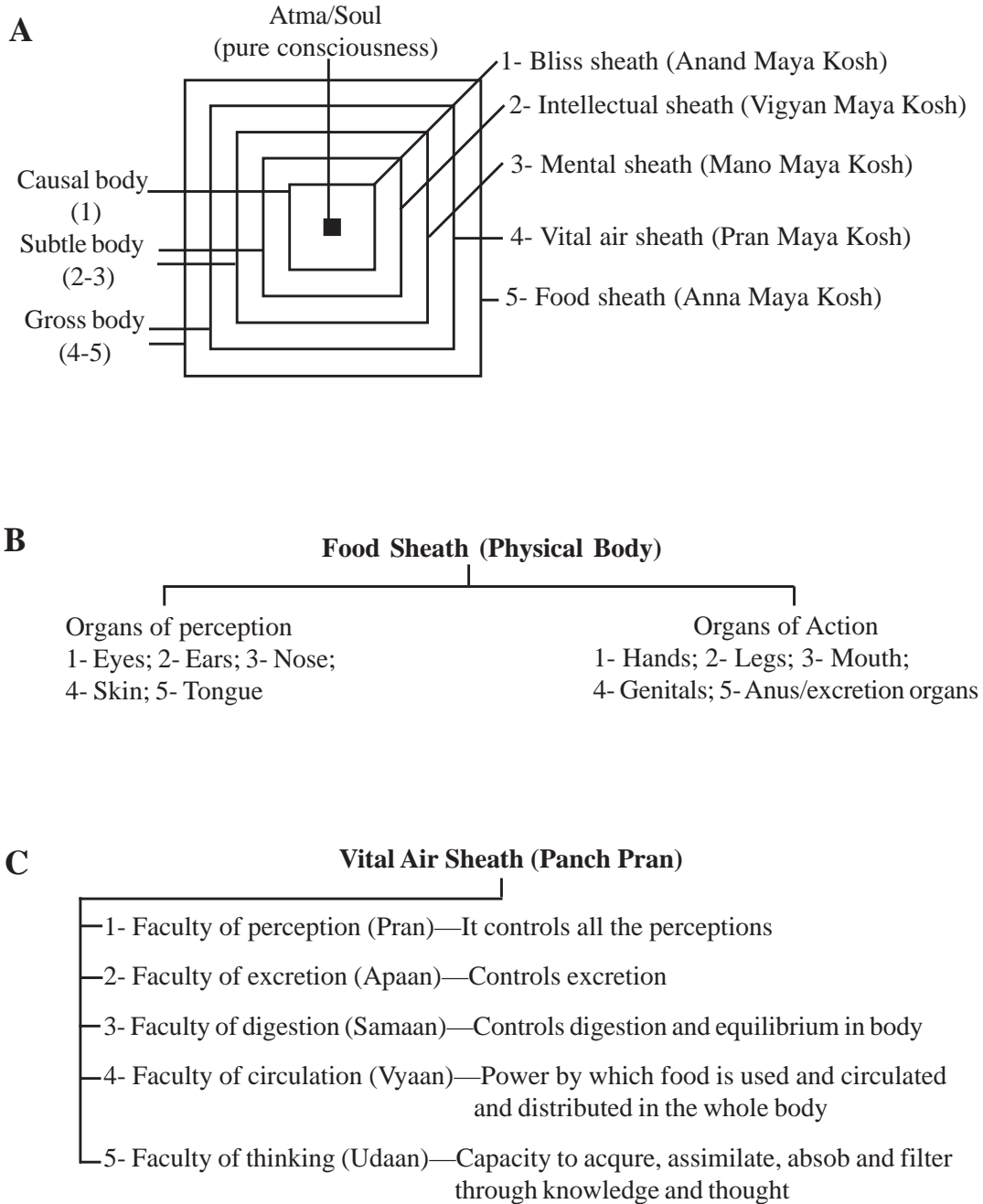
(D) Water element → Senses of perception— (i) hearing, (ii) touch, (iii) sight, (iv) taste and (v) smell. Its colour is silvery white and it is shaped like the crescent moon. It is located between the lower abdomen and knees.

(E) Earth element → Organs of action— (i) mouth, (ii) hands, (iii) legs, (iv) anus and (v) genitals. Its colour is light yellow and it has 4 corners. It is located between the sole of the feet up to the knees.

**According to Jabal Darshan Upanishad, 8/4-6:-** There is a slight variation in the points of the body where these elements are located as described in Jabal Darshan Upanishad. According to it, the ‘sky’ element is found between the eyebrows and the skull, the ‘wind’ element between the eyebrows and the chest, the ‘fire’ element between the chest and the groins, the ‘water’ element between the groin and the knee, and the ‘earth’ element from knee downwards. These two versions are diagrammatically shown by means of sketches at the end of this appendix.

\* \_\_ \* \_\_ \* \_\_ \*

### Diagram of various sheaths and 3 bodies of the creature



There are 3 levels of existence—the gross body, the subtle body and the causal body of the creature. When the pure consciousness (Atma, soul) which resides inside the causal body detaches itself from the subtle body and the gross body as during meditation, the supreme blissful state is attained. The following diagram will clarify the picture

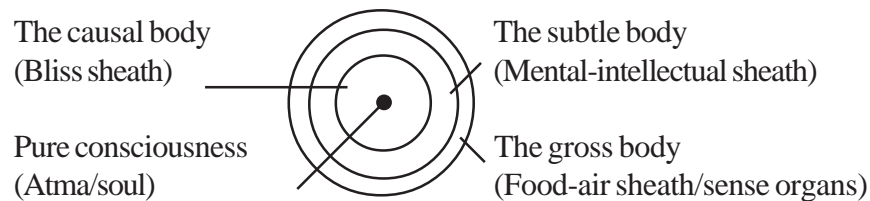


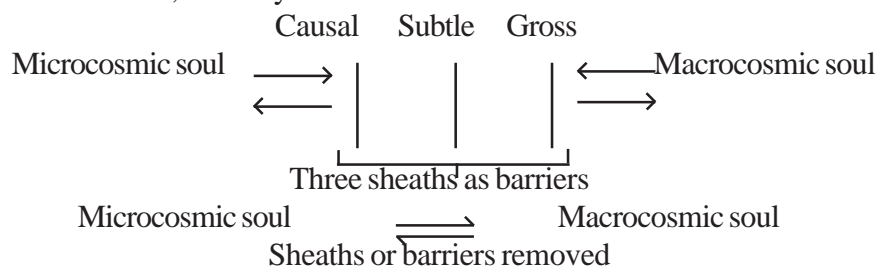
Figure I

During Samadhi, the soul is freed from the outer two sheaths. Hence bliss is obtained.

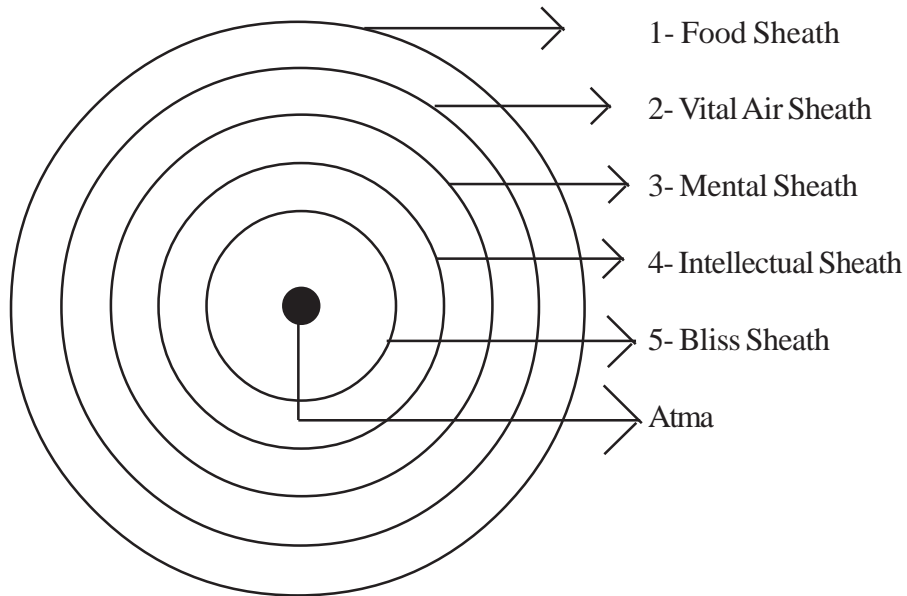
Further, pure consciousness (Atma/soul) has 3 personalities depending upon its interaction with these 3 bodies as follows :—

- 1- Pure consciousness functioning through the gross body is called the Waking State
  - 2- Pure consciousness functioning through the subtle body is called the Dream State
  - 3- Pure consciousness functioning through the causal body is called the Deep Sleep State
- When the 3rd stage is reached, the experience of duality or pleurality is removed and bliss is achieved. But actual 'enlightenment' is the removal of all these three bodies intervening between the soul/Atma and the surrounding space. As soon as it is done, the microcosmic soul expands to cover the whole vast space around it—which was hitherto restricted by the above three so-called sheaths or coverings—to become one with him who is identified as the macrocosmic Soul or Brahman. It then fills the whole space.

Hence, the individual creature becomes the pure consciousness (the Atma/soul) surrounded by the three sheaths as in figure one above which act as barriers to its freedom. When these three limiting factors or barriers are removed, there remains no barrier or obstacle between the Micro and Macro souls, and they become one.



### The 5 Sheaths and Atma



### Merging of Microcosmic Soul with Macrocosmic Soul

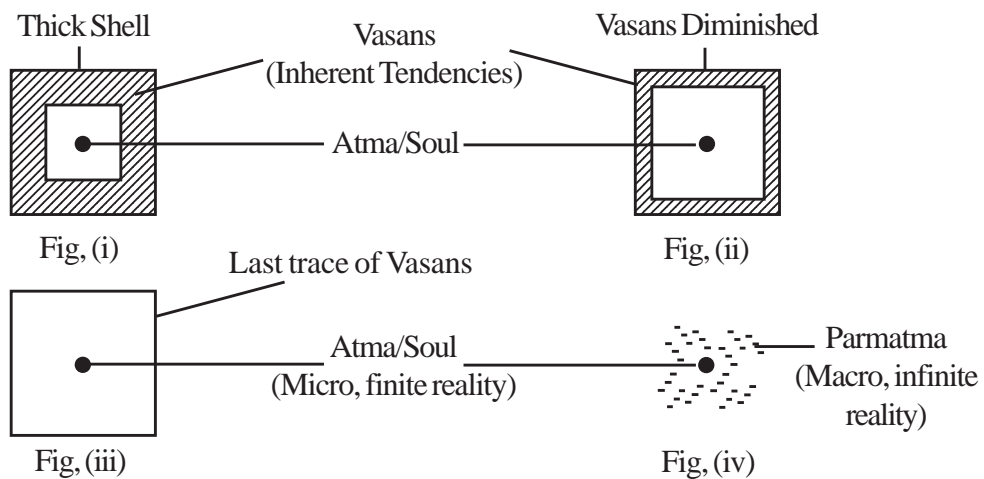
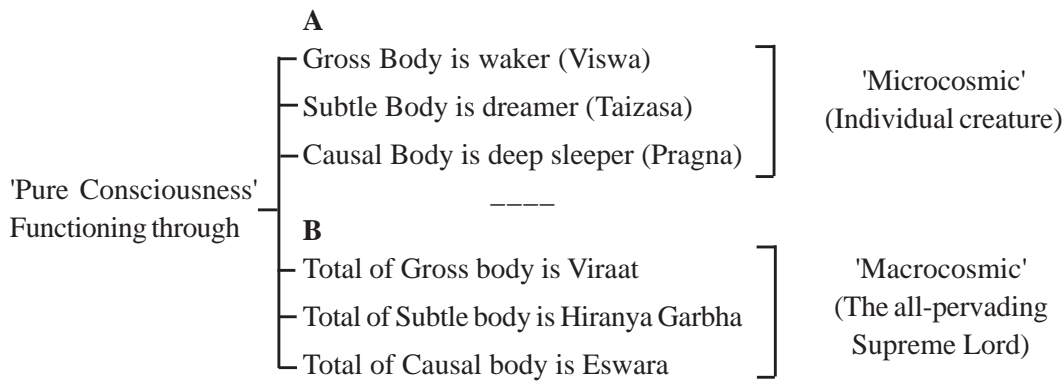


Figure shows how Atma merges with Parmatma by controlling Vasanas or Vrittis

## 1 Functioning of Pure Consciousness



## 2 Diagram depicting how Microcosm merges with Macrocosm

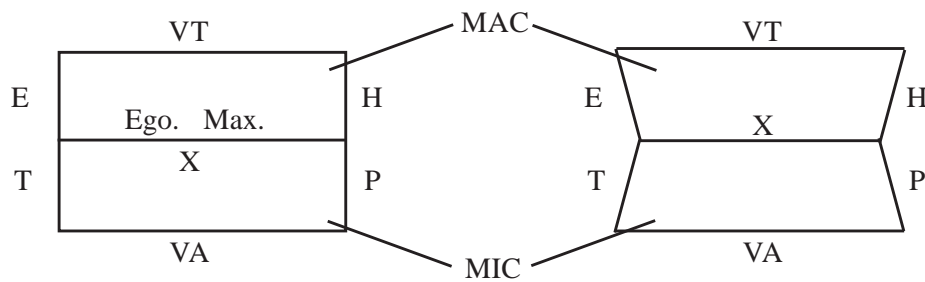


Fig (i)

Fig (ii)

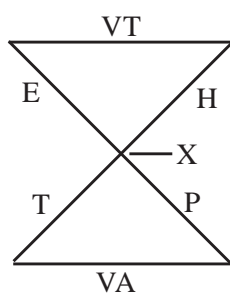


Fig (iii)

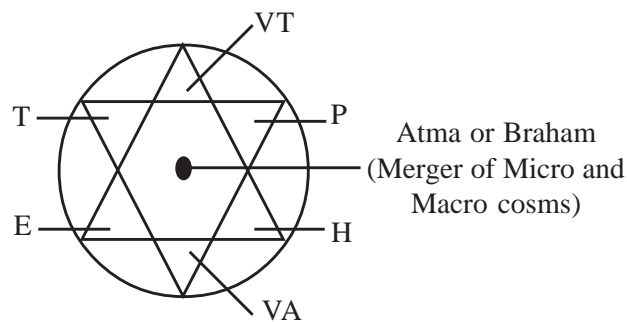
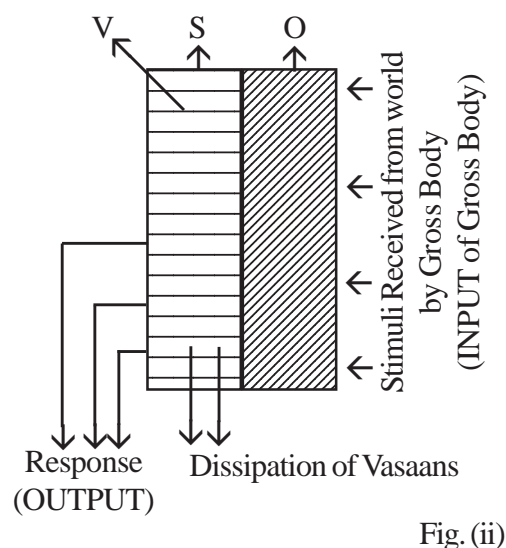
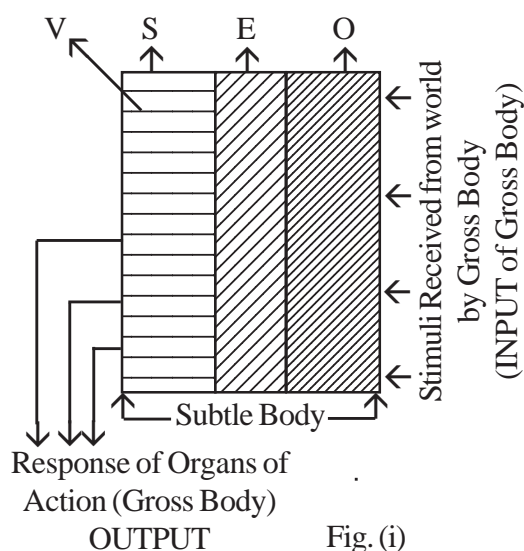


Fig (iv)

Key— VT = Viraat (Cosmic waker); VA = Vishwa (Waker); P = Pragna (Deep sleeper); T = Taijasa (Dreamer); H = Hiranya Garbha (Cosmic dreamer); E = Eswara (Cosmic deep sleeper); X = Inherent tendency or demarcation line representing 'perceiver-feeler-thinker-doer'; Atma = Microcosmic pure self of individual; Braham = Macrocosmic Soul of the universe; MAC = Macrocosm; MIC = Microcosm;

### Diagram showing how Ego and desires effect the Mind



Key— S = Subjective Subtle Body (Intellect); O = Objective Subtle Body (Mind);  
V = Vasnas (Inherent Tendencies or Inclinations); E = Ego/Desires

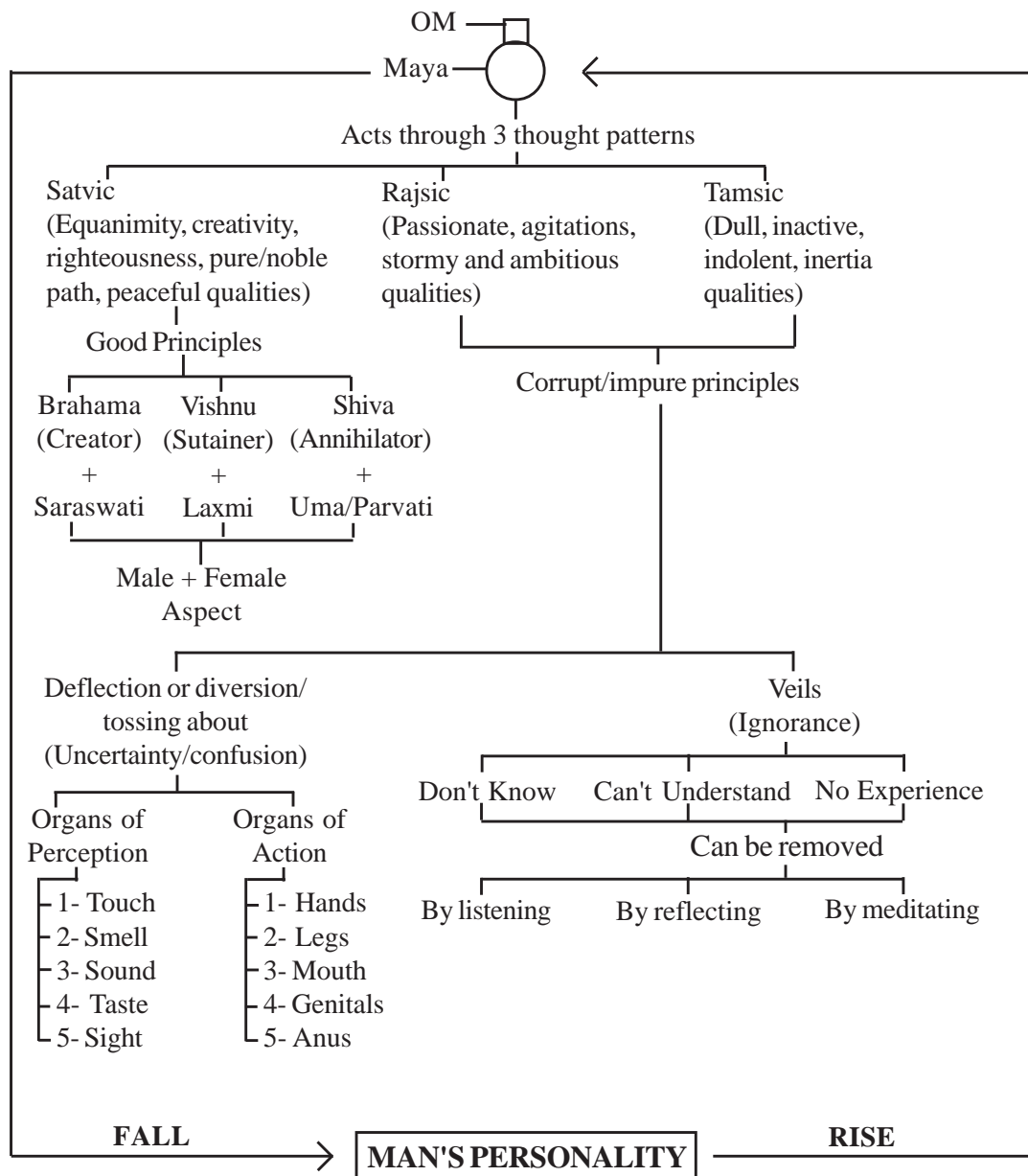
Explanation :- The stimuli received by the objective mind is passed to the subjective mind (intellect) through the constant interference of ego (Ahankar). Hence, while taking a decision, the intellect (Buddhi = बुद्धि) is influenced by the intervening ego (refer figure no. 1)

When ego is removed, there is direct coordination between the mind and the intellect and the former receives proper guidance from the latter. When actions are performed without interference by ego, no fresh Vasanas are deposited in the intellect. Those already present gradually dissipate away. In due course of time, the intellect is freed of all the Vasanas as well (refer figure no. 2).

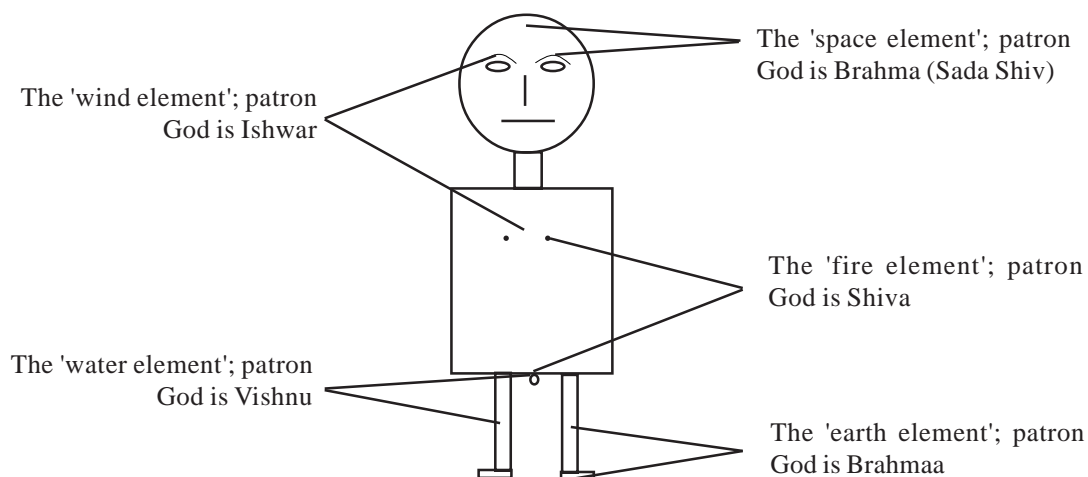
This helps in purging of all the impurities associated with the soul and enveloping it like a layer or veil. When the veil is removed, the magnificence and brilliance of pure consciousness illuminates the creature.

As is clear from the above diagram, when the ego and desire—which form the basic ingredients of the inherent tendencies of a creature—are dissipated by industrious effort, the pure Atma residing in the 3rd sheath (the causal body) of the creature can directly interact with the Intellect (the subjective subtle body) of the creature. This intellect is not now subject to any interference from Vasanas (fig. ii), and can act independently. The actions become pure, uncorrupted and scrupulous. The emphasis here is to put the intellect directly under the command of the Atma/soul without the interference of Vasanas, ego, desires and other inherent tendencies or inclinations that mire the soul as a result of (a) its past deeds and their results and (b) unfulfilled desires.

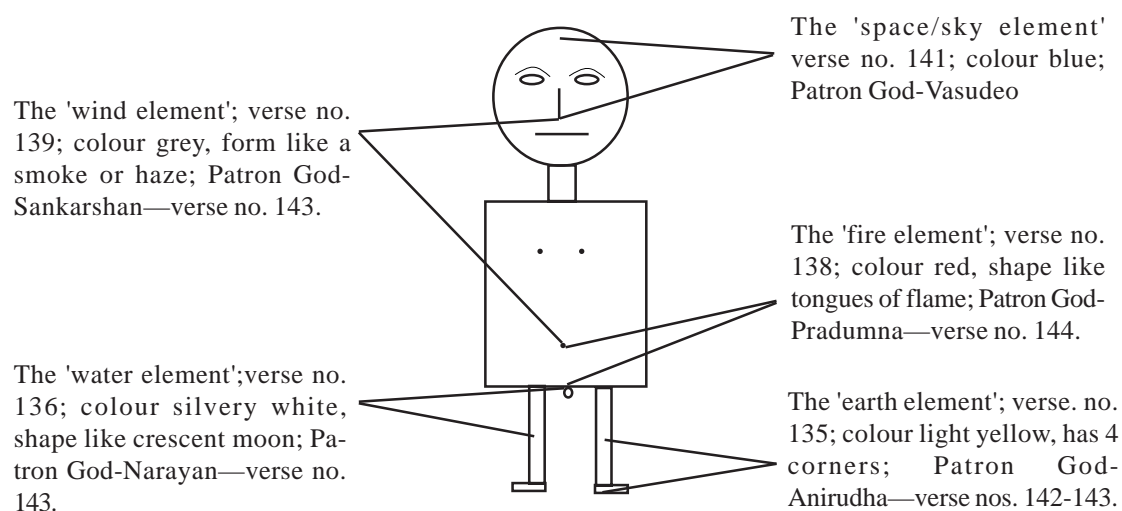
## PERSONALITY OF MAN



**Diagram showing the predominance of the 5 elements  
and their patron Gods in the Body**  
(refer verse nos. 4-6, Canto 8, Jabaldarshano-panishad)



**Diagram showing the predominance of the 5 elements  
and their shape and colour in the Body**  
(refer verse nos. 2/135-141 Trishikhi Brahmano-panishad)



### Appendix no. 7 Index of Mantras/मंत्र अनुक्रमणिका

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अहमेवास्मि	मैत्रे० ३.२	अमृतोदधि संकाशं	यू०चू० ९६
अहिंसा सत्यमस्तेय ब्रह्मचर्यं	जा०द० १.६	अयं सोऽहमिदं	महो० ४.९४
अहेयमनुपादेयम्	मैत्रे० १.१४	अयं सोऽहमिदं तन्म इति	महो० ५.१३
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आत्मन्यनात्मभावेन	जा०द० १.१२	अविद्या विद्यमानैव	महो० ४.११०
आत्मस्वरूप...	जा०द० ६.५०	अशंकितापि संप्राप्ता	महो० ५.७२
आत्मानं सच्चिदानन्दम्	जा०द० ९.५	अशूरेण हताः शूरा	महो० ३.५४
आत्मा सर्वगतोऽच्छेद्यो	जा०द० १.८	अशेषेण परित्यागो	महो० २.३९
आनन्दमन्तर्निजम्	मैत्रे० १.१६	अशेषेण सर्वं तु यः	महो० ४.७६
आरभ्य चासनं	जा०द० ५.५	असंकल्पनमात्रैकसाध्ये	महो० ४.९७
आरुणिः प्रजापते	आरु० १	असंकल्पनशास्त्रेण छिन्नं	महो० ४.९१
आरूढपतितापत्यम्	संन्या० २.५	असंवेदनमाशान्तम्	महो० ५.४७
आश्रयाश्रयहीनोऽस्मि	मैत्रे० ३.९	अस्त्यनस्तमितो	महो० ४.५६
आसनं पात्रलोपश्च	संन्या० २.९८	अस्याः परं प्रपश्यन्त्याः	महो० ४.११३
आसनं विजितं	जा०द० ३.१३	अहंकारकलायुक्तं	महो० ५.१५३
आसां मुख्यतम्	जा०द० ४.९	अहंकारमयीं व्यक्त्वा	महो० ६.४५, २.४५
आस्यनासिकयोः	जा०द० ४.२६	अहंकारवशादापद....	महो० ३.१६
आस्येन तु	संन्या० २.९६	अहंकारवशाद्यद्यन्मया	महो० ३.१७
आहारस्य च भागौ	संन्या० २.७७	अहंकारो विनिर्णेता	महो० ५.१२५
अनाख्यत्वादगम्यत्वान्मनः	महो० २.३	अहं जगद्वा सकलं	महो० ६.५८
अनागतानां भोगानाम्	महो० ५.१७१	अहं त्वं जगदित्यादौ	महो० ४.५४
अनात्मतां परित्यज्य	महो० ४.८३	अहं ब्रह्मेति नियतं	महो० ४.७२

अहं सर्वमिदं विश्वं	महो० ५.८९	अथ खलु...होतु...	छान्दो० १.५.५
अहन्तांशो क्षते शान्ते	महो० ५.७	अथ खलूद्गीथाक्षराणि	छान्दो० १.३.६
अहमेषां पदार्थानामेते	महो० ६.४१	अथ खल्वमुमादित्य	छान्दो० २.९.१
अहो न चित्रं यत्सत्यं	महो० ४.१३०	अथ खल्व्वात्मसंमितम्	छान्दो० २.१०.१
अहो तु चित्रं पद्मोत्थैः	महो० ४.१३१	अथ खल्व्वाशीः	छान्दो० १.३.८
आकाशं बाह्यशून्यत्वात्	महो० २.५	अथ खल्वियम्	मैत्रा० २.३
आकाशभावनामच्छां	महो० ५.१४७	अथ खल्वेतयर्चा पच्छ	छान्दो० ५.२.७
आकाशशत भागाच्छा	महो० ५.१०१	अथ जुहोति नमः	छान्दो० २.२४.१४
आकृत्यैव विराजन्ते	महो० ४.१९	अथ जुहोति नमोऽग्नये	छान्दो० २.२४.५
आदाय विहरन्नेवं	महो० ६.७४	अथ जुहोति नमो वायवे	छान्दो० २.२४.९
आदौ शमदमप्रायैर्गुणैः	महो० ५.१०४	अथ तत ऊर्ध्व उदेत्य	छान्दो० ३.११.१
आपत्पु यथाकालं	महो० २.४३	अथ प्रतिसृप्याञ्जलौ	छान्दो० ५.२.६
आपदः क्षणमायान्ति	महो० ३.५३	अथ भगवान्शाकायन्यः	मैत्रा० २.१
आपादमस्तकमहं	महो० ६.५५	अथ य आत्मा स सेतु	छान्दो० ८.४.१
आयुः पल्लवकोणाग्र...	महो० ३.९	अथ य इमे ग्रामे	छान्दो० ५.१०.३
आवेदितोऽसौ याष्टीकैः	महो० २.२१	अथ य एतवेदम्	छान्दो० ५.२४.२
आशया रक्ततामेति	महो० ६.७६	अथ य एतदेवं विद्वान्	छान्दो० १.७.७
आसनेन रुजं हन्ति	यो० चू० १०९	अथ य एष सम्प्रसादो०	छान्दो० ८.३.४
आसामन्तः स्थिता	महो० ५.२६	अथ य एषोऽन्तरक्षिणि	छान्दो० १.७.५
आस्थामात्रमनन्तानां	महो० ५.८५	अथ य एषो बाह्या	मैत्रा० २.२
अग्निर्हिङ्गरो वायुः	छान्दो० २.२०.१	अथ य एषोऽन्तरे	मैत्रा० ५.२
अग्निष्टे पादं वक्तेति	छान्दो० ४.६.१	अथ यच्चतुर्थममृतम्	छान्दो० ३.९.१
अजा हिङ्गरोऽवयः	छान्दो० २.१८.१	अथ यत्तदजायत	छान्दो० ३.१९.३
अतो यान्यन्यानि	छान्दो० १.३.५	अथ यत्तपो दानम्	छान्दो० ३.१७.४
अत्र यजमानः... रुद्र	छान्दो० २.२४.१०	अथ यत्तृतीयममृतम्	छान्दो० ३.८.१
अत्र यजमानः..... वसवः	छान्दो० २.२४.६	अथ यत्पञ्चममृतम्	छान्दो० ३.१०.१
अत्रैते श्लोका	मैत्रा० ४(क)	अथ यत्प्रथमास्तमिते	छान्दो० २.९.८
अत्स्यन्नं...पादौ	छान्दो० ५.१७.२	अथ यत्प्रथमोदिते	छान्दो० २.९.३
अत्स्यन्नं...प्रणस्त्वेष	छान्दो० ५.१४.२	अथ यत्रैतत्पुरुषः	छान्दो० ६.८.५
अत्स्यन्नं...बस्तिस्त्वेष	छान्दो० ५.१६.२	अथ यत्रैतदबलिमान्	छान्दो० ८.६.४
अत्स्यन्नं...मूर्धा त्वेष	छान्दो० ५.१२.२	अथ यत्रैदस्माच्छरीराद्	छान्दो० ८.६.५
अत्स्यन्नं...संदेहस्त्वेष	छान्दो० ५.१५.२	अथ यत्रैतदाकाशम्	छान्दो० ८.१२.४
अथ किमेतैर्वा...गन्धर्वा...	मैत्रा० १.६	अथ यत्रोपाकृते	छान्दो० ४.१६.१४
अथ किमेतैर्वा...महाधनुर्धरा...	मैत्रा० १.५	अथ यत्सङ्गवेलाया	छान्दो० २.९.४
अथ किमेतैर्वा शोषणम्	मैत्रा० १.७	अथ यत्सत्रायणमित्याचक्षते	छान्दो० ८.५.२
अथ खलु...असौ	छान्दो० १.५.१	अथ यत्सम्प्रति मध्यन्दिने	छान्दो० २.९.५
अथ खलु व्यानमेवोद्गीथम्	छान्दो० १.३.३	अथ यथेयं कौत्सायनी	छान्दो० ४.४(ठ)

अथ यदतः परो	छान्दो० ३.१३.७	अथ यन्यष्टाचत्वारि	छान्दो० ३.१६.५
अथ यदनाशकायनमित्या	छान्दो० ८.५.३	अथ यां पञ्चमीम्	छान्दो० ५.२३.१
अथ यदवोचं	छान्दो० १.१५.७	अथ ये चास्येह	छान्दो० ८.३.२
अथ यदवोचं भुवः	छान्दो० ३.१५.६	अथ येऽस्य दक्षिणा रश्मय	छान्दो० ३.२.१
अथ यदवोचं भूः	छान्दो० ३.१५.५	अथ येऽस्य प्रत्यञ्चो	छान्दो० ३.३.१
अथ यदस्माति	छान्दो० ३.१७.२	अथ येऽस्योदञ्चो	छान्दो० ३.४.१
अथ यदास्य वाङ्	छान्दो० ६.१५.२	अथ येऽस्योर्ध्वा रश्मयस्ता	छान्दो० ३.५.१
अथ ययदि गन्धमाल्य	छान्दो० ८.२.६	अथ योऽयमूर्ध्वा	मैत्रो० २.७
अथ यदि गीतवादित्र	छान्दो० ८.२.८	यो वेदेदं मन्वानीति	छान्दो० ८.१२.५
अथ यदि तस्याःकर्ता	छान्दो० ६.१६.२	अथ योऽस्य दक्षिणः	मैत्रो० ३.१३.२
अथ यदिदमस्मिन्ब्रह्मपुरे	छान्दो० ८.१.१	अथ योऽस्य प्रत्यङ्सुषिः	छान्दो० ३.१३.३
अथ यदि महज्जिगमिषेद्	छान्दो० ५.२.४	अथ योऽस्योदङ्सुषिः	छान्दो० ३.१३.४
अथ यदि भ्रातृलोक कामो	छान्दो० ८.२.३	अथ योऽस्योर्ध्वः	छान्दो० ३.१३.५
अथ यदि मातृलोक	छान्दो० ८.२.२	अथ वायुमब्रुवन्	केन० ३.७
अथ यदि यजुष्टो	छान्दो० ४.१७.५	अथ सप्तविधस्य वाचि	छान्दो० २.८.१
अथ यदि सखिलोक	छान्दो० ८.२.५	अथ ह चक्षुरुद्गीथम्	छान्दो० १.२.४
अथ यदि सामतो	छान्दो० ४.१७.६	अथ ह प्राणा अहं श्रेयसि	छान्दो० ५.१.६
अथ यदि स्त्रीलोक कामो	छान्दो० ८.२.९	अथ ह मन उद्गीथम्	छान्दो० १.२.६
अथ यदि स्वसृलोक कामो	छान्दो० ८.२.४	अथ ह य एतानेवम्	छान्दो० ५.१०.१०
अथ यदु चैवास्मिञ्छव्यं	छान्दो० ४.१५.५	अथ ह य एवायं मुख्यः	छान्दो० १.२.६
अथ यदूर्ध्वं मध्यम्	छान्दो० २.९.६	अथ ह वाचमुद्गीथम्	छान्दो० १.२.३
अथ यदूर्ध्वमराहणात्	छान्दो० २.९.७	अथ ह शौनकं च	छान्दो० ४.३.५
अथ यदेतदक्षः शुक्लम्	छान्दो० १.७.४	अथ ह श्रोत्रमुद्गीथम्	छान्दो० १.२.५
अथ यदेतदादित्यस्य	छान्दो० १.६.५	अथ ह हं सा निशायाम्	छान्दो० ४.१.२
अथ यदेवैतदादित्यस्य	छान्दो० १.६.६	अथ हाग्नयः समूदिरे	छान्दो० ४.१०.४
अथ यद्वितीयममृतं	छान्दो० ३.७.१	अथ हेन्द्रोऽप्यैव	छान्दो० ८.९.१
अथ यद्धसति	छान्दो० ३.१७.३	अथ हैनं गार्हपत्यो	छान्दो० ४.११.१
अथ यद्यज्ञ इत्याचक्षते	छान्दो० ८.५.१	अथ हैनं प्रतिहर्तोपससाद	छान्दो० १.११.८
अथ यद्यन्नपानलोक कामो	छान्दो० ८.२.७	अथ हैनं प्रतोतोपससाद	छान्दो० १.११.४
अथ यद्यप्येनानुत्क्रान्तो	छान्दो० ७.१५.३	अथ हैनमन्वाहार्यपचनो	छान्दो० ४.१२.१
अथ यद्येनमूष्मसूपालभेत	छान्दो० २.२२.४	अथ हैनमाहवनीयः	छान्दो० ४.१३.१
अथ य...हृत्पुष्कर	मैत्रो० ५.२	अथ हैनमुद्गातोपससाद	छान्दो० १.११.६
अथ या एता हृदयस्य	छान्दो० ८.६.१	अथ हैनमुषभोऽभ्युवाद	छान्दो० ४.५.१
अथ यां चतुर्थीम्	छान्दो० ५.२२.१	अथ हैनं यजमान उवाच	छान्दो० १.११.१
अथ यां तृतीयाम्	छान्दो० ५.२१.१	अथ हैनं वागुवाच	छान्दो० ५.१.१३
अथ यां द्वितीयाम्	छान्दो० ५.२०.१	अथ हैनं श्रोत्रमुवाच	छान्दो० ५.१.१४
अथ यानि चतुश्चत्वारि	छान्दो० ३.१६.३	अथ होवाच जनं शार्क	छान्दो० ५.१५.१

अथ होवाच बुडिलमाश्च	छान्दो० ५.१६.१	अपामपोऽग्निः	मैत्रा० ४.४ (ज)
अथ होवाच सत्ययज्ञम्	छान्दो० ५.१३.१	अपां, सोम्य पीयमानानाम्	छान्दो० ६.६.३
अथ होवाचेन्द्र द्युम्नम्	छान्दो० ५.१४.१	अभिमन्यति स हिङ्गारा	छान्दो० २.१२.१
अथ होवाचोद्दालकम्	छान्दो० ५.१७.१	अभ्रं भूत्वा मेघो भवति	छान्दो० ५.१०.६
अथात आत्मादेश एवा	छान्दो० ७.२५.२	अभ्राणि संप्लवन्ते	छान्दो० २.१५.१
अथातः शौव उद्गीथः	छान्दो० १.१२.१	अमृतत्वं देवेभ्यः	छान्दो० २.२२.२
अथाधिदैवतं य एवासौ	छान्दो० १.३.१	अयं वाव खल्वस्य	मैत्रा० ४.३
अथाध्यात्मं प्राणो वाव	छान्दो ४.३.३	अयं वाव लोको	छान्दो० १.१३.१
अथाध्यात्मं य एवायम्	छान्दो० १.५.३	अयं वाव स...पुरुष	छान्दो० ३.१२.८
अथाध्यात्मं यतेतद्	केन० ४.५	अयं वाव स...हृदय	छान्दो० ३.१२.९
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तुर्यविश्रान्तियुक्तस्य	महो० ४.४०	तदेतन्मिथुनमोमि	छान्दो० १.१.६
तुषारकरबिम्बाच्छं मनो	महो० ४.३३	तदेष श्लोकः यदा	छान्दो० ५.२.९
तृणं पांशुं महेन्द्रं व	महो० ३.३८	तदेष श्लोकः । यानि	छान्दो० २.२१.३
तृष्णाग्राहगृहीतानां	महो० ४.१०५	तदेष श्लोकः शतम्	छान्दो० ८.६.६
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तद्ध तद्वनं नाम	केन० ४.६	तस्माद्वा इन्द्रो	केन० ४.३
तद्धैतत्सत्यकामो	छान्दो० ५.२.३	तस्माद्वा एतं, सेतुम्	छान्दो० ८.४.२
तद्धैतद्घोर आङ्गिरसः	छान्दो० ३.१७.६	तस्माद्वा एते	केन० ४.२
तद्धैतद्ब्रह्मा...आचार्य	छान्दो० ८.१५.१	तस्मिन्निमानि सर्वाणि	छान्दो० २.९.२
तद्धैतद्ब्रह्मा...ज्येष्ठाय	छान्दो० ३.११.४	तस्मिन्नेतस्मिन्नग्नौ...अन्नं	छान्दो० ५.७.२
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तद्य इह रमणीयचरणा	छान्दो० ५.१०.७	तस्मिन्नेतस्मिन्नग्नौ...सोम	छान्दो० ५.५.२
तद्य एवैतं ब्रह्मलोकम्	छान्दो० ८.४.३	तस्मिन्यावत्संपातम्	छान्दो० ५.१०.५
तद्य एवैतावरं च	छान्दो० ८.५.४	तस्मिन्, स्त्वयि किं	केन० ३.९
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तद्यत्रैतत्सुप्तः समस्तः	छान्दो० ८.११.१	तस्मै श्वा निदधावेतदादत्स्वेति	केन० ३.१०
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तद्व्यक्षरत्तदादित्य...कृष्णं	छान्दो० ३.३.३	तस्य ह वा एतस्यैवम्	छान्दो० ७.२६.१
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त्वत्ताहन्तात्मता	महो० ५.४४	द्वितीयकारणाभावाद्	महो० ५.५८
दध्नः सोम्य मथ्यमानस्य	छान्दो० ६.६.१	दक्षिणायनमित्युक्तम्	जा०द० ४.४२
दुग्धेऽस्मै...एतदेवम्	छान्दो० २.८.३	दक्षिणेतरेपादम्	जा०द० ३.६
दुग्धेऽस्मै...एतामेव	छान्दो० १.१३.४	दक्षिणेऽपि	जा०द० ३.४
देवा वै मृत्योर्बिभू...	छान्दो० १.४.२	दण्डं तु वैणवम्	संन्या० २.१३
देवासुरा ह वै	छान्दो० १.२.१	दण्डात्मनोस्त	संन्या० २.१५
द्यौरवर्गादित्यः	छान्दो० १.६.३	दत्तात्रेयो महायोगी	जा०द० १.१
द्यौरवोदन्तरिक्षं	छान्दो० १.३.७	दन्तमूलात्तथा	जा०द० ७.६
द्विधा वा एष आत्मानम्	मैत्रा० ५.१	दारमहृत्य	कुण्डि० २
द्वे वाव ब्रह्मणे रूपे	मैत्रा० ५.३	दृश्यदर्शनयोर्लीनम्	संन्या० २.३४
दर्शनाख्यं स्वमात्मानं	महो० ६.३७	देशकालविमुक्तोऽस्मि	मैत्रे० ३.१९
दशवक्त्रं तु रुद्राक्षं	रुद्र० जा० ३८	देहमध्यम्	जा०द० ४.३
दशाचतुष्टयाभ्यासाद्	महो० ५.३१	देह श्रोतिष्ठते	जा०द० ६.१८
दासाः पुत्राः स्त्रियश्चैव	महो० ३.३५	दैन्यभावात्	संन्या० २.११३
दिवसे दिवसे कुर्वन्	महो० ६.७७	द्रव्यार्थमन्न वस्त्रार्थं	मैत्रे० २.२०
दिशोऽपि नहि दृश्यन्ते	महो० ३.४९	द्रष्टृदर्शनदृश्यानि	मैत्रे० २.२९
		द्वैताद्वैतसमुद्भूतैः	महो० ६.६२

ध्यानं वाव चित्ताद्भूयो	छान्दो० ७.६.१	न हि चञ्चलताहीन...	महो० ४.९८
धनवृद्धा वयोवृद्धा...	मैत्रे० २.२४	नहि पथ्यमपथ्यं	यो०चू० ६८
धातुबद्धं महारोगम्	मैत्रे० २.५	न हृष्यति ग्लायति	महा० ६.५०
धनदारेषु वृद्धेषु	महो० ५.१६९	नाकर्मसु नियोक्तव्यं	महो० ४.२२
धर्माधर्मौ सुखं दुःखं	महो० २.५६	नाकृतेन कृतेनार्थो	महो० ४.४१
धीरेऽप्यतिबहुज्ञोऽपि	महो० ५.८७	नागः कूर्मोऽथ कृकरो	यो०चू० २३
धृतिर्मैत्री मनस्तुष्टिः	महो० ६.३०	नानन्दं न निरानन्दं	महो० ५.९८
नक्षत्राण्येवर्क्चन्द्रमाः	छान्दो० १.६.४	नापदि ग्लानिमायान्ति	महो० ४.१८
न तत्र चक्षुर्गच्छति	केन० १.३	नाभिनन्दत्यसंप्राप्तं	महो० ४.३७
न वधेनास्य...मघ.	छान्दो० ८.१०.४	नाभौ तु मणिवद्विम्बं	यो०चू० ९
न वधेनास्य हन्यते	छान्दो० ८.१०.२	नाभौ दशदलं पद्मं	यो०चू० ५
न वै तत्र न निम्लोच	छान्दो० ३.११.२	नाभिरतो दुश्चरितान्नाशान्तो	महो० ४.६९
न वै नूनं भगवन्तस्त	छान्दो० ६.१.७	नास्ति देहसमः शोच्यो	महो० ३.२७
न वै वाचो न चक्षू	छान्दो० ५.१.१५	नाहं कर्त्ता न भोक्ता च	अक्षि० २.२१
न स्वदेतेऽप्युच्छिष्टा	छान्दो० १.१०.४	नाहं दुःखी न मे देहो	महो० ४.१२४
न हवा अस्मा	छान्दो० ३.११.३	नाहं न चान्यदस्तीह	महो० ५.६९
न हाप्सु प्रैत्यप्सुमान्	छान्दो० २.४.२	नाहं नेदमिति	महो० ६.३६
नान्यस्मै कस्मैचन	छान्दो० ३.११.६	नाहं मांसं न चास्थीनि	महो० ४.१२५
नाम वा ऋग्वेदो	छान्दो० ७.१.४	निःशेषितजगत्कार्यः	महो० २.२९
नाहं मन्ये सुवेदेति	केन० २.२	नित्यप्रबुद्धचित्तस्त्वं	महो० ४.११
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निर्णिज्य कं सं चमसं	छान्दो० ५.२.८	निदाघ शृणु सत्त्वस्था	महो० ४.१७
नैवैतेन सुरभि	छान्दो० १.२.९	निदाघो नाम मुनिराद्	महो० ३.१
न्यग्रोधफलमत आहरेतीदम्	छान्दो० ६.१२.१	निरस्तकल्पनाजालम्	महो० ५.६०
न किंचन द्वेष्टि तथा	महो० २.६०	निराशता निर्भयता	महो० ६.२९
न जहाति मृतं वापि	यो०चू० २६	निरिच्छे संस्थिते रत्ने	महो० ४.१३
न जायते न म्रियते	महो० ४.११८, ५.१६५	निर्मूलं कलनां त्यक्त्वा	महो० ६.४६
न तदस्ति न यत्राहं	महो० ६.११	निष्ठा वेदान्त वाक्यानाम्	महो० २.११
न त्यजन्ति न वाञ्छन्ति	महो० ५.१७७	नीरागं निरुपासङ्गं	महो० ५.६७
न धनान्युपकुर्वन्ति न	महो० ४.२८	नो चेन्मौनं समास्थाय	महो० ३.५७
न रसायनपानेन न	महो० ४.३१	नक्ताद्वारश्चोपवासः	संन्या० २.८०
न रोगो मरणं तस्य	यो०चू० ५३	न जगत्सर्वद्रष्टास्मि	मैत्रे० ३.१४
न लक्ष्यते स्वभावोऽस्या	महो० ५.११२	न त्यजेच्चेद्यतिमुक्तो	मैत्रे० २.२३
न वक्त्रं तु रुद्राक्षं	रुद्र० जा ३७	नदीपुलिनशायी स्यादेवाश्वागारेषु कुण्डि० ११	
नव प्रसूतस्य परादयं	महो० ५.१२	नमस्तुभ्यं परेशाय	संन्य० २.४९
न शून्यं नापि चाकारो	महो० २.६६	न मे देहेन	कुण्डि० १५
न सन्नासन्न मध्यान्तं	महो० ५.४६	न मे भोग स्थितौ	संन्या० २.५१

नवद्वारमलस्रावम्	मैत्रे० २.६	पृथिवी वाव गौतमाग्निः	छान्दो० ५.६.१
न वायु स्पर्शदोषेण	संन्या० २.९०	पृथिवी हिङ्गरोऽन्तरिक्षम्	छान्दो० २.१७.१
नष्टे पापे	जा०द० ६.४६	प्रजापतिर्लोकानभ्यतपत्	छान्दो० २.२३.२
नागः कूर्मश्च	जा०द० ४.२४	प्रजापतिर्लोकानभ्यतपत्तेषाम्	छान्दो० ४.१७.१
नागादिवायवः	जा०द० ४.३०	प्रजापतिर्वा एषोऽग्रे	मैत्रा० २.६
नाडीपुञ्जम्	जा०द० ४.६१	प्रतिबोधविदितं	केन० २.४
नाडी शुद्धिमवाप्नोति	जा०द० ५.११	प्रवृत्तोऽश्वतरिस्थो	छान्दो० ५.१३.२
नादाभिव्यक्तिरित्येतत्	जा०द० ५.१२	प्रस्तोतर्या देवता	छान्दो० १.१०.९
नानात्मभेदहीनोऽस्मि	मैत्रे० ३.८	प्राचीनशाल औपमन्यवः	छान्दो० ५.११.१
नापृष्टः कस्यचिद्	संन्या० २.१२१	प्राण इति होवाच	छान्दो० १.११.५
नारायणोऽहम्	कुण्डि० १७	प्राण एव ब्रह्मणश्चतुर्थः	छान्दो० ३.१८.४
नासया गन्धजडया	संन्या० २.३५	प्राणे तृप्यति चक्षुस्तृप्यति	छान्दो० ३.१९.२
नासाग्रे शशिभृद्	जा०द० ५.६	प्राणेषु पञ्चविधं परोवरीयः	छान्दो० २.७.१
नित्यः शुद्धो	मैत्रे० १.१५	प्राणो ब्रह्म कं	छान्दो० ४.१०.५
नित्यः सर्वगतो	जा०द० १०.२	प्राणो वा आशाया	छान्दो० ७.१५.१
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निरुध्य वायुना	जा०द० ६.४२	प्राप हायार्चकुलं	छान्दो० ४.९.१
निर्ममोऽमननः	संन्या० २.३६	पङ्क्तिबद्धेन्द्रियपशुं	महो० ३.२९
निर्भावं निरहंकारम्	संन्या० २.५३	पतन्ति केचिदबुधाः	महो० ५.१४४
निष्क्रियोऽस्मि	कुण्डि० २५	पदं करोत्यलङ्घ्येऽपि	महो० ३.२३
नीरुजश्च युवा	संन्या० २.११२	पदान्तराण्यसंख्यानि	महो० ५.२
नेत्ररोगा	जा०द० ६.३१	पदार्थभावना दाढ्यं	महो० २.४१
नैव सव्यापसव्येन	संन्या० २.८१	पद्मकोशप्रतीकाशं	महो० १.१२
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पञ्च मा राजन्य बन्धुः	छान्दो० ५.३.५	परप्रयुक्तेन चिरं	महो० ५.३३
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पर्जन्यो वाव गौतमाग्निः	छान्दो० ५.५.१	परमेष्ठिचपि निष्ठावान्हीयते	महो० ३.५१
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पुरा प्रातरनुवाकस्योपा.	छान्दो० २.२४.३	पाणिपादादिमात्रो	महो० ५.९२
पुरा माध्यन्दिनस्य	छान्दो० २.२४.७	पार्श्वस्थ बोधिताः सन्तः	महो० ५.३८
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ब्रह्मविदिव वै सोम्य	छान्दो० ४.९.१	भूमिकात्रितयाभ्यासात्	महो० ५.३०
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बहिः कृत्रिमसंरम्भो	महो० ६.६८	भोगेच्छामात्रको बन्धः	महो० ५.९७
बाह्ये नापि हृदये	महो० ४.५१	भोगैकवासनां व्यक्त्वा	महो० ४.१०८
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ब्रह्मणा कल्पिताकारा	महो० ५.१३६	मयैवैताः	संन्या० २.३९
ब्रह्मणा तन्यते विश्वं	महो० ४.५०	मलं संवेद्यमुत्सृज्य	संन्या० २.६४
ब्रह्मा विष्णुश्च रुद्राश्च	महो० ३.५२	मातृसूतकसंबन्धम्	मैत्रे० २.७
ब्रह्मणाः क्षत्रियाः वैश्याः	रुद्र० जा० १०	माधूकरम्...	संन्या० २.८३
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भगन्दरं च	जा०द० ६.४५	मा भव ग्राह्य भावात्मा	मैत्रे० २.२८
भगवज्छरीरमिदम्	मैत्रे० १.३	माषापूपादि	संन्या० २.९४
भगवन्ब्रूहि मे योगम्	जा०द० १.३	मासमात्रम्	जा०द० ६.२९
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भिक्षादिवैदलम्	कुण्डि० १३	मृता मोहमयी	मैत्रे० २.१३
भैक्षेण वर्तयेन्नित्यं	संन्या० २.७८	मेढ्रादुपरि निक्षिप्य	जा०द० ३.९
भगव इति ह प्रतिश्राव	छान्दो० ४.१४.२	मघवन्मर्त्यं वा इदं	छान्दो० ८.१२.१
भगवन्नस्थिचर्मस्नायु०	मैत्रा० १.२	मटचीहतेषु करुष्वटिक्या	छान्दो० १.१०.१

मद्गुष्टे पादं वक्तेति	छान्दो० ४.८.१	मा खेदं भज हेयेषु	महो० ६.२८
मन एव मनुष्याणां	मैत्रा० ४.४(ट)	मातरीव परं यान्ति	महो० ४.३०
मनो ब्रह्मेत्युपासीत	छान्दो० ३.१८.१	मात्रा द्वादशसंयुक्तौ	यो०चू० १०२
मनोमयः प्राणशरीरो	छान्दो० ३.१४.२	मा भवाज्ञो भव ज्ञस्त्वं	महो० ४.१२८
मनोवाव वाचो भूयो	छान्दो० ७.३.१	मा संकल्पय संकल्पं	महो० ५.१८२
मनो हिङ्गारो वाक्	छान्दो० २.११.१	मुने नासाद्यते तद्धि	महो० ५.११४
मनो हि द्विविधं	मैत्रा० ४.४(च)	मूषास्थद्रुतहेमाभं	महो० ५.१५५
मनो होच्चक्राम	छान्दो० ५.१.११	मृगतृष्णाम्बुबुद्ध्यादि...	महो० ५.४१
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मासेभ्यः पितृलोकम्	छान्दो० ५.१०.४	मोक्षद्वारे द्वारपालाश्चत्वारः	महो० ४.२
मासेभ्यः संवत्सर	छान्दो० ५.१०.२	मोक्षायैषा न बन्धाया	महो० ५.९१
मकारस्तामसः	यो०चू० ७६	मौनवान्निरहंभावे	महो० २.५०
मकारे लीयते रुद्रः	यो०चू० ७८	यतेः संव्यवहाराय	संन्या० २.१००
मतिविज्ञान संपत्तिशुद्धये	रुद्र० जा० ३३	यत्किंचिदपि हीनोऽस्मि	मैत्रे० ३.१७
मत्त ऐरावतो बद्धः	महो० ४.६४	यथोनिरिन्धनो	मैत्रे० १.७
मद्यं मांसं च लशुनं	रुद्र० जा० ४३	यथावद्वायुचेष्टाम्	जा०द० ४.१२
मनः संपद्यते लोलं	महो० ५.१४६	यदा पश्यति	जा०द० १०.१२
मन एव समर्थं हि	महो० ४.१०४	यदा पिङ्गलया	जा०द० ४.४७
मननं त्यजतो नित्यं	महो० ५.६२	यदा मनसि चैतन्यं	जा०द० १०.९
मसा भाव्यमानो हि	महो० ४.६७	यदा मनसि वैराग्यम्	मैत्रे० २.१९
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मनसो निगृहीतस्य	महो० ५.७३	यदृच्छालाभतो	जा०द० २.५
मनसो विजयान्नान्या	महो० ५.७६	यन्मायया मोहित०	मैत्रे० २.२५
मनस्तादृग्गुणगतं	महो० ५.१५०	यशस्विन्या	जा०द० ४.३७
मनागपि मनोव्योम्नि	महो० ४.११५	यशस्विन्याः कुहोर्मध्ये	जा०द० ४.१६
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महामुद्रा नभोमुद्रा	यो०चू० ४५	योऽन्तः शीतलया	संन्या० २.५६
मांसपाञ्चालिकायास्तु	महो० ३.३९	यं यमन्तमभिकामो	छान्दो० ८.२.१०
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यच्चक्षुषा न पश्यति	केन० १.६	यः समस्तार्थजालेषु	महो० २.६२
यच्चन्द्रमसो रोहित	छान्दो० ६.४.३	यः स्वरूपपरिभ्रंशः	महो० ५.४
यच्छ्रोत्रेण	केन० १.७	य इमां महोपनिषदं	महो० ६.८३
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यथा कृताय...सयन्ति	छान्दो० ४.१.६	यत्तु पौरुषयत्नेन	रुद्र० जा० १५
यथा विलीनमेवाङ्गास्या	छान्दो० ६.१३.२	यत्र निशितासिशत	महो० ४.५६
यथा सोम्य पुरुषं गन्धा	छान्दो० ६.१४.१	यत्संकल्पहरार्थं	महो० ६.७५
यथा सोम्य मधु	छान्दो० ६.९.१	यथा कटकशब्दार्थं	महो० ४.४६
यथासोम्यैकै नखनिकृन्तनेन	छान्दो० ६.१.६	यथाक्षणं यथाशास्त्रं	महो० ४.३९
यथा सोम्यैकेन मृत्पिण्डेन	छान्दो० ६.१.४	यथा तृतीयकाले तु	यो० चू० १२१
यथा सोम्यैकेन लोहमणिना	छान्दो० ६.१.५	यथावज्ज्ञास्यसि	महो० ५.१०९
यथेह क्षुधिता	छान्दो० ५.२४.५	यथावदखिलं प्रोक्तं	महो० २.३१
यदग्रे रोहितः	छान्दो० ६.४.१	यथा सिंहो गजो व्याघ्रो	यो०चू० ११८
यदादित्यस्य रोहितः	छान्दो० ६.४.२	यथा सौक्ष्म्याच्चिदाभास्य	महो० ५.९९
यदाप उच्छुष्यन्ति	छान्दो० ४.३.२	यथेष्टधारणं	यो०चू० ९९
यदा वा ऋचमामोत्	छान्दो० १.४.४	यथैषा जन्मदुःखेषु	महो० ५.११७
यदा वै करोत्यथ	छान्दो० ७.२१.१	यदस्तीह तदेवास्ति	महो० ६.१४
यदा वै निस्तिष्ठत्यथ	छान्दो० ७.२०.१	यदा ह्येवैष एतस्मिन्	महो० ४.७९
यदा वै मनुतेऽथ	छान्दो० ७.१८.१	यदि ते नेन्द्रियार्थश्रीः	महो० ५.१७४
यदा वै विजानात्यथ	छान्दो० ७.१७.१	यदिदं दृश्यते सर्वं	महो० ४.४४
यदा वै श्रद्धात्यथ	छान्दो० ७.१९.१	यद्विज्ञानात्पुमान्सद्यो	महो० २.३७
यदा वै सुखम्	छान्दो० ७.२२.१	यस्य चेच्छा तथाऽनिच्छा	महो० ५.१७३
यदि मन्यसे	केन० २.१	यस्य स्त्री तस्य भोगेच्छा	महो० ३.४८
यदुदिति स उद्गीथो	छान्दो० २.८.२	यां यामहं मुनिश्रेष्ठ	महो० ३.२२
यदु रोहितमिवाभूदिति	छान्दो० ६.४.६	यानि दुःखानि या तृष्णा	महो० ४.२९
यद्वाचानभ्युदितं	केन० १.४	या योदेति मनोनाम्नी	महो० ४.१०७
यद्विज्ञातमिवाभूदित्०	छान्दो० ६.४.७	यावती दृश्यकलना	महो० २.५३
यद्विद्युतो रोहित	छान्दो० ६.४.४	यावद्वद्धो मरुत् देहे	यो०चू० ९१
यद्वै तत्पुरुषे	छान्दो० ३.१२.४	यावद्विन्दुः स्थितो देहे	यो०चू० ५८
यद्वै तद्वह्नेतीदम्	छान्दो० ३.१२.७	यावद्वायुः स्थितो देहे	यो०चू० ९०
यन्मनसा न मनुते	केन० १.५	युक्तं युक्तं त्येजद्वायुं	यो०चू० ११९
यस्तद्वेद स वेद	छान्दो० २.२१.४	युज्यते वेष्टनं वायोः	महो० ३.११

येन द्वारेण गन्तव्य	यो०चू० ३७	रूपं परिमितेनासौ	महो० ५.१२२
येन धर्ममधर्म च	महो० २.५२	रेचकः पूरकश्चैव	यो०चू० १०१
ये निदाघ महाभागाः	महो० ५.३६	रेखापरेखा वलिता	महो० ५.५७
ये शुद्धवासना भूयो	महो० २.४०	लय विक्षेप रहितं	मैत्रा० ४.४(छ)
येषां निमेषणोन्मेषौ	महो० ६.२५	लवणमेतदुदकेवधायाथ	छान्दो० ६.१३.१
यैरैव जायते रागो	महो० ५.१६९	लो३कद्वारमपावा...वय	छान्दो० २.२४.४
यैषा स्वभावाभिमतं	महो० ४.१२१	लो३कद्वारमपावा...पैरा	छान्दो० २.२४.८
योगचूडामणिं वक्ष्ये	यो०चू० १	लोक३द्वारमपावा...स्वारा	छान्दो० २.२४.१२
योनिस्थानं द्वयोर्मध्ये	यो०चू० ७	लोकेषु पञ्चविध	छान्दो० २.२.१
यो वा एतां सावित्रीमेव	सावि० १३	लोम हिंकारस्त्वक्	छान्दो० २.१९.१
यां दिशमभिष्टोष्य...	छान्दो० १.३.११	लक्ष्यालक्ष्यमतिं	महो० ४.८५
या वाक्सर्तस्माद...	छान्दो० १.३.४	लालनात्स्निग्धललना	महो० ५.८०
यावान्वा अयमाकाशस्ता	छान्दो० ८.१.३	लीलया कल्पयामास	महो० ५.१६२
या वै सा गायत्रीयम्	छान्दो० ३.१२.२	लीलयैव यदादत्ते	महो० ५.१४५
या वै सा पृथिवीयम्	छान्दो० ३.१२.३	लेशतः प्राप्तसत्ताकः	महो० ५.१७१
येन च्छन्दसा	छान्दो० १.३.१०	लक्ष्यालक्ष्य विहीनो	मैत्रे० ३.१३
येनाश्नुत श्रुतं	छान्दो० ६.१.३	लब्धात्मा जिह्वया	संन्या० २.३३
यो वा एतामेवं	केन० ४.९	लोकत्रयेऽपि कर्तव्यम्	जा०द० १.२४
यो वै भूमा तत्सुखम्	छान्दो० ७.२३.१	लोकवद्भार्ययाऽऽसक्तो	कुण्डि० ७
योषा वाव गौतमाग्नि०	छान्दो० ५.८.१	वज्र सूचीं प्रवक्ष्यामि	व०सू० १
यो ह खलु वाचोपरिस्थः	मैत्रा० २.४	वमनाहारवद्यस्य	मैत्रे० २.१८
यो ह वा आयतनम्	छान्दो० ५.१.५	वर्णत्रयात्मकाः	जा०द० ६.२
यो ह वै ज्येष्ठम्	छान्दो० ५.१.१	वर्णाश्रमं सावयवं	मैत्रे० १.१८
यो ह वै प्रतिष्ठाम्	छान्दो० ५.१.३	वर्णाश्रमाचारयुता	मैत्रे० १.१७
यो ह वै वसिष्ठम्	छान्दो० ५.१.२	वर्णाभ्योऽन्यत्र	संन्या० २.१९
यो ह वै संपदम्	छान्दो० ५.१.४	वाग्दण्डे मौनम्	संन्या० २.११६
रथ्यायां बहुवस्त्राणि	संन्या० २.११८	वाचिकोपांशुरुच्चैश्च	जा०द० २.१४
रागाद्यपेतम्	जा०द० २.८	वातजाः पित्तजा	जा०द० ६.३०
रागाद्यसंभवे	जा०द० ६.५१	वायुभक्षोऽम्बुभक्षो	कुण्डि० ४
रैक्वेमानि षट्	छान्दो० ४.२.२	विचित्रा शक्तयः	संन्या० २.४२
रक्तं मांसमयस्यास्य	महो० ३.३१	विज्ञानोऽस्मि	मैत्रे० ३.३
रज्जुबद्धा विमुच्यन्ते	महो० ६.३९	विद्याभ्यासो प्रमादो	संन्या० २.१०३
रज्जुबद्धो यथा श्येनो	यो०चू० २९	विद्वान्स्वदेश...	मैत्रे० २.११
रमते धीर्यथाप्राप्ते	महो० ४.३८	विधूमे सन्नमूसले	संन्या० २.९१
रागद्वेषौ सुखं दुःखं	महो० २.४९	विनायकं	जा०द० ६.४०
रुद्राक्षं द्वादशमुखं	रुद्र०जा० ४०	विनियोगान्प्रवक्ष्यामि	जा०द० ६.२१
रुद्राक्षमूलं तद्वह्ना	रुद्र०जा० ४५	विभेदजनके	जा०द० ४.६३

विरक्तस्य तु	जा०द० ६.४७	विरञ्चिरूपान्मनसः	महो० ५.१६४
विश्वाय	कुण्डि० १४	विराड्विश्वः स्थूलश्चाकारः	यो०चू० ७५
विश्वोदराभिधा	जा०द० ४.२३	विवेकं परमाश्रित्य	महो० ५.८४
विश्वोदराभिधायास्तु	जा०द० ४.३९	विशान्ति विद्या विमला	महो० ६.१६
विषं चैवायुधम्	संन्या० २.१०७	विशश्राम शुक्रस्तूष्णीं	महो० २.७४
विषुवायन कालेषु	जा०द० ४.५५	विश्रान्तोऽस्मि चिरं	महो० ५.५९
वेदलौकिक मार्गेषु	जा०द० २.१०	विश्वमेवेदं पुरुषस्तद्	महो० १.११
वेदादेव विनिर्मोक्षः	जा०द० २.१८	विषयाशीविषासङ्ग	महो० ३.१०
वेदोक्तेन...कृच्छ्र...	जा०द० २.३	व्यापगतकलनाकलङ्क शुद्धः	महो० २.७७
वेदोक्तेन...विना	जा०द० १.७	व्यासोऽपि भगवान्बुद्ध्वा	महो० २.१८
वैराग्य संन्यासी	संन्या० १.१८	व्रणयुक्तमयुक्तं च	रुद्र०जा० १४
व्यानः श्रोत्राक्षिमध्ये	जा०द० ४.२८	शङ्खिनी नाम	जा०द० ४.२२
व्रतयज्ञतपः	संन्या० २.७	शनैः पिङ्गलया	जा०द० ६.६
वसन्तो हिंकारो	छान्दो० २.१६.१	शब्दस्पर्शादयो	मैत्रे० १.५
वसिष्ठाय स्वाहेत्.	छान्दो० ५.२.५	शरीरं तावदेव	जा०द० ४.१
वागेव ब्रह्मशतुर्थः	छान्दो० ३.१८.३	शास्त्रज्ञानात्पापपुण्य...	संन्या० २.२०
वागेवर्क् प्राणः	छान्दो० १.१.५	शिरोमध्यगते	जा०द० ६.३७
वाग्वाव नाम्नो भूयसि	छान्दो० ७.२.१	शिरोरोगा	जा०द० ६.३२
वायुर्वाव संवर्गो	छान्दो० ४.३.१	शिवमात्मनि	जा०द० ४.५९
विज्ञानं वावध्यानाद्भूयो	छान्दो० ७.७.१	शिष्याणाम्	संन्या० २.१०२
विनर्दिं साम्नो वृणे	छान्दो० २.२२.१	शब्दस्पर्शस्वरूपाभ्यां	महो० ५.१४९
विश्वेश्वर नमः	मैत्रा ४.४(ढ)	शमं विषं विषेणैति	महो० ५.१११
वृष्टौ पञ्चविध	छान्दो० २.३.१	शरीरमस्थि मांसं च	महो० ४.२३
वेत्थ यथासौ	छान्दो० ५.३.३	शान्तसंदेह दौरात्म्यं	महो० ५.६८
वेत्थ यदितोऽधि	छान्दो० ५.३.२	शान्तसंसार कलनः	महो० २.६१
व्याने तृप्यति श्रोत्रम्	छान्दो० ५.२०.२	शास्त्रसज्जन संपर्क	महो० ५.२८
वक्षोन्यस्तहनुः प्रपीड्य	यो०चू० ६६	शास्त्रैः सज्जनसम्पर्कपूर्वकैश्च	महो० ४.४
वचसा तज्जपेन्नित्यं	यो०चू० ८७	शिरसीशानमंत्रेण कण्ठे	रुद्र०जा० २३
वदन्ति बहुभेदेन	महो० ५.२२	शुको नाम महातेजाः	महो० २.१
वस्वष्टकप्रियं चैव	रुद्र०जा० ३६	शुक्लं चन्द्रेण संयुक्तरजः	यो०चू० ६४
वासनां वासितारं च	महो० ६.७	शुद्धं सदसतोर्मध्यं	महो० ५.१७२
वासनातन्तु बद्धोऽयं	महो० ५.८६	शुद्धसन्मात्रसंवित्तेः	महो० ५.३
विचारणा शुभेच्छाभ्याम्	महो० ५.२९	शुद्धिमेति यदा सर्वं	यो०चू० ९४
विज्ञानमानन्द ब्रह्म	महो० २.९	शुष्यन्त्यपि समुद्राश्च	महो० ३.५०
विदेहमुक्तो नोदेति	महो० २.६४	शून्यं तत्प्रकृतिर्माया	महो० ६.६१
विद्या संप्राप्यते ब्रह्मन्	महो० ५.११०	श्यामाच्छबलम्	छान्दो० ८.१३.१
विनष्टदिग्भ्रमस्यापि	महो० ४.२७	श्रुतं ह्येव मे	छान्दो० ४.९.३

श्रोत्रमेवर्द्धनः	छान्दो० १.७.३	स पुनस्तम्	जाबालि० १४
श्रोत्रमेव ब्रह्मणश्चतुर्थः	छान्दो० ३.१८.६	समुद्रे लीयते	जा०द० १०.७
श्रोत्रस्य श्रोत्रं	केन० १.२	समुन्नतशिरः पादो	जा०द० ३.११
श्रोत्रहोच्चक्राम	छान्दो० ५.१.१०	सरस्वती	जा०द० ४.२१
श्वेतकेतुर्हाऽऽरुणेय आस	छान्दो० ६.१.१	सरस्वती कुहूश्चैव	४.१४
श्वेतकेतुहारुणेयः पञ्चालाना	छान्दो० ५.३.१	सर्वकारणमव्यक्तम्	जा०द० ८.९
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श्री पर्वतं शिरः स्थाने	जा०द० ४.४८	सर्वपापविनिमुक्तः	जा०द० ६.१९
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स्वस्तिकं गोमुखम्...	जा०द० ३.१	स य एतमेतद्ब्रह्मदादित्ये	छान्दो० २.१४.२
संकल्पो वाव मनसो	छान्दो० ७.४.१	स य एतमेतद्वायत्रं	छान्दो० २.१९.२
स एतां त्रयीं विद्याम्	छान्दो० ४.१७.३	स य एतमेतद्वायत्रं	छान्दो० २.१२.२
स एतास्तिस्रो देवता	छान्दो० ४.१७.२	स य एतमेतद्वायत्रं	छान्दो० २.२०.२
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स एष परोवरीयानुद्वीथः	छान्दो० १.९.२	स य एतमेतद्वायत्रं	छान्दो० २.१५.२
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स एष रसानां	छान्दो० १.१.३	स य एतमेतद्वायत्रं	छान्दो० २.१८.२
स जातो यावदायुष जीवति	छान्दो० ५.९.२	स य एतमेतद्वायत्रं	छान्दो० ६.८.७, ९.४, १०.३,
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समाने तृप्यति मनस्	छान्दो० ५.२२.२	स यदि पितृलोककामो	छान्दो० ८.२.१
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स य आशां ब्रह्मेत्युपास्ते	छान्दो० ७.१४.२	स यस्तेजो ब्रह्मेत्युपास्ते	छान्दो० ७.११.२
स य इदमविद्वान्	छान्दो० ५.२४.१	स यः स्मरः ब्रह्मेत्युपास्ते	छान्दो० ७.१३.२
स य एतदेवं	छान्दो० २.१.४	स यश्चित्तं ब्रह्मेत्युपास्ते	छान्दो० ७.५.३
स य एतदेवममृतं...मरुतां.	छान्दो० ३.९.३	स यावदादित्यः	छान्दो० ३.६.४
स य एतदेवममृतं...रुद्रा.	छान्दो० ३.७.३	स यावदादित्य उत्तरत	छान्दो० ३.१०.४
स य एतदेवममृतं...वसूना.	छान्दो० ३.६.३	स यावदादित्य...द्विस्ता	छान्दो० ३.७.४
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स य एतदेवममृतं वेदादि.	छान्दो० ३.८.३	स यावदादित्यो दक्षिणत	छान्दो० ३.८.४
स य एतदेवममृतं...साध्या	छान्दो० ३.१०.३	स यो ध्यानं ब्रह्मेत्युपास्ते	छान्दो० ७.६.२
स य एतमेवं...आयतन०	छान्दो० ४.८.४	स यो नाम ब्रह्मेत्युपास्ते	छान्दो० ७.१.५
स य एतमेवं...ज्योति०	छान्दो० ४.७.४	स योऽन्नं ब्रह्मेत्युपास्ते	छान्दो० ७.९.२
स य एतमेवं विद्वान्	छान्दो० ४.५.३	स योऽपो ब्रह्मेत्युपास्ते	छान्दो० ७.१०.२
स य एतमेवं विद्वान्	छान्दो० ३.१९.४	स यो बलं ब्रह्मेत्युपास्ते	छान्दो० ७.८.२
स य एतमेवं विद्वानु०	छान्दो० ४.१२.२	स यो मनो ब्रह्मेत्युपास्ते	छान्दो० ७.३.२
स य एतमेवं विद्वानु०	छान्दो० ४.११.२	य ये वाचं ब्रह्मेत्युपास्ते	छान्दो० ७.२.२

स यो विज्ञानं ब्रह्मेत्युपास्ते	छान्दो० ७.७.२	स्तेनो हिरण्यस्य	छान्दो० ५.१०.९
सर्वकर्मा सर्वकामः	छान्दो० ३.१४.४	स्मरो वावाकाशाद्भूयः	छान्दो० ७.१३.१
सर्वं खल्विदं ब्रह्म	छान्दो० ३.१४.१	स्वयोनावुपशान्तस्य	मैत्रा० ४.४(ख)
सर्वं चेदं क्षयिष्णु	मैत्रा० १.४	संकल्पनं मनो विद्धि	महो० ४.५२
सर्वास्वप्सु पञ्चविध	छान्दो० २.४.१	संकल्पनं हि संकल्पः	महो० ५.१८१
सर्वे स्वरा इन्द्रस्यात्मनः	छान्दो० २.२२.३	संकल्पमनसी भिन्ने न	महो० ४.५३
सर्वे स्वरा घोषवन्तो	छान्दो० २.२२.५	संकल्प संक्षयवशाद्गलिते	महो० ५.५३
स वा एष आत्मा	छान्दो० ८.३.३	संकल्पाशानुसंधानवर्जनं	महो० ४.६
स वा एष आत्मेत्यदो	मैत्रा० २.१०	संतोषामृतपानेन	महो० ४.३५
स वा एष सूक्ष्मो	मैत्रा० २.५	संत्यज्य परमोदरं	महो० ६.५३
स समित्पाणि...तद्य	छान्दो० ८.१०.३	संत्यज्य हृद्गुहेशानं	महो० ६.२०
स समित्पाणि...पुनरेयाय	छान्दो० ८.९.२	संन्यासियोगिनौ दान्तौ	महो० ६.४८
स समित्पाणि:...नाह	छान्दो० ८.११.२	संबद्धासनमेद्वमङ्घ्रि	यो०चू० ११४
स ह क्षत्ताऽन्विष्य	छान्दो० ४.१.७	संबन्धे द्रष्टृदृश्यानां	महो० ५.४८
स ह खादित्वा	छान्दो० १.१०.५	संवेद्येन हृदाकाशे	महो० २.४८
स ह गौतमो राज्ञो०	छान्दो० ५.३.६	संशान्त सर्वसंकल्पः	महो० ६.८२
स ह द्वादशवर्ष	छान्दो० ६.१.२	संशान्त सर्व संकल्पा	महो० ५.६
स ह पञ्चदशाहानि	छान्दो० ६.७.२	संसार एव दुःखानां	महो० ६.२६
स ह प्रातः संजिहान	छान्दो० १.१०.६	संसार रात्रि दुःस्वप्ने	महो० ६.२२
स ह व्याधिना	छान्दो० ४.१०.३	संसारवासनाजाले	महो० ५.६५
स ह शिलकः	छान्दो० १.८.३	संसारडम्बरमिदं	महो० २.१५, ३०
स ह संपादयां चकार	छान्दो० ५.११.३	संसाराम्बुनिधावस्मिन्	महो० ५.१७६
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स होवाच किं मेऽन्नम्	छान्दो० ५.२.१	सति दीप इवा लोकः	महो० ५.१०७
स होवाच किं मे वासो	छान्दो० ५.२.२	सतोऽसत्ता स्थिता	महो० ६.२४
स होवाच भगवन्तं	छान्दो० १.११.२	सत्त्वापत्तिश्चतुर्थी	महो० ५.२५
स होवाच महात्मन	छान्दो० ४.३.६	सदेहा वाप्यदेहे वा	महो० ५.४०
स होवाचर्वेदं	छान्दो० ७.१.२	स पुनर्द्विविधो बिन्दुः	यो०चू० ६०
सा ब्रह्मेति	केन० ४.१	सप्तभूमिः स विज्ञेयः	महो० ५.४३
सा ह वागुच्चक्राम	छान्दो० ५.१.८	सप्तवक्त्रं तु रुद्राक्षं	रुद्र०जा० ३४
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सेयं देवतैक्षत	छान्दो० ६.३.२	स बाह्याभ्यन्तरे देहे	महो० ६.१०
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सोऽधस्ताच्छकटस्य	छान्दो० ४.१.८	समस्तं खल्विदं ब्रह्म	महो० ६.१२
सोऽहं भगवाने मन्त्रः	छान्दो० ७.१.३	समाः स्निग्धा दृढाः	रुद्र०जा० १३

समानो नाभिदेशे तु	यो०चू० २४	स्थितः किं मूढ एवास्मि	महो० ५.२७
समुद्धर मनो ब्रह्मन्	महो० ५.१३५	स्फुरन्ति हि न भोगाशा	महो० ३.५६
सराणां सप्तकं वापि	रुद्र०जा० २०	स्वचित्तबिलसंस्थेन	महो० ३.३४
सर्वं किञ्चिदिदं दृश्यं	महो० ४.१०	स्वदनं केवलं	महो० ६.३८
सर्वं च खल्विदं ब्रह्म	महो० ४.११७	स्वदेहे यो न जानाति	यो०चू० ४
सर्वं चाप्यहमेवेति	महो० ६.६०	स्वपौरुषैकसाध्येन	महो० ४.९०
सर्वं प्रशान्तमजमेकम्	महो० ४.९	स्वप्नजाग्रदिति प्रोक्तं	महो० ५.१८
सर्वं ब्रह्मेति यस्यान्तर्भावना	महो० ५.११३	स्वयं कल्पित तन्मात्रा	महो० ५.१२९
सर्वं शान्तं निरालम्ब	महो० ५.४५	स्वयमेव त्वया ज्ञातं	महो० २.७०
सर्वं समतया बुद्ध्या	महो० ६.४४	स्वयमेव मया पूर्वम्	महो० २.३२
सर्वगः सर्व सम्बन्धो	महो० २.८	स्वयमेवात्मनात्मानम्	महो० ६.७९
सर्वगं सच्चिदानन्दं	महो० ४.८०	स्वयैव सूक्ष्मया बुद्ध्या	महो० २.१२
सर्वगात्रेण सौम्येन	रुद्र०जा० १६	स्वाधिष्ठानाश्रयाद्	यो०चू० १२
सर्वत्र विगतस्नेहो	महो० २.५१	स्वानुभूतेश्च शास्त्रस्य	महो० ४.५
सर्वत्राहमकर्तेति	महो० ६.२	स्वायत्तमेकान्तहितं	महो० ४.८९
सर्वशक्तेर्महेशस्य	महो० ४.८७	स्वालोकतः शास्त्रदृशा	महो० ५.८१
सर्वसंकल्प रहिता	महो० ५.१००	हकारः परमेशः स्यात्तत्पदं	यो०चू० ८३
सर्वसंसारदुःखानां	महो० ३.२५	हकारेण बहिर्याति	यो०चू० ३१
सर्वस्माद्व्यतिरिक्तोऽहं	महो० ५.९०	हर्षामर्षभय क्रोध...	महो० २.४४
सर्वस्याभिमतं वक्ता	महो० ६.६५	हस्तं हस्तेन संपीड्य	महो० ५.७५
सर्वातीतपदालम्बी	महो० ६.६३	हिक्का कास्तथा	यो०चू० ११७
सर्वात्मवेदनं शुद्धं	महो० ४.४२	हंसो जटाधारी	संन्या० २.२६
सर्वापदां पदं पापाः	महो० ३.५	हयवरलकाराख्यम्	जा०द० ८.३
सर्वार्थवासनोन्मुक्ता	महो० ६.५१	हस्तौ जानौ	जा०द० ३.६-२
सर्वेच्छाः सकलाः	महो० २.५८	हृत्पुण्डरीकमध्ये	मैत्रे० १.१२
सर्वेषां दोषरत्नानां	महो० ३.४७	हृदाकाशेचिदादित्यः	मैत्रे० २.१४
सहस्रदलसंख्यातं	यो०चू० ६	हृदयात्संपरित्यज्य	महो० ६.८
सहस्रशीर्षं देवं	महो० १.१०	हन्ताहमेतद्भगवतो	छान्दो० १.८.७
साक्षिभूते समे स्वच्छे	महो० ५.५५	हं सस्ते पादं वक्तुं	छान्दो० ४.७.१
सार्धत्रिकोटितीर्थेषु	महो० ३.२		
सार्धत्रिकोटि...स्नान	महो० ३.३		
सिन्दूरव्रातसंकाशं	यो०चू० ६१		
सुप्तस्य घनसंमोहमये	महो० ५.६४		
सुषुप्तवद्यश्चरति	महो० ६.४९		
सुषुम्ना मध्यदेशे तु	यो०चू० १९		
सैषा चिदमलाकारा	महो० ५.१०३		
सोऽध्यायत्। पूर्वाभिमुखो	महो० १.९		

## **Appendix no. 8**

### **Other Books by Author & Dedication**

This humble author has written several books with a missionary zeal as his humble service to his beloved Lord Sri Ram. A brief view is given below:-

These books are a ‘book lover’s dream come true’ and stand out heads-over-shoulders in the realm of metaphysical, philosophical, devotional, spiritual and classical literature of India. Such as for example, there are Goswami Tulsidas’ myriad works with Sri Ram as the central theme which are glittering like gems, poetically told, stupendous in beauty, marvelously narrated and contain a treasury of fathomless wisdom and deep insight into spiritualism, metaphysics and philosophy. Then there is Veda Vyas’ glorious narration of the epic story of Sri Ram in Adhyatma Ramayan and Devi Puran Maha Bhagwat Ramayan. The Upanishads represent the epitome of Indian philosophical, metaphysical and spiritual treatises—the marvelous highest pinnacle that human thought can possibly reach. They are acclaimed the world over as highly evolved and intellectually enlightening books. The Vedas, on the other hand, are believed to be revealed books. The two form the two legs of Hinduism.

The author has presented a simple, day to day bilingual version (Hindi and English) of these stupendous texts. A huge array of information on Sri Ram and Hanuman culled from the Vedas, Upanishads, Purans, and myriad other sources have been systematically presented by the author in lucid, florid, easy flowing, vibrant and captivating English language—useful to a layman, a devotee, curious people, research scholars, casual as well as serious readers, plain book lovers or connoisseurs of classical literature. A must read for everyone.

All the books have original text with line-to-line easy flowing English version with necessary explanatory notes, appendices, etc. A brief introduction to the books is as follows :-

#### **Detailed English versions with commentary on Books of ‘Goswami Tulsidas’:**

- \* Vairagya Sandipani of Goswami Tulsidas.
- \* Vinai Patrika of Goswami Tulsidas.
- \* Geetawali of Goswami Tulsidas.
- \* Kavitaawali of Goswami Tulsidas.
- \* Dohawali of Goswami Tulsidas.
- \* Janki Mangal of Goswami Tulsidas.
- \* Ram Lala Nahachu of Goswami Tulsidas
- \* Parvati Mangal of Goswami Tulsidas.
- \* Barvai Ramayan of Goswami Tulsidas.
- \* Ram Charit Manas, Baal Kand (Canto 1) [The other 6 Cantos, i.e. Ayodhya Kand, Aranya Kand, Kishkindha Kand, Sundar Kand, Lanka Kand, and Uttar Kand, are in the process of writing, and would be made available, one by one, as soon as they are ready for publication.]

**Detailed English Books based on original texts of Goswami Tulsidas, with extensive commentary:**

- \* Story of Ravana and the Epic War of Lanka Told in Slow Motion: in 2 Volumes (5Parts)
- \* ‘Sundar Kand’ of Ram Charit Manas
- \* The Kaagbhusund Ramayan or The Aadi Ramayan
- \* The Divine Story of Lord Shiva’s marriage with Parvati (based on Ram Charit Manas, Parvati Mangal & Vinai Patrika)
- \* Lord Ram’s marriage with Sita (based on Ram Charit Manas).
- \* Ram Geeta: The Gospel of Lord Ram.
- \* A Divine Biography of Lord Ram & Glory of Lord’s Holy Name.

**Other Books on the theme of Lord Ram:**

- \* Glory of Lord Ram’s Holy Name, Sacred Mantras, Stotras & Hymns
- \* Anthology of Sacred Hymns, Stotras & Mantras of Lord Ram.
- \* Upanishads dedicated to Lord Ram & their Philosophy.
- \* Saint Surdas’ “Ram Charitawali”.
- \* The Chariot of God—Dharma Rath.
- \* Bhakti—Devotion for Lord God.
- \* Saints and Non-Saints, Their Character and Comparison.
- \* ‘Ram Charit Manas’ (the holy lake containing the ambrosia in the form of the divine story describing the deeds and acts of Lord Ram who was an incarnation of the Supreme Being upon earth) by Goswami Tulsidas—full text with English introduction.
- \* Life sketch of Goswami Tulsidas.

**The Trilogy of Books on the epic known as the ‘Ramayan’:**

- \* English rendering of Adbhut Ramayan by sage Valmiki.
- \* English rendering of Adhyatma Ramayan by sage Veda Vyas.
- \* English rendering of Devi Puran’s Ramayan by sage Veda Vyas.

**English Books dedicated to Lord Shiva:**

- \* Book 1= Marriage of Lord Shiva with Parvati
- \* Book 2= Sacred Hymns of Lord Shiva.
- \* Book 3= Lord Shiva—His legend, Upanishads, Puran, Hymns & Parvati Mangal.

**A Book in English dedicated to Lord Hanuman:**

- \* The Legendary Glory of Hanuman.

### **English Books explaining various spiritual and metaphysical concepts based on the Upanishads:**

- \* A True Guru (The Qualities, Importance and Need of a True Teacher, Preceptor, Guide and Advisor).
- \* Maya: The Whirlpool of Delusions in Creation.
- \* The Triumvirate of Creation: According to the Upanishads.
- \* The 'Pentagon of Creation'—The Panch Tattvas, Panch Bhuts, Panch Prans & Panch Koshas.
- \* Revelation of Creation as envisioned in the Upanishads.
- \* YOGA—Its Practice & Philosophy according to the Upanishads.
- \* Who is a Guru?
- \* The 24 Avtaars (incarnations) of Lord Vishnu.
- \* The Viraat Purush—the cosmic, all-embracing form of the Supreme Being: as conceived in the Upanishads, Adhyatma Ramayan of Veda Vyas, and Ram Charit Manas of Goswami Tulsidas.
- \* OM and NAAD: the cosmic revelation of Super Consciousness extensively explained and compiled from the Upanishads.
- \* Vaak (spoken word), Akshar (alphabet) & Sristi (creation).
- \* The concept of 'Kalaa'.
- \* 'Brahm' in the eyes of the Upanishads.
- \* 'Sanyas' with 'Vairagya Shatkam' of Bhartihari.
- \* The 'Mahavakyas' (Great Sayings) of the Upanishads.
- \* The 'Tattwas' (elements) and the Gunas (qualities) According to the Upanishads.
- \* The Fundamental Elements and Character Traits of Creation as Enunciated in the Upanishads { available only on [www.draft2digital.com](http://www.draft2digital.com) }
- \* The Metaphor of the Hansa in the Upanishads: The symbolism of a Grand Swan used to explain the wisdom of spiritual and metaphysical principles by the Upanishads.

### **Other English Books on Hinduism and its Spiritual Philosophy (by Ajai kumar Chhawchharia):**

- \* Bhakti Sutra Mala
- \* Shandilya Bhakti Sutra
- \* Narad Bhakti Sutra
- \* 'Vairagya Shatkam' of king-sage Bhartrihari.
- \* The great ancient sages, seers, saints and enlightened kings of India.
- \* The great sages, seers, saints and enlightened kings of ancient India { available only on [www.draft2digital.com](http://www.draft2digital.com) }

\* ‘Arunachal Pancharatna & Rudra Ashtak’. {In English, co-produced by Rev. Janardan Kalianand-Swami of USA and Ajai Kumar Chhawchharia.}

**\*Detailed English renderings, with explanatory notes and commentaries of the 108 Upanishads classified according to the Vedic tradition.**

Vol. 1=Rig Veda Upanishads; Vol. 2= Sam Veda Upanishads; Vol. 3= Shukla Yajur Veda Upanishads; Vol. 4= Krishna Yajur Veda Upanishads; Vol. 5= Atharva Veda Upanishads;

*NOTE:* A full-blown English rendering of Tulsidas’ epic ‘Ram Charit Manas’ is under preparation. It will be a unique Book and an elaborate one, as it would run into many thousands of pages that would endeavour to explain each single verse of Ram Charit Manas in detail from different perspectives, with the aid of explanatory notes and references.

**NOTE: Author’s Books are available at:—**

- (1) [www.amazon.com](http://www.amazon.com) in its Kindle + Paper-Back Print Editions.
- (2) [www.pothi.com](http://www.pothi.com) in a Print edition.
- (3) [www.draft2digital.com](http://www.draft2digital.com) and its various vendors’ platforms in E-Book edition:  
URL: <https://www.draft2digital.com/ajaikumarchhawchharia>
- (4) [www.tulsidas-ram-books.weebly.com](http://www.tulsidas-ram-books.weebly.com)
- (5) Archive.org: [https://archive.org/details/@ajai\\_kumar\\_chhawchharia](https://archive.org/details/@ajai_kumar_chhawchharia)
- (6) Goodreads: [https://www.goodreads.com/author/show/991710.Ajai\\_Kumar\\_Chhawchharia](https://www.goodreads.com/author/show/991710.Ajai_Kumar_Chhawchharia)

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### **A humble word of dedication**

No creature is perfect; its foolhardy to claim so. The best of paintings cannot replace the original; the best of words cannot express the original emotions and sentiments. Even the Lord was not satisfied by one flower or one butterfly— he went on endlessly evolving and designing newer forms. So, I have done my best, I have poured out my being in these books. Honestly, I am totally incompetent— it was the Lord who had done the actual writing and had moved my fingers as if they were merely an instrument in his divine hands. But nonetheless, it's a tribute to the Lord's glory that he does not take the credit himself, but bestows it to them whom he loves as his very own. And to be his very own is indeed an unmatched honour. However, I still beg forgiveness for all omissions, commissions and transgressions on my part that I may have inadvertently made. It's the Lord's glories that I sing, rejoice in, write on and think of to the best of my ability. I hope my readers will also absorb the divine fragrance effusing from the flowers representing the Lord's books, enjoy the ambrosia pouring out of them and marvel at the Lord's stupendous glories.

**Ajai Kumar Chhawchharia**  
Author

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***Ajai Kumar Chhawchharia***

*36 A, Rajghat Colony, Parikrama Marg,*

*P.O. Ayodhya-224 123*

*Distt. Faizabad (U.P.)*

*Mob : +919935613060 (voice call); +919451290400 (whatsapp + voice call)*

☯ *Computer Typing by :*

***Narendra Kumar***

*246, Garapur Mandir, Ramkot, Ayodhya*

*9839806011*

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